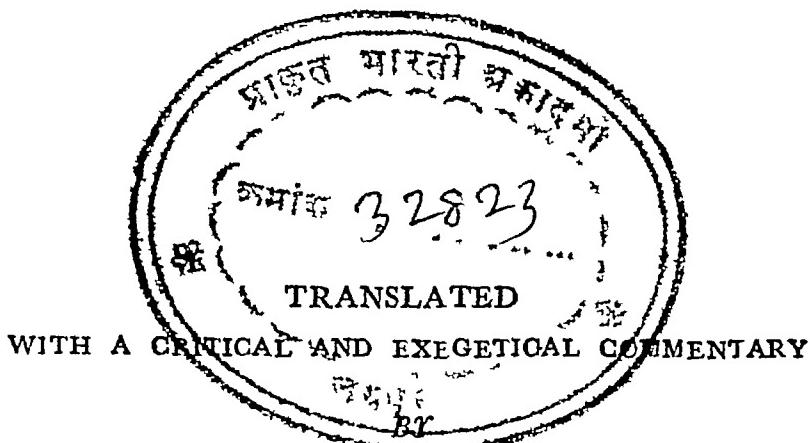




ATHARVA-VEDA SAMHITĀ

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# ATHARVA-VEDA SAMĀHITĀ



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## PARAGRAPHS IN LIEU OF A PREFACE BY WHITNEY

[Announcement of this work.—The following paragraphs from the pen of Professor Whitney, under the title, "Announcement as to a second volume of the Roth-Whitney edition of the Atharva-Veda," appeared about two years before Mr Whitney's death, in the *Proceedings* for April, 1892, appended to the *Journal of the American Oriental Society*, volume xv, pages clxxi-clxxiii. They show the way in which the labor done by Roth and Whitney upon the Atharva-Veda was divided between those two scholars. Moreover, they state briefly and clearly the main purpose of Whitney's commentary, which is, to give for the text of this Veda the various readings of both Hindu and European authorities (living or manuscript), and the variants of the Kashmirian or Pāippalāda recension and of the corresponding passages of other Vedic texts, together with references to, or excerpts from, the ancillary works on meter, ritual, exegesis, etc. They are significant as showing that in Mr Whitney's mind the translation was entirely subordinate to the critical notes. Most significant of all—the last sentence makes a clear disclaimer of finality for this work by speaking of it as "material that is to help toward the study and final comprehension of this Veda"—C R L J]

When, in 1855-6, the text of the Atharvā-Veda was published by Professor Roth and myself, it was styled a "first volume," and a second volume, of notes, indexes, etc., was promised. The promise was made in good faith, and with every intention of prompt fulfilment; but circumstances have deferred the latter, even till now. The bulk of the work was to have fallen to Professor Roth, not only because the bulk of the work on the first volume had fallen to me, but also because his superior learning and ability pointed him out as the one to undertake it. It was his absorption in the great labor of the Petersburg Lexicon that for a long series of years kept his hands from the Atharva-Veda—except so far as his working up of its material, and definition of its vocabulary, was a help of the first order toward the understanding of it, a kind of fragmentary translation. He has also made important contributions of other kinds to its elucidation: most of all, by his incitement to inquiry after an Atharva-Veda in Cashmere, and the resulting discovery of the so-called Pāippalāda text, now well known to all Vedic scholars as one of the most important finds in Sanskrit literature of the last half-century, and of which

the credit belongs in a peculiar manner to him. I have also done something in the same direction, by publishing in the Society's Journal in 1862 (Journal, vol. vii.) the Atharva-Veda Prātiçākhya text, translation, notes, etc., and in 1881 [Journal, vol. xii.] the Index Verborum — which latter afforded me the opportunity to give the *pada*-readings complete, and to report in a general way the corrections made by us in the text at the time of its first issue. There may be mentioned also the index of pratīkas, which was published by Weber in his *Indische Studien*, vol. iv., in 1857, from the slips written by me, although another (Professor Ludwig) had the tedious labor of preparing them for the press.

I have never lost from view the completion of the plan of publication as originally formed. In 1875 I spent the summer in Germany, chiefly engaged in further collating, at Munich and at Tübingen, the additional manuscript material which had come to Europe since our text was printed; and I should probably have soon taken up the work seriously save for having been engaged while in Germany to prepare a Sanskrit grammar, which fully occupied the leisure of several following years. At last, in 1885–6, I had fairly started upon the execution of the plan, when failure of health reduced my working capacity to a minimum, and rendered ultimate success very questionable. The task, however, has never been laid wholly aside, and it is now so far advanced that, barring further loss of power, I may hope to finish it in a couple of years or so; and it is therefore proper and desirable that a public announcement be made of my intention.

[Statement of its plan and scope and design.] — My plan includes, in the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by myself in Europe, but also of the apparatus used by Mr. Shankar Pandurang Pandit in the great edition with commentary (except certain parts, of which the commentary has not been found) which he has been for years engaged in printing in India. Of this extremely well-edited and valuable work I have, by the kindness of the editor, long had in my hands the larger half; and doubtless the whole will be issued in season for me to avail myself of it throughout. Not only his many manuscripts and *śrotriyas* (the living equivalents, and in some respects the superiors, of

manuscripts) give valuable aid, but the commentary (which, of course, claims to be "Sāyana's") also has very numerous various readings, all worthy to be reported, though seldom offering anything better than the text of the manuscripts. Second, the readings of the Pāippalāda version; in those parts of the Veda (much the larger half) for which there is a corresponding Pāippalāda text; these were furnished me, some years ago, by Professor Roth, in whose exclusive possession the Pāippalāda manuscript is held. Further, notice of the corresponding passages in all the other Vedic texts, whether Saṁhitā, Brāhmaṇa, or Sūtra, with report of their various readings. Further, the data of the Anukramanī respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the Kāučika and Vāitāna Sūtras (both of which have been competently edited, the latter with a translation added), with account of the use made in them of the hymns and parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary, wherever this seems worth while, as either really aiding the understanding of the text, or showing the absence of any helpful tradition. Finally, a simple literal translation; this was not originally promised for the second volume, but is added especially in order to help "float" the rest of the material. An introduction and indexes will give such further auxiliary matter as appears to be called for.

The design of the volume will be to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda.

[The purpose and limitations and method of the translation.—In a critique published some six years earlier, in 1886, in the *American Journal of Philology*, vii. 2-4, Whitney discusses several ways of translating the Upanishads. His remarks on the second "way" leave no doubt that, in making his Veda-translation as he has done, he fully recognized its provisional character and felt that to attempt a definitive one would be premature. His description of the "third way," *mutatis mutandis*, is so good a statement of the principles which have governed him in this work, that, in default of a better one, it is here reprinted — C R L J]

One way is, to put one's self frankly and fully under the guidance of a native interpreter. . . . Another way would be, to give a conspectus, made as full as possible, of all accessible native interpretations — in connection with which treatment, one could hardly

avoid taking a position of critical superiority, approving and condemning, selecting and rejecting, and comparing all with what appeared to be the simple meaning of the text itself. This would be a very welcome labor, but also an extremely difficult one; and the preparations for it are not yet sufficiently made; it may be looked forward to as one of the results of future study.

A third way, leading in quite another direction, would be this: to approach the text only as a philologist, bent upon making a version of it exactly as it stands, representing just what the words and phrases appear to say, without intrusion of anything that is not there in recognizable form: thus reproducing the scripture itself in Western guise, as nearly as the nature of the case admits, as a basis whereon could afterward be built such fabric of philosophic interpretation as should be called for; and also as a touchstone to which could be brought for due testing anything that claimed to be an interpretation. The maker of such a version would not need to be versed in the subtleties of the later Hindu philosophical systems; he should even carefully avoid working in the spirit of any of them. Nor need he pretend to penetrate to the hidden sense of the dark sayings that pass under his pen, to comprehend it and set it forth; for then there would inevitably mingle itself with his version much that was subjective and doubtful, and that every successor would have to do over again. Working conscientiously as Sanskrit scholar only, he might hope to bring out something of permanent and authoritative character, which should serve both as help and as check to those that came after him. He would carefully observe all identities and parallelisms of phraseology, since in texts like these the word is to no small extent more than the thing, the expression dominating the thought the more the quantities are unknown, the less will it answer to change their symbols in working out an equation. Of all leading and much-used terms, in case the rendering could not be made uniform, he would maintain the identity by a liberal quotation of the word itself in parenthesis after its translation, so that the sphere of use of each could be made out in the version somewhat as in the original, by the comparison of parallel passages; and so that the student should not run the risk of having a difference of statement which might turn out important covered from his eyes by an apparent identity of phrase — or the contrary.

Nothing, as a matter of course, would be omitted, save particles whose effect on the shading of a sentence is too faint to show in the coarseness of translation into a strange tongue; nor would anything be put in without exact indication of the intrusion. The notes would be prevailingly linguistic, references to parallel passages, with exposition of correspondences and differences. Sentences grammatically difficult or apparently corrupt would be pointed out, and their knotty points discussed, perhaps with suggestions of text-amendment. But it is needless to go into further detail; every one knows the methods by which a careful scholar, liberal of his time and labor toward the due accomplishment of a task deemed by him important, will conduct such a work.



## EDITOR'S PREFACE

**Whitney's labors on the Atharva-Veda.** — As early as March, 1851, at Berlin, during Whitney's first semester as a student in Germany, his teacher Weber was so impressed by his scholarly ability as to suggest to him the plan of editing an important Vedic text<sup>1</sup> The impression produced upon Roth in Tübingen by Whitney during the following summer semester was in no wise different, and resulted in the plan for a joint edition of the Atharva-Veda.<sup>2</sup> Whitney's preliminary labors for the edition began accordingly upon his return to Berlin for his second winter semester His fundamental autograph transcript of the Atharva-Veda Samhitā is contained in his Collation-Book, and appears from the dates of that book<sup>3</sup> to have been made in the short interval between October, 1851, and March, 1852 The second summer in Tübingen (1852) was doubtless spent partly in studying the text thus copied, partly in planning with Roth the details of the method of editing, partly in helping to make the tool, so important for further progress, the index of Rig-Veda pratikas, and so on; the concordance of the four principal Samhitās, in which, to be sure, Whitney's part was only "a secondary one," was issued under the date November, 1852 During the winter of 1852-3 he copied the Pratiçākhyā and its commentary contained in the Berlin codex (Weber, No 361), as is stated in his edition, p 334 As noted below (pp xliv, l), the collation of the Paris and Oxford and London manuscripts of the Atharvan Samhitā followed in the spring and early summer of 1853, just before his return (in August) to America The copy of the text for the printer, made with exquisite neatness in nāgarī letters by Mr. Whitney's hand, is still preserved

**The Edition of the text or "First volume."** — The first part of the work, containing books 1-xix of the text, appeared in Berlin with a provisional preface dated February, 1855 The provisional preface announces that the text of book xx will not be given in full, but only the Kuntāpa-hymns, and, for the rest of it, merely references to the Rig-Veda, and promises, as the principal contents of the second part, seven of the eight items of accessory material enumerated below — This plan, however, was changed,

<sup>1</sup> See the extract from Weber's letter, below, p xliv The text was the Tāittiriya Āranyaka

<sup>2</sup> See the extract from Roth's letter, below, p xliv

<sup>3</sup> See below, p cxvii

and the second part appeared in fact as a thin *Heft* of about 70 pages, giving book xx in full, and that only To it was prefixed a half-sheet containing the definitive preface and a new title-page The definitive preface is dated October, 1856, and adds an eighth item, exegetical notes, to the promises of the provisional preface. The new title-page has the words "Erster Band Text," thus implicitly promising a second volume, in which, according to the definitive preface, the accessory material was to be published.

**Relation of this work to the "First volume" and to this Series.**—Of the implicit promise of that title-page, the present work is intended to complete the fulfilment As most of the labor upon the first volume had fallen to Whitney, so most of the labor upon the projected "second" was to have been done by Roth In fact, however, it turned out that Roth's very great services for the criticism and exegesis of this Veda took a different form, and are embodied on the one hand in his contributions to the St Petersburg Lexicon, and consist on the other in his brilliant discovery of the Kashmirian recension of this Veda and his collation of the text thereof with that of the Vulgate. Nevertheless, as is clearly apparent (page xvii), Whitney thought and spoke of this work<sup>1</sup> as a "Second volume of the Roth-Whitney edition of the Atharva-Veda," and called it "our volume" in writing to Roth (cf p lxxxvi), and letters exchanged between the two friends in 1894 discuss the question whether the "second volume" ought not to be published by the same house (F Dummller's) that issued the first in 1856 It would appear from Whitney's last letter to Roth (written April 10, 1894, shortly before his death), that he had determined to have the work published in the Harvard Series; and Roth's last letter to Whitney (dated April 23) expresses his great satisfaction at this arrangement This plan had the cordial approval of my friend Henry Clarke Warren, and, while still in relatively fair health, he generously gave to the University the money to pay for the printing

**External form of this work.**—It is on account of the relation just explained, and also in deference to Whitney's express wishes, that the size of the printed page of this work and the size of the paper have been chosen to match those of the "First volume" The pages have been numbered continuously from 1 to 1009, as if this work were indeed one volume ; but, since it was expedient to separate the work into two halves in binding, I have done so, and designated those halves as volumes seven

<sup>1</sup> In a letter to the editor, dated March 28, 1881, speaking of Roth's preoccupation with Avestan studies, Whitney says "I fear I shall yet be obliged to do AV II alone, and think of setting quietly about it next year" Again, June 17, 1881, he writes "I have begun work on vol II. of the AV, and am resolved to put it straight through"

and eight of the Harvard Oriental Series.<sup>1</sup> The volumes are substantially bound and properly lettered; the leaves are open at the front, and the top is cut without spoiling the margin. The purpose of the inexpensive gilt top is not for ornament, but rather to save the volumes from the injury by dirt and discoloration which is so common with ragged hand-cut tops. The work has been electrotyped, and will thus, it is hoped, be quite free from the blemishes occasioned by the displacement of letters, the breaking off of accents, and the like.

**General scope of this work as determined by previous promise and fulfilment.**—Its general scope was determined in large measure by the promise of the definitive preface of the “First volume.” The specifications of that promise were given in eight items as follows:

- |  |                                 |
|--|---------------------------------|
| 1. Excerpts from the Prātiçākhyā,            | 5 Excerpts from the Anukramanī, |
| 2. Excerpts from the Pada-pāṭha,             | 6 General introduction,         |
| 3 Concordance of the AV with other Samhitās, | 7 Exegetical notes              |
| 4 Excerpts from the ritual (Kāuçīka),        | 8 Critical notes                |

Of the above-mentioned promise, several items had meantime been more than abundantly fulfilled by Whitney. In 1862 he published the Prātiçākhyā (item 1), text, translation, notes, indexes, etc. Of this treatise only excerpts had been promised. In 1881 followed the (unpromised) Index Verborum,<sup>2</sup> in which was given a full report of the pada-readings (item 2). The Table of Concordances between the several Vedic Samhitās (1852) and the Index of pratikas of the Atharva-Veda (1857),—the first in large measure, the second in largest measure, the work of Whitney,—went far toward the accomplishment of the next item (item 3). Pupils of the two editors, moreover, had had a share in its fulfilment. In 1878 Garbe gave us the Vāitāna-Sūtra in text and translation, and that was followed in 1890 by Bloomfield’s ‘text of the Kāuçīka-Sūtra.’ The inherent difficulties of the latter text and the excellence of Bloomfield’s performance make us regret the more keenly that he did not give us a translation also. The material for report upon the ritual uses of the verses of this Veda (preparative for item 4) was thus at hand.

<sup>1</sup> For conscience sake I register my protest against the practice of issuing works in gratuitously confusing subdivisions, as *Bände* and *Hälften* and *Abteilungen* and *Lieferungen*—In this connection, I add that the page numbers of the main body of this work, which are of use chiefly to the pressman and the binder and are of minimal consequence for purposes of citation, have been relegated to the inner corner of the page, so that the book and hymn, which are of prime importance for purposes of finding and citation, may be conspicuously and conveniently shown in the outer corners. I hope that such regard for the convenience of the users of technical books may become more and more common with the makers of such books.

<sup>2</sup> The published Index gives only the words and references. It is made from a much fuller manuscript Index, written by Whitney on 1721 quarto pages, which quotes the context in which the words appear, and which for the present is in my hands.

While making his London collations in 1853 (see below, p lxxii), Whitney made also a transcript of the Major Anukramanī, and subsequently he added a collation of the Berlin ms thereof (preparative for item 5) — In the course of his long labors upon Atharvan texts, Whitney had naturally made many observations suitable for a general introduction (item 6) Roth had sent him a considerable mass of exegetical notes (item 7) — Furthermore, during the decades in which Whitney had concerned himself with this and the related texts, he had noted in his Collation-Book, opposite each verse of the Atharvan Samhitā, the places in the other texts where that verse recurs, in identical or in similar form, in whole or in part, thus making a very extensive collection of concordances, with the Atharvan Samhitā as the point of departure, and providing himself with the means for reporting upon the variations of the parallel texts with far greater completeness than was possible by means of the Table and Index mentioned above under item 3.

**The critical notes.** — Of all the eight promised items, the one of most importance, and of most pressing importance, was doubtless the eighth, the critical notes, in which were to be given the various readings of the manuscripts. In his Introductory Note to the Atharvan Pratiçākhya (p 338: year 1862), Whitney says .

The condition of the Atharvan as handed down by the tradition was such as to impose upon the editors as a duty what in the case of any of the other Vedas would have been an almost inexcusable liberty — namely, the emendation of the text-readings in many places In so treating such a text, it is not easy to hit the precise mean between too much and too little, and while most of the alterations made were palpably and imperatively called for, and while many others would have to be made in translating, there are also a few cases in which a closer adherence to the manuscript authorities might have been preferable

The apparatus for ascertaining in any given passage just what the mss read was not published for more than two decades. Complaints on this score, however, were surely estopped by the diligence and effectiveness with which both editors employed that time for the advancement of the cause of Indic philology In his Introduction to the Index Verborum (p. 2: year 1880), Whitney says ·

There will, of course, be differences of opinion as to whether this [course of procedure] was well-advised — whether they [the editors] should not have contented themselves with giving just what the manuscripts gave them, keeping suggested alterations for their notes, and, yet more, as to the acceptableness of part of the alterations made, and the desirableness of others which might with equal reason have been made . It is sought [in the Index] simply to call attention to all cases in which a published reading differs from that of the manuscripts, as well as to those comparatively infrequent ones where the manuscripts are at variance, and to furnish the means . . . for determining in any particular case what the manuscripts actually read

Thus the eighth item or the promise also (as well as the second) was fulfilled by the Index. — Desirable as such critical notes may be in connection with the Index, a report of the variants of the European mss. of the Vulgate recension in the sequence of the text was none the less called for. The report is accordingly given in this work, and includes not only the mss. of Berlin, Paris, Oxford, and London, collated before publishing, but also those of Munich and Tübingen, collated twenty years after (see below, p. xliv, note 5, p. lxiv).

**Scope of this work as transcending previous promise.** — The accessory material of this work, beyond what was promised by the preface of the text-edition, is mentioned in the third paragraph of Whitney's "Announcement," p. xviii, and includes the reports of the readings of the Kashmirian recension and of S. P. Pandit's authorities, extracts from the native commentary, and a translation. For the first, Roth had performed the long and laborious and difficult task of making a careful collation of the Pāippalāda text, and had sent it to Whitney. In his edition published in Bombay, S. P. Pandit had given for the Vulgate recension the variants of the authorities (Indian: not also European) accessible to him, and including not only the variants of manuscripts, but also those of living reciters of the text. The advance sheets of his edition he had sent in instalments to Whitney, so that all those portions for which Pandit published the comment were in Whitney's hands in time to be utilized by him, although the printed date of Pandit's publication (1895-8) is subsequent to Whitney's death.

**Evolution of the style of the work.** — To elaborate all the varied material described in the foregoing paragraphs into a running commentary on the nineteen books was accordingly Whitney's task, and he was "fairly started" upon it in 1885-6. As was natural, his method of treatment became somewhat fuller as he proceeded with his work. There is in my hands his prior draft of the first four or five books, which is relatively meagre in sundry details. It was not until he had advanced well into the second grand division (books viii-xii.) that he settled down into the style of treatment to which he then adhered to the end.

**Partial rewriting and revision by Whitney.** — Thereupon, in order to carry out the early books in the same style as the later ones, it became necessary to rewrite or to revise the early ones. He accordingly did rewrite the first four (cf. p. xcix below), and to the next three (v., vi., vii.) he gave a pretty thorough revision without rewriting; and at this point, apparently, he was interrupted by the illness which proved fatal. The discussion of the ritual uses in book viii (supplied by me) would doubtless have been his next task. Not counting a lot of matter for his General Introduction, Whitney's manuscript of his commentary and translation,

as he left it at his death in 1894, consisted of about 2500 folios. Had Whitney lived to see it printed, the editor of this Series would probably have read one set of proofs, and made suggestions and criticisms freely on the margins, which the author would then have accepted or rejected without discussion; and the whole matter, in that case a very simple one, would have been closed by a few lines of kindly acknowledgment from the author in his preface.

**Picking up the broken threads.** — It is, on the other hand, no simple matter, but rather one of peculiar difficulty and delicacy, to edit such a technical work as this for an author who has passed away, especially if he has been the editor's teacher and friend. The difficulty is increased by the fact that, in the great mass of technical details, there are very many which have to be learned anew by the editor for himself, and others still, which, through long years of labor, have grown so familiar to the author that he has hardly felt any need of making written memoranda of them, and which the editor has to find out as best he can.

**Relation of the editor's work to that of the author.** — Although Whitney's manuscript of the main body of the work was written out to the end, it was not systematically complete. Thus he had written for book 1. (and for that only) a special introduction, showing that he meant to do the like for the other eighteen. Of the General Introduction as it stands, only a very few parts were worked out, for some parts there were only rough sketches; and for very many not even that. And in unnumbered details, major and minor, there was opportunity for long and patient toil upon the task of systematically verifying all references and statements, of revising where need was, and of bringing the whole nearer to an ideal and unattainable completeness. What these details were, the work itself may show. But besides all this, there was the task of carrying through the press a work the scientific importance of which called for the best typographical form and for the utmost feasible accuracy in printing.

**Parts for which the author is not responsible.** — No two men are alike in the various endowments and attainments that make the scholar; and, in particular, the mental attitude of any two towards any given problem is wont to differ. It is accordingly not possible that there should not be, among the editorial additions to Whitney's manuscript or changes therein, many things which he would decidedly have disapproved. They ought certainly therefore to be marked in such a way that the reader may easily recognize them as additions for which the editor and not the author is responsible, and for this purpose two signs have been chosen, [ and ], which are like incomplete brackets or brackets without the upper horizontal strokes, and which may be called "ell-brackets" and suggest the

initial letter of the editor's name (cf p c) Besides the marked additions, there are others, like the paragraphs beginning with the word "Translated," which are not marked. It is therefore proper to give a general systematic account of the editorial additions and changes.

**The General Introduction.** — This consists of two parts : the first, by the editor, the second, elaborated in part from material left by the author. — **Part I.** — Besides the topics which unquestionably belong to the General Introduction and are treated in Part II, there are a good many which, but for their voluminousness, might properly enough have been put into the editor's preface. Such are, for example, the discussions of the various critical elements which form the bulk of Whitney's Commentary. I have printed them as Part I. of the General Introduction. The form of presentation is, I trust, such that, with the help of the Table of Contents, the student will be able to find any desired topic very quickly.

**The General Introduction: Part II.** — Certain general statements concerning the manuscripts and the method of editing, and concerning the text of the Atharva-Veda Samhitā as a whole, must needs be made, and are most suitably presented in the form of a general introduction prefixed to the main body of the work For this Introduction, Whitney left a considerable amount of material Parts of that material were so well worked out as to be nearly or quite usable for printing : namely, the brief chapter, 8, on the metrical form of the Samhitā, and (most fortunately!) nearly all of the very important chapter, 1, containing the description of his manuscripts. The like is true, as will appear from the absence of ell-brackets, of considerable portions of chapter 10, on the extent and structure of the Samhitā — Chapters 2 and 3 (concerning the stanza *śāmī no devīr abhiṣṭaye* and the Collation-Book) might have been put in Part I., as being from the editor's hand, but, on the ground of intrinsic fitness, they have been put immediately after the description of the mss

For chapters 4 and 5 and 6 (on repeated verses, on refrains, and on accent-marks) and chapter 9 (on the divisions of the text), Whitney left sketches, brief and rough, written with a lead-pencil and written (it would seem) in the days of his weakness as he lay on a couch or bed I have made faithful use of these sketches, not only as indicating in detail the topics that Whitney most desired to treat, but also as giving, or at least suggesting, the language to be used in their treatment Nevertheless, they have been much rewritten in parts, and in such a way that it is hardly feasible or even worth while to separate the author's part from the editor's. The final result must pass for our joint work. The sketch for chapter 7 (on the orthographic method of the Berlin text) was also a lead-pencil draft, but it was one that had evidently been made years before those last mentioned, and its substance was such as to need only recasting in

form, and expansion,—a work which I have carried out with free use of the pertinent matter in Whitney's *Prātiçākhyas* (cf. p. cxxii, note).

To revert to chapters 9 and 10 (on the divisions of the text, and on its extent and structure), they are the longest of all, and, next after chapter 1 (on the mss.), perhaps the most important, and they contain the most of what is new. After putting them once into what I thought was a final form, I found that, from the point of view thus gained, I could, by further study, discover a good many new facts and relations, and attain to greater certainty on matters already set forth, and, by rewriting freely, put very many of the results in a clearer light and state them more convincingly. The ell-brackets distinguish in general the editor's part from the author's. If, in these two chapters, the latter seems relatively small, one must not forget its large importance and value as a basis for the editor's further studies.

With the exceptions noted (chapters 2 and 3), it has seemed best, in elaborating this part of the General Introduction, to restrict it to the topics indicated by Whitney's material, and not (in an attempt at systematic completeness) to duplicate the treatise which forms Bloomfield's part of the *Grundriss*. Bloomfield's plan is quite different; but since a considerable number of the topics are indeed common to both, it seemed better that the treatment of them in this work should proceed as far as possible independently of the treatment in the *Grundriss*.

The editor's special introductions to the eighteen books, ii.—xix. — Since Whitney's manuscript contained a brief special introduction to the first book, it was probably his intention to write one for each of the remaining eighteen. At all events, certain general statements concerning each book as a whole are plainly called for, and should properly be cast into the form of a special introduction and be prefixed, one to each of the several books. These eighteen special introductions have accordingly been written by the editor, and are, with some trifling exceptions (cf. pages 471–2, 739, 792, 794, 814) entirely from his hand. The *paryāya*-hymns (cf. p. 471) and the divisions of the *paryāya*-material (pages 628, 770, 793) called for considerable detail of treatment, similarly the discrepancies between the two editions as respects hymn-numeration (pages 589, 610) and the *paryāya*-divisions (pages 771, 793), likewise the subject-matter of book xviii. (p. 813), while the supplementary book xix., on account of its peculiar relations to the rest of the text and to the ancillary treatises, called for the most elaborate treatment of all (p. 895).

The special introductions to the hymns: editor's bibliography of previous translations and discussions.—These are contained in the paragraphs beginning with the word "Translated"—In the introduction to each hymn, in a paragraph immediately following, the *Anukramani* excerpts, and usually

between a statement as to where the hymn is "Found in Pāipp." or in other texts, and a statement as to how the hymn is "Used in Kāuç," Whitney had given in his manuscript a statement as to where the hymn had been previously translated by Ludwig or Grill or some other scholar. For Weber's and Henry's translations of whole books, he had apparently thought to content himself by referring once and for all at the beginning of each book to the volume of the *Indische Studien* or of the *Traduction*. By a singular coincidence, a very large amount of translation and explanation of this Veda (by Deussen, Henry, Griffith, Weber, Bloomfield. see the table, p. cvii) appeared within three or four years after Whitney's death. The version of Griffith, and that alone, is complete. As for the partial translations and discussions, apart from the fact that they are scattered through different periodicals and independent volumes, their multiplicity is so confusing that it would be very troublesome in the case of any given hymn to find for oneself just how many of the translators had discussed it and where. I have therefore endeavored to give with all desirable completeness, for every single one of the 588 hymns of books i-xix (save ii 20-23), a bibliography of the translations and discussions of that hymn up to the year 1898 or thereabout. For some hymns the amount of discussion is large. cf. the references for iv. 16, v. 22; ix 9; x 7, xviii 1, xix. 6 At first blush, some may think it "damnable iteration" that I should, for hymn-translations, make reference to Griffith some 588 times, to Bloomfield some 214, to Weber some 179, or to Henry some 167 times; but I am sure that serious students of the work will find the references exceedingly convenient. As noted above, they are given in the paragraphs beginning with the word "Translated" Although these paragraphs are almost wholly editorial additions, I have not marked them as such by enclosing them in ell-brackets.

I have always endeavored to give these references in the chronological sequence of the works concerned (see the table with dates and explanations at p. cvii) These dates need to be taken into account in judging Whitney's statements, as when he says "all the translators" understand a passage thus and so Finally, it is sure to happen that a careful comparison of the views of the other translators will often reveal a specific item of interpretation which is to be preferred to Whitney's Here and there, I have given a reference to such an item; but to do so systematically is a part of the great task which this work leaves unfinished

**Added special introductions to the hymns of book xviii. and to some others.**  
— The relation of the constituent material of the four so-called "hymns" of book xviii to the Rig-Veda etc is such that a clear synoptic statement of the provenience of the different groups of verses or of single verses is in the highest degree desirable; and I have therefore endeavored to give such

a statement for each of them, grouping the verses into "Parts" according to their provenience or their ritual use or both An analysis of the structure of the single hymn of book xvii also seemed to me to be worth giving Moreover, the peculiar contents of the hymn entitled "Homage to parts of the Atharva-Veda" (xix. 23) challenged me to try at least to identify its intended references, and although I have not succeeded entirely, I hope I have stated the questionable matters with clearness I have ventured to disagree with the author's view of the general significance of hymn iii. 26 as expressed in the caption, and have given my reasons in a couple of paragraphs The hymn for use with a pearl-shell amulet (iv. 10) and the hymn to the lunar asterisms (xix. 7) also gave occasion for additions which I hope may prove not unacceptable.

**Other editorial additions at the beginning and end of hymns.**—Whitney's last illness put an end to his revision of his work before he reached the eighth book, and reports of the ritual uses of the hymns of that book from his hand are insufficient or lacking I have accordingly supplied these reports for book viii., and further also for x. 5 and xi. 2 and 6, and in a form as nearly like that used by Whitney as I could; but for viii. 8 ("army rites") and x. 5 ("water-thunderbolts"), the conditions warranted greater fulness<sup>1</sup> Whitney doubtless intended to give, throughout his entire work, at the end of *anuvākas* and books and *prapāthakas*, certain statements, in part summations of hymns and verses and in part quotations from the Old Anukramanī In default of his final revision, these stop at the end of book vii. (cf. p. 470), and from that point on to the end I have supplied them (cf. pages 475, 481, 516, 737, and so on)

**Other additions of considerable extent.**—Of the additions in ell-brackets, the most numerous are the brief ones, but the great difficulties of books xviii. and xix have tempted me to give, in the last two hundred pages, occasional excursions, the considerable length of which will, I hope, prove warranted by their interest or value The notes on the following topics or words or verses may serve as instances twin consonants, p. 832; *añjyoḍnāis*, p. 844; *su-çānsa*, p. 853, *ārtat*, p. 860, *áva cikṣipan*, p. 875, the *pūrṇidhāna* ("eleven dishes"), p. 876, *vānyā* etc., p. 880; *samçṛitya*, p. 886; on xviii. 4. 86–87; xix. 7. 4; 8. 4, 26. 3; 44. 7, 45. 2 (*suhār* etc.), 47. 8; 55. 1, 5.

**The seven tables appended to the latter volume of this work.**—The list of non-metrical passages is taken from the introduction to Whitney's Index Verborum, p. 5.—The list of hymns ignored by Kāuçika, p. 1011, is taken from memoranda in Whitney's hand-copy of Kāuçika — The

<sup>1</sup> It may here be noted that, for the short hymns (books i–vii), the ritual uses are given in the prenxæ introductions, but that, for the subsequent long hymns, they are usually and more conveniently given under the verses concerned

concordance of the citations of Kāuçika by the two methods, I have made for those who wish to look up citations as made in the Bombay edition of the commentary. The same purpose is better served by writing the number of each *adhyāya*, and of each *kāndikā* as numbered from the beginning of its own *adhyāya*, on the upper right-hand corner of each odd page of Bloomfield's text — The concordance of discrepant Berlin and Bombay hymn-numbers I have drawn up to meet a regrettable need — The concordance between the Vulgate and Kashmirian recensions is made from notes in the Collation-Book, as is explained at p lxxxv, and will serve provisionally for finding a Vulgate verse in the facsimile of the Kashmirian text — The table of hymn-titles is of course a mere copy of Whitney's captions, but gives an extremely useful conspectus of the subjects in general — The index of the names of the seers is a revised copy of a rough one found among Whitney's papers To it I have prefixed a few paragraphs which contain general or critical observations

**The unmarked minor additions and other minor changes.** — These are of two classes. The first includes the numerous isolated minor changes about which there was no question, namely the correction of mere slips, the supplying of occasional omissions, and the omission of an occasional phrase or sentence. Of the mere slips in Whitney's admirable manuscript, some (like "thou has" at ii 10 6, or the omission of "be brought" near the end of the note to ii 13 5) are such as the care of a good proof-reader would have set right; but there were many which could be recognized as slips only by constant reference to the original or to the various books concerned. Such are "cold" instead of "heat" for *ghransā* at xiii 1 52 and 53, "hundred" (life-times) for "thousand" at vi 78 3; "Mercury" for "Mars" at xix 9 7; "kine" for "bulls" at iii 9 2 and "cow" for "bull" at i 22 1; *váçān* for 'váçān at xviii 2 13. At vi. 141 3 his version read "so let the Aćvins make," as if the text were *kinutām aćvīnā*. At the end of the very first hymn, Whitney's statement was, "The Anukr ignores the metrical irregularity of the second pāda", here I changed "ignores" to "notes" — He had omitted the words "the parts of" at iv 12 7, "a brother" at xviii 1 14; "which is very propitious" at xviii 2 31, "the Fathers" at xviii 2 46. Such changes as those just instanced could well be left unmarked.

The second class has to do with the paragraphs, few in number, the recasting or rewriting of which involved so many minor changes that it was hardly feasible to indicate them by ell-brackets. The note to xviii 3 60 is an example. Moreover, many notes in which the changes are duly marked contain other changes which seemed hardly worth marking, as at xix 49 or 55. i cf p 806, ¶5

The marked minor additions and other minor changes.—In a work like this, involving so great a mass of multifarious details, it was inevitable that a rigorous revision, such as the author could not give to it, should detect many statements requiring more or less modification. Thus at xix 40 2, the author, in his copy for the printer, says: “We have rectified the accent of *sumedhās*, the mss and SPP. have *sumēdhās*” In fact, the edition also has *sumēdhās*, and I have changed the statement thus: “[in the edition] we [should have] rectified the accent [so as to read] *sumedhās*” The changes in the last two books are such that it was often best to write out considerable parts of the printer’s copy afresh: yet it was desirable, on the one hand, to avoid rewriting; and, on the other, to change and add in such a way that the result might not show the uncleanness of a clumsily tinkered paragraph To revise and edit between these two limitations is not easy; and, as is shown by the example just given, there is no clear line to be drawn between what should and what should not be marked As noted above, it is evident that all these matters would have been very simple if the author could have seen the work through the press

The revision of the author’s manuscript. Verification.—The modifications of the author’s manuscript thus far discussed are mostly of the nature of additions made to carry out the unfinished parts of the author’s design, and are the modifications referred to on the title-page by the words “brought nearer to completion” The work of revision proper has included a careful verification of every statement of every kind in the commentary so far as this was possible, and a careful comparison of the translation with the original This means that the citations of the parallel texts have been actually looked up and that the readings have been compared anew in order to make sure that the reports of their variations from the Atharvan readings were correct This task was most time-consuming and laborious; as to some of its difficulties and perplexities, see below, p lxiv. Verification means further that the notes of Whitney’s Collation-Book and of the Bombay edition and of Roth’s collation of the Kashmirian text were regularly consulted to assure the correctness of the author’s reports of variants within the Atharvan school; further, that the text and the statements of the Major Anukramanī were carefully studied, and, in connection therewith, the scansion and pāda-division of the verses of the Saṁhitā; and that the references to the Kāuçika and Vāitāna Sūtras were regularly turned up for comparison of the sūtras with Whitney’s statements Many technical details concerning these matters are given on pages lxiv ff. of the General Introduction Since the actual appearance of Bloomfield and Garbe’s magnificent facsimile of the birch-bark manuscript

of the Kashmirian text antedates that of this work, the reasons why the facsimile was not used by me should be consulted at p. lxxxv.

**Accentuation of Sanskrit words.** — In the reports of the readings of accented texts, the words are invariably accented. The Kashmirian text is reckoned as an unaccented one, although it has occasional accented passages. The author frequently introduces Sanskrit words, in parentheses or otherwise, into the translation, and usually indicates their accent. The editor has gone somewhat farther: he has indicated in the translation the accent of the stems of words which happen to occur in the vocative (so *sadānvās*, ii. 14. 5), except in the cases of rare words whose proper stem-accent is not known (examples in ii. 24); and, in cases where only one member of a compound is given, he has indicated what the accent of that member would be if used independently (so *-nīthā* at xviii. 2. 18, as part of *sahāsraṇītha*; *-kṣetra* at iii. 3. 4, as part of *anyakṣetra*, cf. ii. 8. 2).

**Cross-references.** — Apart from the main purpose of this work, to serve as the foundation of more nearly definitive ones yet to come, it is likely to be used rather as one of consultation and reference than for consecutive reading. I have therefore not infrequently added cross-references from one verse or note to another, doing this even in the case of verses which were not far apart: cf., for example, my reference from vii. 80. 3 to 79. 4 or from vi. 66. 2 to 65. 1.

**Orthography of Anglicized proper names.** — The translation is the principal or only part of this work which may be supposed to interest readers who are without technical knowledge of Sanskrit. In order to make the proper names therein occurring more easily pronounceable, the author has disregarded somewhat the strict rules of transliteration which are followed in the printing of Sanskrit words as Sanskrit, and has written, for example, Pūshan and Purandhi instead of Pūṣan and Puramdhī, sometimes retaining, however, the strange diacritical marks (as in Añgīras or Varuṇa) where they do not embarrass the layman. To follow the rules strictly would have been much easier, but perhaps it was better to do as has been done, even at the expense of some inconsistencies (cf. Vṛitra, Vṛitra, Vṛtra, Savitar).

**Editorial short-comings and the chances of error.** — Labor and pains have been ungrudgingly spent upon Whitney's work, to ensure its appearance in a form worthy of its great scientific importance, but the work is extensive and is crowded with details of such a nature that unremitting care is needed to avoid error concerning them. Some striking illustrations of this statement may be found in the foot-note below.<sup>1</sup> Despite trifling

<sup>1</sup> Thus in the first line of his note on xix. 50. 3, the author wrote *tareyus* instead of *tareya*, taking *tareyus* from the word immediately below *tareya* in the text. This sense disturbing error was overlooked by the author and by Dr Ryder, and once by me also, although discovered

inconsistencies of orthography or abbreviation, I trust that a high degree of accuracy in the real essentials has been attained. I dare not hope that my colleagues will not discover blemishes and deficiencies in the work, but I shall be glad if they do not cavil at them India has much to teach the West: much that is of value not only for its scientific interest, but also for the conduct of our thought and life It is far better to exploit the riches of Indian wisdom than to spend time or strength in belittling the achievements of one's fellow-workers or of those that are gone.

**The biographical and related matter.** — The First American Congress of Philologists devoted its session of Dec 28, 1894 to the memory of Whitney. The Report of that session, entitled "The Whitney Memorial Meeting," and edited by the editor of this work, was issued as the first half of volume xix of the Journal of the American Oriental Society. The edition was of fifteen hundred copies, and was distributed to the members of the Oriental Society and of the American Philological Association and of the Modern Language Association of America, to the libraries enrolled on their lists, and to some other recipients. Besides the addresses of the occasion, the Report contains bibliographical notes concerning Whitney's life and family, and a bibliography of his writings. but since, strictly speaking, it contains no biography of Whitney, I have thought it well to give in this volume (p. xliii) a brief sketch of his life; and in preparing it, I have made use, not only of the substance, but also, with some freedom, of the form of statement of the autobiography which Whitney published in 1885 (see p. lx). Moreover, since the people into whose hands this work will come are for the most part not the same as those who received the Report, it has been thought advisable to reprint therefrom the editor's Memorial Address (p. xlvi) as a general estimate of Whitney's character and services, and to give, for its intrinsic usefulness, a select list of his writings (p. lvi), which is essentially the list prepared by Whitney for the "Yale Bibliographies" (List, 1893).

at last in time for correction — At xix. 27 7, I had added *suryam* as the Kashmirian reading for the Vulgate *sūryam*, simply because Roth's Collation gave *suryam*, but on looking it up in the facsimile, last line of folio 136a, I found, after the plates were made, that the birch bark leaf really has *sūryam* and that the slip was Roth's — In regard to xix. 24 6 b, the Fates seemed to have decreed that error should prevail Here the manuscripts read *vāpiñām*. This is reported in the foot-note of the Berlin edition as *vāpiñām* (1st error). The editors intended to emend the ms reading to *vaçānām*, which, however, is misprinted in the text as *vaçānām* (2d error) [The conjecture *vaçānām*, even if rightly printed, is admitted to be an unsuccessful one] In the third line of his comment, Whitney wrote, "The *vāçānām* of our text" etc (3d error) This I corrected to *vaçānām*, and added, in a note near the end of the paragraph, that the conjecture was "Misprinted *vaçānām*" My note about the misprint was rightly printed in the second proof, but in the foundry proof, by some mishap, it stood "Misprinted *vaçānam*" (4th error) The fourth error I hope to amend successfully in the plate

**General significance of Whitney's work.**— Its design, says Whitney (above, p. xix, *Announcement*), is "to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda." Thus expressly did the author disavow any claim to finality for his work. As for the translation, on the one hand, the *Announcement* shows that he regarded it as wholly subordinate to his commentary, and I can give no better statement of the principles which have guided him in making it, than is found in the extracts from a critical essay by Whitney which I have reprinted (above, p. xix), and from which moreover we may infer that he fully recognized the purely provisional character of his translation. I am sorry that infelicities of expression in the translation, which are part and parcel of the author's extreme literalness (see p. xciv) and do not really go below the surface of the work, are (as is said below, p. xcvi) the very things that are the most striking for the non-technical reader who examines the book casually.

As for the commentary, on the other hand, it is plain that, taking the work as a whole, he has done just what he designed to do. Never before has the material for the critical study of an extensive Vedic text been so comprehensively and systematically gathered from so multifarious sources. The commentary will long maintain for itself a place of first-rate importance as an indispensable working-tool for the purposes which it is designed to serve. I have put together (below, pages xcii–xciii) a few examples to illustrate the ways in which the commentary will prove useful. A variety of special investigations, moreover, will readily suggest themselves to competent students of the commentary, and the subsidiary results that are thus to be won (the "by-products," so to say), are likely, I am convinced, to be abundant and of large interest and value. Furthermore, we may confidently believe that Whitney's labors will incidentally put the whole discipline of Vedic criticism upon a broader and firmer basis.

**Need of a systematic commentary on the Rig-Veda.**— Finally, Whitney seems to me to have made it plain that a similar commentary is the indispensable preliminary for the final comprehension of the Rig-Veda. That commentary should be as much better and as much wider in its scope as it can be made by the next generation of scholars, for it will certainly not be the work of any one man alone. It is a multifarious work for which many elaborate preparations need yet to be made. Thus the parallel passages from the Rig-Veda and the other texts must be noted with completeness on the margin of the Rik Samhitā opposite the pādas concerned, for this task Bloomfield's Vedic Concordance is likely to be the most important single instrument. Thus, again, Brāhmaṇa, Ārauta, Grhya, and other texts appurtenant to the Rig-Veda, together with Epic and later texts,

should all be systematically read by scholars familiar with Vedic themes and diction, and with an eye open to covert allusion and reference, and should be completely excerpted with the Rik Samhitā in hand and with constant references made opposite the Rik verses to the ancillary or illustrative passages which bear upon them. It is idle folly to pretend that this last work would not be immensely facilitated by a large mass of translations<sup>1</sup> of the more difficult texts, accurately made, and provided with all possible ingenious contrivances for finding out quickly the relations between the ancillary texts and the fundamental ones. Thus to have demonstrated the necessity for so far-reaching an undertaking, may prove to be not the least of Whitney's services to Vedic scholarship.

**The Century Dictionary.**—Doubtless much of the best of Whitney's strength through nearly ten of his closing years was given to the work devolving on him as editor-in-chief of *The Century Dictionary, an Encyclopedic Lexicon of the English Language* (see p. lx, below). But for that, he might perhaps have brought out this commentary himself. Since I, more than any one else, have personal reasons to regret that he did not do so, there is perhaps a peculiar fitness in my saying that I am glad that he did not. Whoever has visited for example the printing-offices which make the metropolitan district of Boston one of the great centers of book-production for America, and has seen the position of authority which is by them accorded to that admirable work, and has reflected upon the powerful influence which, through the millions of volumes that are affected by its authority, it must thus exercise in the shaping of the growth of our English language,—such an one cannot fail to see that Whitney was broad-minded and wise in accepting the opportunity of superintending the work of its production, even at the risk of not living to see the appearance of the already long-delayed Atharva-Veda. Perhaps his most potent influence upon his day and generation is through his labors upon the *Century Dictionary*.

**Acknowledgments.**—I desire in the first place to make public acknowledgment of my gratitude to the late Henry Clarke Warren of Cambridge. He had been my pupil at Baltimore, and, through almost twenty years of intimate acquaintance and friendship, we had been associated in our Indian studies. To his enlightened appreciation of their value and potential usefulness is due the fact that these dignified volumes can now be issued; for during his lifetime he gave to Harvard University in sundry

<sup>1</sup> Roth writes to Whitney, July 2, 1893. Ich begreife nicht, wie ein junger Mann, statt nach wertlosen Dingen zu greifen, nicht lieber sich an die Uebersetzung und Erklärung eines Stükcs aus Tāittiriya Brähmana oder Māitrāyanī Samhitā wagt, nicht um die minutiae des Rituals zu erforschen, sondern um den Stoff, der zwischen diesen Dingen steckt, zugänglich zu machen und zu erläutern. Auch in den Medizinbuchern gäbe es viele Abschnitte, die verstanden und bekannt zu werden verdienten.

instalments the funds with which to pay for the printing of Whitney's commentary. Whitney was professor at Yale; the editor is an alumnus of Yale and a teacher at Harvard, and Warren was an alumnus of Harvard. That the two Universities should thus join hands is a matter which the friends of both may look upon with pleasure, and it furnishes the motif for the dedication of this work. But I am glad to say that learning, as well as money, was at Mr. Warren's command for the promotion of science. Before his death there was issued his collection of translations from the Pāli which forms the third volume of this Series and is entitled "Buddhism in Translations," a useful and much-used book. Moreover, he has left, in an advanced state of preparation for press, a carefully made edition and a partial translation of the Pāli text of Buddhaghosa's famous encyclopedic treatise of Buddhism entitled "The Way of Purity" or Visuddhi-Magga. It is with gladness and hope that I now address myself to the arduous and happy labor of carrying Mr. Warren's edition through the press.

Next I desire to express my hearty thanks to my former pupil, Dr Arthur W. Ryder, now Instructor in Sanskrit at Harvard University, for his help in the task of verifying references and statements and of reading proofs. He came to assist me not long after the close of his studies with Professor Geldner, when I had got through with a little more than one third of the main body of Whitney's commentary and translation. For books i-vii, I had revised the manuscript and sent it to press, leaving the verification to be done with the proof-reading and from the proof-sheets. Dr Ryder's help began with the verification and proof-reading of the latter half of book vi, but from the beginning of book viii, it seemed better that he should forge ahead and do the verification from the manuscript itself, and leave me to follow with the revision and the supplying of the missing portions and so on. His work proved to be so thoroughly conscientious and accurate that I was glad to trust him, except of course in cases where a suspicion of error was aroused in one or both of us. A few times he has offered a suggestion of his own, that given at p. 739 is so keen and convincing that greater boldness on his part would not have been unwelcome. To my thanks I join the hope that health and other opportunities may long be his for achieving the results of which his literary sense and scholarly ideals give promise.

Mrs Whitney, upon turning over to me her husband's manuscript of this work, together with his other manuscript material therefor, was so kind as to lend me a considerable number of his printed books, some of which, in particular his copy of the Kāučika Sūtra, have been a great convenience by reason of their manuscript annotations. It is a pleasure to be able to make to Mrs Whitney this public expression of my thanks.

To my neighbor, Miss Maria Whitney, I am indebted for the loan of the medallion from which the noble portrait of her brother, opposite page xlvi, has been made. The medallion is a replica of the one in the Library of Yale University, and is a truthful likeness.

Of an occasional friendly turn from Professors Theobald Smith, George F. Moore, and Bloomfield, and from Dr. George A. Grierson, I have already made note (see pages 242, 756, 983, 243). Professors Bloomfield and Garbe allowed me to reproduce here a specimen leaf from their beautiful facsimile of the Kashmirian text. Professors Cappeller and Hopkins and Jacobi were so good as to criticize my Sanskrit verses<sup>1</sup>. In particular, I thank my colleague, Professor Morris H. Morgan, for his kindness in putting the dedication into stately Latin phrase.

It is with no small satisfaction that I make public mention of the admirable work of the Athenæum Press (situated in Cambridge) of Messrs. Ginn and Company of Boston. The Hindus sometimes liken human effort to one wheel of a cart. Fate, indeed, may be the other, but our destiny, they say, is not accomplished without both elements, just as there is no progress without both wheels. It is so with a book: good copy is one wheel, and a good printing-office is the other. Whitney's long experience was guarantee for the prior requisite, and the other I have not found lacking. The way has been a long one, with plenty of places for rough jolting and friction, but the uniform kindness and the alert and intelligent helpfulness of all with whom I have had to do at the Press have made our progress smooth, and I am sincerely grateful!

**Human personality and the progress of science.** — Had Whitney lived to see this work in print and to write the preface, his chief tribute of grateful acknowledgment would doubtless have been to his illustrious preceptor and colleague and friend whose toil had so largely increased its value, to Rudolph Roth of Tübingen. Whitney, who was my teacher, and Roth, who was my teacher's teacher and my own teacher, both are passed away, and Death has given the work to me to finish, or rather to bring nearer to an ideal and so unattainable completeness. They are beyond the reach of human thanks, of praise or blame, but I cannot help feeling that even in their life-time they understood that Science is concerned only with results, not with personalities, or (in Hindu phrase) that the Goddess of Learning, Sarasvatī or Vāc, cares not to ask even so much as the names of her votaries, and that the unending progress of Science is indeed like the endless flow of a river.

<sup>1</sup> These, I trust, will not be wholly unpleasing to my pundit-friends in India, who, as they will find the thought in part un-Indian, will not, I hope, forget that it was primarily and designedly conceived in Occidental form. Their great master, Dandin, has a kind word for men in my case at the close of the first chapter of his Poetics.





WILLIAM DWIGHT WHITNEY  
1827-1894

## BRIEF SKETCH OF WHITNEY'S LIFE

BY THE EDITOR

William Dwight Whitney was born at Northampton, Massachusetts, February 9, 1827, and died at New Haven, Connecticut, on Thursday, June 7, 1894, aged sixty-seven years and nearly four months. He was son of Josiah Dwight and Sarah (Williston) Whitney. The father, Josiah Dwight Whitney (1786–1869), was born in Westfield, oldest son of Abel Whitney (Harvard, 1773) and of Clarissa Dwight, daughter of Josiah Dwight. The mother was daughter of the Rev Payson Williston (Yale, 1783) of Easthampton, and sister of the Hon Samuel Williston, the founder of Williston Seminary. The father was a business man in Northampton, and later manager, first as cashier and then as president, of the Northampton Bank, and was widely and honorably known for his ability and integrity. William was one of a goodly family of children, of whom may be named, as devoted to scientific and literary pursuits, the eldest, Josiah Dwight Whitney (Yale, 1839), for a long time the head of the Geological Survey of California and from 1865 to 1896 Professor of Geology in Harvard University, Miss Maria Whitney, the first incumbent of the chair of Modern Languages in Smith College, James Lyman Whitney (Yale, 1856), since 1869 a member of the Administrative Staff of the Boston Public Library and its head from 1899 to 1903, and Henry Mitchell Whitney (Yale, 1864), from 1871 to 1899 Professor of English in Beloit College.

Whitney made his preparation for college entirely in the free public schools of his native town, entered the Sophomore class of Williams College in 1842, and was graduated in 1845. He then spent three full years in service in the bank, under his father. Early in 1848 he took up the study of Sanskrit. In the spring of 1849 he left the bank, spent the summer as assistant in the Geological Survey of the Lake Superior region, and in the autumn went for a year to New Haven, to continue his Sanskrit studies under Professor Edward E. Salisbury and in company with James Hadley, and to prepare for a visit to Germany, already planned. On May 22, 1850, he was elected a corporate member of the American Oriental Society. He sailed (for Bremen) September 20, 1850. The next three winters were passed by him in Berlin and the summers of 1851 and 1852 in Tübingen, chiefly under the instruction of Professors

Albrecht Weber<sup>1</sup> and Rudolph Roth respectively, but also of Professor Lepsius and others. Already during his first summer with Roth, the edition of the Atharva-Veda was planned<sup>2</sup>. In October, 1851, he began copying the Berlin manuscripts of the text, and finished that work in March, 1852. Leaving Berlin<sup>3</sup> in March, 1853, he stayed seven weeks in Paris, three in Oxford, and seven in London (collating Sanskrit manuscripts), and then returned to America, arriving in Boston August 5.

Before quitting Germany, he received an invitation to return to Yale College as Professor of Sanskrit, but not until August, 1854, did he go there to remain. His election was dated May 10, 1854, so that his term of service exceeded forty years. The events of such a life as his are, so far as they concern the outside world, little else than the succession of classes instructed and of literary labors brought to a conclusion. It may be noted, however, that very soon after their marriage, Mr and Mrs Whitney went, partly for health and partly for study,<sup>4</sup> to spend somewhat less than a year in France and Italy (November, 1856 to July, 1857), passing several months at Rome. In 1873 he took part in the summer campaign of the Hayden exploring expedition in Colorado, passing two full months on horseback and under canvas, coursing over regions which in good part had been till then untrodden by the feet of white men, and seeing Nature in her naked grandeur — mounting some nine times up to or beyond the altitude of 14,000 feet. In the summer of 1875 Mr Whitney visited England and Germany,<sup>5</sup> mainly for the collection of further

<sup>1</sup> In a letter to Salisbury from Weber (see JAOS III 215), dated Berlin, March 29, 1851, Weber writes "I have already had the pleasure of instructing two of your countrymen in Sanskrit, Mr Wales and Mr Whitney. Mr Whitney certainly entitles us to great hopes, as he combines earnestness and diligence with a sound and critical judgment. I hope to induce him to undertake an edition of the Tāittiriya-Āranyaka, one of the most interesting Vedic Scriptures". Whitney's fellow-student was Dr Henry Ware Wales (Harvard, 1838), who had already, nearly two years before, by a will dated April 24, 1849, provided for the endowment of the Wales Professorship of Sanskrit in Harvard University, which was established in due course January 26, 1903, and to which the editor of these volumes was elected March 23, 1903.

<sup>2</sup> This appears from the following portion (see JAOS III 216 cf also p 501) of an interesting letter from Roth, dated Tubingen, August 2, 1851. "I have had for a scholar, through this summer, one of your countrymen, Mr Whitney of Northampton. Through the winter, he will reside in Berlin, in order to collect there whatever can be found for the Atharvaveda, and then return here with what is brought together. We shall then together see what can be done for this Veda, hitherto without a claimant, which I consider as the most important next to the Rigveda." Cf Roth's letter of November 18, 1894, JAOS xix 100.

<sup>3</sup> The date given on p 1 is not quite correct see p cxviii

<sup>4</sup> The AV Pratika index (Ind Stud, vol II see p 62) is dated Paris, May, 1857

<sup>5</sup> In particular, Munich and Tubingen (cf JAOS x, p cxviii, = PAOS for Nov 1875). At that time, the editor of these volumes was residing at Tubingen as a pupil of Roth and as one of the little group to which belonged Garbe, Geldner, Kaegi, and Lindner. Whitney's arrival (July 6) was a great event and was hailed with delight. It may be added that it was the privilege of Whitney and myself to take part in the memorable feast given at Jena by Bohtlingk on his sixtieth birthday, June 11, 1875, in celebration of the completion of the great Sanskrit Lexicon.

material for the Atharva-Veda In 1878 he went to Europe with his wife and daughters, to write out his Sanskrit Grammar and carry it through the press, and spent there fifteen months, chiefly at Berlin and Gotha

Of Whitney's scientific writings, the most important ones<sup>1</sup> (since they are scattered among many other bibliographical items pages lvi to lx) may here be briefly enumerated in several groups of related works.—1 The edition of the Atharva-Veda, the *Alphabetisches Verzeichniss der Versanfange der Atharva-Samhitā*, the *Atharva-Veda Prātiçākhya*; the *Index Verborum*, to which must now be added the two present volumes of critical commentary and translation In the same general category belongs his *Tāittirīya Prātiçākhya* As a part of the fruit of his Sanskrit studies must be mentioned also the *Sūrya-Siddhānta*, and, finally, his Sanskrit Grammar, with its Supplement, The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language —2 His chief contributions to general linguistics are comprised in his *Language and the Study of Language* and in the two series of *Oriental and Linguistic Studies* and in his *Life and Growth of Language* Here may be mentioned his article on "Language" in Johnson's Cyclopædia (vol ii, 1876) and that on "Philology" in the Encyclopædia Britannica (vol xviii, 1885) —3. His principal text-books are his German Grammars (a larger and a smaller) and Reader and Dictionary, his Essentials of English Grammar, and his French Grammar. Important as an influence upon the conservation and growth of the English language is his part in the making of The Century Dictionary (see p xxxviii)

Of Whitney's minor writings, those which he included in the Yale Bibliographies (p lvi, below) extending to 1892, with a few others, are enumerated in the List below A much fuller list, comprising 360 numbers, was published in the Memorial Volume, pages 121–150 One reason for putting some of the lesser papers into the last-mentioned list was to show the versatility of Mr. Whitney's mind and the wide range of his interests

Mr Whitney's services to science were recognized by scholars and learned corporations Thus he received the honorary degree of Doctor of Philosophy from the University of Breslau in 1861; that of Doctor of Laws from Williams College in 1868, from the College of William and Mary (Virginia) in 1869, from the University of St Andrews (Scotland) in 1874, from Harvard in 1876, and from the University of Edinburgh in 1889 He was a member of the American Philosophical Society (Philadelphia) and of the National Academy of Sciences (Washington) He was an honorary member of the Oriental or Asiatic societies of Great

<sup>1</sup> Some estimate of their general significance is given below, pages li to lxi.

Britain and Ireland, of Japan, of Germany, of Bengal, of Peking, and of Italy, and of the Philological Society of London. He was a member or correspondent of the Royal Academy of Berlin, of the Royal Irish Academy, of the Imperial Academy of St Petersburg, of the Institute of France, of the Royal Academy in Turin, of the Lincei in Rome, of the Royal Danish Academy, and so on. He was a Fellow of the Royal Society of Edinburgh In 1881 he was made a Foreign Knight of the Prussian Order pour le mérite, being elected to fill the vacancy occasioned by the death of Thomas Carlyle.

On the 27th of August, 1856, Mr. Whitney married Miss Elizabeth Wooster Baldwin, daughter of Roger Sherman and Emily (Perkins) Baldwin of New Haven Mr Baldwin, a lawyer of the highest rank, had been Governor of Connecticut and Senator in Congress, and inherited his name from his grandfather, Roger Sherman, a signer of the Declaration of Independence, and one of the committee charged with drawing it up Miss Baldwin was a great-great-granddaughter of Thomas Clap, President of Yale from 1740 to 1766 Mr and Mrs Whitney had six children, three sons and three daughters. The daughters, Marian Parker and Emily Henrietta and Margaret Dwight, with their mother, survive their father; as does also one son, Edward Baldwin, a lawyer of New York City, Assistant Attorney-General of the United States from 1893 to 1897. He married Josepha, daughter of Simon Newcomb, the astronomer, and one of their children, born August 26 1890, bears the name of his grandfather, William Dwight Whitney

## MEMORIAL<sup>1</sup> ADDRESS

*Delivered by the Editor at the First American Congress of Philologists, Whitney Memorial Meeting, December, 1894*

### AN ESTIMATE OF WHITNEY'S CHARACTER AND SERVICES

LADIES AND GENTLEMEN.—There are some among us who can remember the time when “a certain condescension in foreigners” easily gave us pain. There was little achievement behind us as a people to awaken us to national self-consciousness and to a realizing sense of our own great possibilities. Time is changing all that. The men have come, and some, alas! are already gone, of whose achievements we may well be proud wherever we are. In the battles for the conquests of truth there are no distinctions of race. It needs no international congress to tell us that we belong to one great army. But to-night—as the very titles of these gathered societies show—Science has marshalled us, her fifties and her hundreds, as Americans. We look for the centurion, for the captain of the fifties, and he is no more! And we call, as did David, lamenting for Abner, “Know ye not that there is a prince and a great man fallen this day in Israel,” yea, and like Jonathan, “in the midst of the battle?”

It is in the spirit of generous laudation that we are assembled to do honor to our illustrious countryman. And it is well. We may praise him now, for he is gone. But I cannot help thinking of a touching legend of the Buddha. Nigh fifty years he has wandered up and down in Ganges-land, teaching and preaching. And now he is about to die. Flowers fall from the sky and heavenly quires are heard to sing his praise. “But not by all this,” he answers, —“but not by all this, O Ananda, is the Teacher honored, but the disciple who shall fulfil all the greater and lesser duties,—by him is the Teacher honored.” It is fitting, then, that we pause, not merely to praise the departed, but also to consider the significance of a noble life, and the duties and responsibilities which so great an example urges upon us,—in short, the lesson of a life of service.

It would be vain to endeavor, within the narrow limits which the present occasion imposes, to rehearse or to characterize with any completeness the achievements that make up this remarkable life. Many accounts<sup>1</sup> of it have been given of late in the public prints. Permit me rather to lay before you, by way of selection merely, a few facts concerning Mr. Whitney which may serve to illustrate certain essential features of his character and fundamental motives of his life.

And indubitably first in importance no less than in natural order is the great fact of his heredity. William Dwight Whitney was born, in 1827, at Northampton, Massachusetts, and in his veins flowed the best blood of a typical New England community, of the Dwights and the Hawleys,—heroes of the heroic age of Hampshire. His stock was remarkable for sturdy vigor, both of body and of intellect, and was in fact that genuine aristocracy which, if it be true to its traditions, will remain—as for generations

<sup>1</sup> Most notable among them is the one by Professor Thomas Day Seymour of Yale, in the “American Journal of Philology,” vol. 15.

it has been — one of the prime guarantees of the permanence of democracy in America. Few places in this land have produced a proportionately greater number of distinguished people than has Northampton. Social advantages were thus added to those of birth, and to all these in turn the advantages of dwelling in a region of great natural beauty.

It was in William Whitney's early infancy that his father moved into a dwelling built on the precise site of the Jonathan Edwards house. This dwelling was the second in a row of six neighboring houses, all of which could boast of more or less notable occupants. In the first lived Dr Seeger, who was educated at the same school and time as Schiller, at "the Solitude." Beyond the Whitneys' was the house in which lived Lewis S Hopkins, the father of Edward W Hopkins, the Sanskrit scholar of Bryn Mawr. The fourth was the original homestead of the Timothy Dwights, in which the first Yale President of that name, and Theodore, the Secretary of the Hartford Convention and founder of the New York "Daily Advertiser," were born, both grandsons of Jonathan Edwards. The adjoining place was the home of the elder Sylvester Judd, and of his son Sylvester, the author of "Margaret," and the sixth house was occupied by the Italian political exile, Gherardi, and later by Dr William Allen, ex-President of Bowdoin College.

Whitney was a mere boy of fifteen when he entered Williams College as a sophomore. Three years later (in 1845) he had easily outstripped all his classmates and graduated with the highest honors, and with all that, he found ample time to range the wooded hills of Berkshire, collecting birds, which he himself set up for the Natural History Society. The next three or four years were spent by him as clerk in the Northampton Bank, with accounts for his work, German and Swedish for his studies, ornithology and botany for his recreations, and music for his delight, — unless one should rather say that all was his delight. These oft-mentioned studies in natural history I should not linger over, save that their deep significance has hardly been adverted upon in public. They mean that, even at this early age, Whitney showed the stuff which distinguishes the genuine man of science from the jobbers and peddlers of learning. They mean that, with him, the gift of independent and accurate observation was inborn, and that the habit of unprejudiced reflection upon what he himself saw was easily acquired.

This brings us to a critical period in the determination of his career. In the encyclopedias, Whitney is catalogued as a famous Indianist, and so indeed he was. But it was not because he was an Indianist that he was famous. Had he devoted his life to the physical or natural sciences, he would doubtless have attained to equal, if not greater, eminence. Truly, it is not the *what*, but the *how!* That he did devote himself to Indology appears to be due to several facts which were in themselves and in their concomitance accidental. First, his elder brother, Josiah, now the distinguished professor of geology in Harvard University, on his return from Europe in 1847, had brought with him books in and on many languages, and among them a copy of the second edition of Bopp's Sanskrit Grammar. Second, it chanced that the Rev. George E Day, a college-mate at Yale of Professor Salisbury, was Whitney's pastor. And third, he met with Eduard Desor.

There is in possession of Professor Whitney of Harvard a well-worn volume of his father's called the Family Fact-book. It is, I am sure, no breach of confidence if I say, in passing, that this book, with its varied entries in all varied moods and by divers gifted hands, is the reflex of a most remarkable family life and feeling. In it, among many other things, are brief autobiographic annals of the early life of William Whitney, and in its proper place the following simple entry: "In the winter of 1848-49 commenced the study of Sanskrit, encouraged to it by Rev. George E Day. In June, 1849, went out with Josiah to Lake Superior as 'assistant sub-agent' on the Geological

Survey." To William Whitney were intrusted the botany, the barometrical observations, and the accounts. And although the ornithology was not formally intrusted to him, there is abundant evidence that he was habitually on the look-out for the birds, with keen eye and with attentive ear. He must, already, in the spring, have made substantial progress by himself in Sanskrit, for his article (almost the first that he published) entitled "On the Sanskrit Language," a translation and abridgment of von Bohlen, appeared in the August number of the "Bibliotheca Sacra" for 1849, and must therefore have been finished before he left home. With him, accordingly, he took his brother's copy of Bopp.

Besides the two brothers, there was a third man-of-power in the little company that spent the summer among the swamps and mosquitoes of the great copper region. That man was Eduard Desor, already a young naturalist of distinction, and afterward famous both in science and in public life in Switzerland. He had come only a short time before, with Agassiz, and as his friend and intimate associate in scientific undertakings, from Neufchâtel to Cambridge. He was by nature full of the purest love for science, and that love had been quickened to ardent enthusiasm by his own work, and by his intercourse with other bright minds and eager workers whom he had known in Paris and Neufchâtel and in the Swiss glacier-camps of Agassiz. Small wonder if the intimate relations of that summer's camp-life in common gave opportunity for potent influence of the brilliant young Huguenot upon the brilliant young Puritan. It is to Desor, and to his words and example, that my Cambridge colleague attributes in large measure his brother's determination to devote himself to a life of science rather than to business or to one of the learned professions. That the chosen department was Sanskrit may be ascribed in part to the accident of the books thrown in his way, in part to the interest of the language and antiquities of India, intrinsically and as related to our own, and in part to the undeniable fascination which the cultivation of the virgin soil of an almost untrodden field has for a mind of unusual energy, vigor, and originality.

William Whitney has left a full and interesting journal of this summer. Tuesday, July 24, while waiting for the uncertain propeller to come and rescue them from the horrible insect pests, he writes from Copper Harbor "For my part, I intend attacking Sanskrit grammar to-morrow." And then, on Wednesday "I have, after all, managed to get thro the day without having recourse to the Sanskrit, but it has been a narrow escape." And five weeks later, from Carp River. "Another day of almost inaction, most intolerable and difficult to be borne. How often have I longed for that Sanskrit grammar which I so foolishly sent down before me to the Sault!"

The autumn of 1849, accordingly, found him at New Haven, and in company with Professor Hadley, studying under Edward Elbridge Salisbury, the Professor of the Arabic and Sanskrit Languages and Literature. The veteran Indologist of Berlin, Professor Weber, has said that he and Professor Roth account it as one of their fairest honors that they had Whitney as a pupil. To have had both a Whitney and a Hadley at once is surely an honor that no American teacher in the departments here represented this evening can match. In a man whose soul was beclouded with the slightest mist of false pretension or of selfishness, we may well imagine that the progress of such pupils might easily have occasioned a pang of jealousy. But Mr. Salisbury's judgment upon them illuminates his own character no less than that of his pupils when he says, "Their quickness of perception and unerring exactness of acquisition soon made it evident that the teacher and the taught must change places."

We have come to the transition period of Whitney's life. He is still a pupil, but already also an incipient master. "1850, Sept 20. Sailed for Germany in the steamer

## Memorial Address by the Editor

Washington Spent three winters in Berlin, studying especially with Dr Weber, and two summers in Tubingen, Wurtemberg, with Professor Roth" Thus runs the entry in the Fact-book A few lines later we read "Leaving Berlin in April, 1853, stayed six weeks in Paris, three in Oxford, and seven in London (collating Sanskrit manuscripts), and then returned in the steamer Niagara, arriving in Boston Aug 5" Such is the modest record that covers the three momentous years of the beginning of a splendid scientific career For in this brief space he had not only laid broad and deep foundations, by studies in Persian, Arabic, Egyptian, and Coptic, but had also done a large part of the preliminary work for the edition of the Atharva-Veda,—as witness the volumes on the table before you, which contain his Berlin copy of that Veda and his Paris, Oxford, and London collations

Meantime, however, at Yale, his honored teacher and faithful friend, Professor Salisbury, "with true and self-forgetting zeal for the progress of Oriental studies" (these are Mr Whitney's own words), had been diligently preparing the way for him, negotiating with the corporation for the establishment of a chair of Sanskrit, surrendering *pro tanto* his own office, and providing for the endowment of the new cathedra; leaving, in short, no stone unturned to insure the fruitful activity of his young colleague Nor did hope wait long upon fulfilment, for in 1856, only a trifle more than two years from his induction, Whitney had, as joint editor with Professor Roth, achieved a most distinguished service for science by the issue of the *editio princeps* of the Atharva-Veda, and that before he was thirty.

In September, 1869,—that is to say, in the very month in which began the first college year of President Eliot's administration,—Whitney was called to Harvard It reflects no less credit upon Mr Eliot's discernment of character and attainments than upon Mr Whitney's surpassing gifts that the youthful president should turn to him, among the very first, for aid in helping to begin the great work of transforming the provincial college into a national university The prospect of losing such a man was matter of gravest concernment to all Yale College, and in particular to her faithful benefactor, Professor Salisbury Within a week the latter had provided for the endowment of Mr Whitney's chair upon the ampler scale made necessary by the change of the times, and the considerations which made against the transplanting of the deeply rooted tree had, unhappily for Harvard, their chance to prevail, and Whitney remained at New Haven

It was during his studies under Mr. Salisbury, in May, 1850, that he was elected a member of the American Oriental Society Mr. Salisbury was the life and soul of the Society, and, thanks to his learning, his energy, and his munificence, the organization had already attained to "standing and credit in the world of scholars" Like him, Mr Whitney was a steadfast believer in the obligation of which the very existence of these assembled societies is an acknowledgment,—the obligation of professional men to help in "co-operative action in behalf of literary and scientific progress," and, more than that, to do so at real personal sacrifice

The first meeting at which Mr Whitney was present was held October 26, 1853 More than thirty-three years passed, and he wrote from the sick-room "It is the first time in thirty-two years that I have been absent from a meeting of the American Oriental Society, except when out of the country" His first communication to the Society was read by Mr Salisbury, October 13, 1852, and his last, in March, 1894, at the last meeting before his death Of the seven volumes, vi.—xii., of the Society's Journal, more than half of the contents are from his pen, to say nothing of his numerous and important papers in the Proceedings In 1857, the most onerous office of the Society, that of

Corresponding Secretary, which from the beginning carried with it the duty of editing the publications, was devolved upon him, and he bore its burdens for twenty-seven years. Add to this eighteen years as Librarian and six as President, and we have an aggregate of fifty-one years of official service. The American Philological Association, too, is under deep obligation to Whitney. He was one of its founders, and, very fittingly, its first president. For many years he was one of the most constant attendants at its meetings, a valued counsellor, and one of its most faithful helpers and contributors.

Some might think it a matter of little importance, but it is certainly a significant one, that, after paying his Oriental Society assessments for about thirty-five years, at last, and when facing mortal illness, he paid over the considerable sum required to make himself a life member. A little later,—for the candle still burned,—and with strictest injunction of secrecy during his lifetime, he sent to the Treasurer his check for a thousand dollars of his modest savings, to help toward defraying the Society's expenses of publication, and in the hope that it might serve as a "suggestion and encouragement to others to do likewise."

Added to all this was his service in keeping up the very high scientific standard of the Society's publications. The work of judging and selecting required wide knowledge, and the making of abstracts much labor, while the revision or recasting of the papers of tyros unskilled in writing demanded endless painstaking, not always met by gratitude and docility. All this cost him a lavish bestowal of time, of which hardly any one in the Society knew, and that for the reason that he took no steps to have them know. So exemplary was his freedom from self-seeking in all his relations with the Society.

The rehearsal of the titles of Mr. Whitney's books and treatises would give to this address too much the character of a bibliographical essay, and, besides, it would merely tend to impress hearers who are accustomed to count volumes rather than to weigh them. His distinguishing qualities, as reflected in his work, are everywhere so palpable that it is not hard to describe them. Perhaps the most striking and pervading one is that which Professor Lounsbury calls his "thorough intellectual sanity." In reading his arguments, whether constructive or critical, one can hardly help exclaiming, How near to first principles are the criteria of the most advanced theories and high-stepping deliverances! With him, the impulse to prick the bubble of windy hypothesis upon the diamond-needle (as the Hindus call it) of hard common-sense was often irresistible, and sometimes irresistibly funny. Witness this passage from his boyish journal: "On entering the river [the St. Mary's], we found ourselves in an archipelago of small islands, which stretches from the Sault down to the foot of the Georgian Bay. — says [that] — actually visited thirty-six thousand such islands, . . . which in my opinion is a whopper. To have done it, he must have stopped upon ten a day, every day for ten years." This may seem trivial. In fact, it is typical. It is in essence the same kind of treatment that he gave in later life to any loose statement or extravagant theory, although printed in the most dignified journal and propounded by the most redoubtable authority.

Breadth and thoroughness are ever at war with each other in men, for that men are finite. The gift of both in large measure and at once,—this marks the man of genius. That the gift was Whitney's is clear to any one who considers the versatility of his mind, the variousness of his work, and the quality of his results. As professor of Sanskrit, technical work in grammar, lexicography, text-criticism, and the like, lay nearest to him, but with all this, he still found strength to illuminate by his insight many questions of general linguistic theory, the origin of language, phonetics, the difficult subject of Hindu astronomy and the question of its derivation, the method and

technique of translation, the science of religion, mythology, linguistic ethnology, alphabetics, and paleography, and much else. Astonishing is the combination of technical knowledge in widely diverse fields which appears in his elaborately annotated translation of the famous Sanskrit astronomical treatise called *Sūryasiddhānta*, and which, again, he brought to bear upon his criticisms of earlier and later attempts to determine the age of the Veda by its references to solar eclipses, and by its alleged implications respecting the place of the equinoctial colures.

But not only in respect of contents were Whitney's writings of conspicuous merit, he had also the sense of form and proportion,—that sense for lack of which the writings of many a scholar of equal learning are almost nugatory. At twenty-two, his English style had the charms of simplicity, clearness, and vigor, and they held out to the last. And what could be more admirable than his beautiful essay,—a veritable classic,—“The Vedic Doctrine of a Future Life”? His subjects, indeed, if treated seriously, do not lend themselves to the graces of rhetorical or ornate writing, and his concise and pregnant periods sometimes mock the flippant or listless reader. But his presentation, whether of argument or of scientific generalization, is always a model of lucidity, of orderly exposition, and of due subordination of the parts. This was a matter on which he felt deeply, for his patience was often sorely tried by papers for whose slovenliness in diction, arrangement, and all the externals of which he was a master, the authors fondly thought that their erudition was forsooth an excuse.

Indeed, for the matter of printer's manuscript, more than once has Boehltingk, the Nestor of Indianists, taxed him home with making it too good, declaring it a wicked sin to put time on such things, though playfully admitting the while that he had killed off with his own desperate copy I cannot remember how many luckless type-setters in the office of the Russian Academy.

Where there was so much of the best, it is not feasible to go into details about all. Yet I cannot omit mention of some of his masterpieces. Very notable is his “Language and the Study of Language,”—a work of wide currency, and one which has done more than any other in this country to promote sound and intelligent views upon the subjects concerned. It deals with principles, with speculative questions, and with broad generalizations,—the very things in which his mastery of material, self-restraint, even balance of mind, and rigorous logic come admirably into play.

Of a wholly different type, but not one whit inferior withal, are his *Prātiçākhyas*. These are the phonetico-grammatical treatises upon the text of the Vedas, and are of prime importance for the establishment of the text. Their distinguishing feature is minutiae, of marvellous exactness, but presented in such a form that no one with aught less than a tropical Oriental contempt for the value of time can make anything out of them as they stand. Whitney not only out-Hindus the Hindu for minutiae, but also—such is his command of form—actually recasts the whole, so that it becomes a book of easy reference.

As for the joint edition of the Atharva-Veda, it is a most noteworthy fact that it has held its own now for thirty-eight years as an unsurpassed model of what a Vedic text-edition ought to be. His “Index Verborum to the Atharva-Veda,” a work of wonderful completeness and accuracy, is much more than its name implies, and may not pass without brief mention, inasmuch as its material formed the basis of his contributions to the Sanskrit-German lexicon published by the Imperial Academy of Russia. This great seven-volumed quarto, whose steady progress through the press took some three and twenty years, is the Sanskrit Stephanus. Americans may well be proud of the fact that to Whitney belongs the distinguished honor of being one of the four “faithful

collaborators" who, next to the authors, Boehltingk and Roth, contributed most to this monumental work

Of all his technical works, his "Sanskrit Grammar," with its elaborate supplement, "The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language," forms the crowning achievement. Here he casts off the bonds of tradition wherever they might hamper his free scientific procedure, and approaches the phenomena of language in essentially the same spirit and attitude of mind as that in which Darwin or Helmholtz grappled the problems of their sciences. The language is treated historically, and as the product of life and growth, and the work is filled with the results of scores of minute and far-reaching special investigations. The amount of material which is here subjected to rigorous and original methods of classification and scientific induction is enormous, and none but those who were familiar with his writing-table can well realize the self-restraint that he used in order to bring his results into moderate compass.

In all these technical works there is little that appeals to the popular imagination, and absolutely nothing to catch the applause of the groundlings; but much, on the other hand, to win the confidence of the judicious. It was therefore natural that Whitney should be sought as editor-in-chief for what is in every sense by far the greatest lexicographical achievement of America, "The Century Dictionary." And despite the ability and size of the editorial staff, we may well believe that this office was no sinecure, for the settlement of the principles of procedure demanded the full breadth of learning, the largeness of view, and the judicial temper of a master mind. Among the great body of his countrymen, this will be Whitney's best-known monument.

Mr Whitney was a genuine lover of nature and of the world out of doors no less than of his books, and so, with his keen sense of humor and love of fun, he was a charming companion for the woods and hills. Physical courage, too, abounded, often with a daring impulse to meet bodily risk and danger, as when he climbed the so-called Look-off Pine, about one hundred and thirty feet high, a monarch overtopping the primeval forests of the Ontonagon River, and broke off its top as a trophy, or as when, with his brother, he indulged in the youthful escapade of passing the forbidden point of the spire of Strasburg Cathedral by clambering out and around the point of obstruction on the outside, and of mounting thence toward the summit as far as there was any opening within the spire large enough to contain a man's body. He was intensely American, in the best sense of the word, and his patriotism, aside from its loftier manifestations (of which a moment later), showed itself in some lesser ways not unpleasing to recall. In describing his passage through the wilds of the Detroit River, he says in that youthful journal, "There was little difference in the appearance of the two sides; but I endeavored to persuade myself that the American offered evidence of more active and successful industry than the British."

I venture to quote in part the words and in part the substance of a recent letter from one of his old pupils. There is no one, said this pupil, whose privilege it was to know him more intimately, who could not speak of the deep tenderness underlying his ordinary reserve, of his profound sympathy with difficulty and misfortune, and of his ever-steadfast loyalties. Of the last a touching illustration is found in his remembrance of the Schaal family, in whose house *auf dem Graben* he lodged during his Tübingen summers of 1851 and 1852. Nearly forty years later he wrote to this pupil, then in Tübingen, asking him to seek out the Schaals, and to be the bearer of kindly messages to them. Fraulein Schaal spoke of the delight her mother and herself had felt at the messages sent them by the professor who had become so celebrated, but who had not forgotten them, and showed the visitor Professor Whitney's room, all unchanged, a typical

*Studentenzimmer*; in the middle, a long plain table, and by it an uncushioned arm-chair. That, said she, was Professor Whitney's chair, and in it he used to sit for hours at that table, almost without moving. When he moved the chair more than a little, I knew that it was time for me to take him his mug of beer, and perchance a bit of bread. And, as a very small girl then, I wondered at the table, which was covered with little bits of paper, which he had arranged in a certain order, and was very particular that no one should disturb. The only adornment which he had in the room was an American flag draped over the mirror; and on the Fourth of July he said he would work an hour less than usual, as it was the anniversary of American independence. The flag was the symbol of a true passion; and in his toils for truth he felt that he was working, first for the welfare, and second for the glory of his country. And as for the latter, how many an American student in Germany has been proud of the generous recognition of Whitney's success! Years ago, continues the letter, I was exchanging a few words with a famous Orientalist. The Herr Professor kindly asked me from what part of America I came. New Jersey, I told him, and his face grew very blank. I know Connecticut, said he. And he knew Connecticut, as did his colleagues, largely because he knew Whitney. So much for the letter of a loving and beloved pupil.

It suggests withal an inquiry. What was the secret of Whitney's great productivity? In the first instance,—it is almost needless to say,—his native gifts. But it is far from true that native gifts are always fruitful. Next to them came his power of discerning what was the really important thing to do, and his habit—self-imposed, and enforced with Spartan rigor—of doing something every working-day upon that really important thing, and, above all, of doing that something first. Such was his regularity that even the dire necessity—which arose in 1882—of moving from one dwelling-house into another did not break it. “Even moving,” he writes, “I expect to find consistent with regular doses of Talavakāra, etc.” The “art of judicious slighting” was a household word in his family, a weapon of might, its importance to the really great is equalled only by its perilousness in the hands of the unskilful. His plans were formed with circumspection, with careful counting of the cost, and then adhered to with the utmost persistence, so that he left behind him nothing fragmentary. We may change Goldsmith's epitaph to suit the case, and say that Whitney put his hand to nothing that he did not carry out,—*nihil quod incepit non perficit*.

And what shall I say of the lesser virtues that graced him? As patient as the earth, say the Hindus. And endless patience was his where patience was in place. And how beautiful was his gentleness, his kindness to those from whom he looked for nothing again, his gratitude to those who did him a service! And how especially well did the calm dignity which was ever his wont become him when he presided at the meetings of learned societies! How notable the brevity with which he presented his papers! No labored reading from a manuscript, but rather a simple and facile account of results. An example, surely! He who had the most to say used in proportion the least time in saying it. And this was indeed of a piece with his most exemplary habit, as editor of the publications of the Oriental Society, of keeping his own name so far in the background. For how genuine was his modesty of bearing, of speech, and of soul!

And in harmony therewith was his reverence for things hallowed

He counted not himself to have attained,  
This doughty toiler on the paths of truth;  
And scorned not them who lower heights had reached

As was his attitude toward things sacred, so also was it toward those who went before him in science. He did not speak sneeringly of what they, with lesser light, had achieved. And to him Aristotle was none the less a giant because some dwarf on a giant's shoulders can see farther than the giant himself.

If I may cite my own words used on a former occasion, Whitney's life-work shows three important lines of activity,—the elaboration of strictly technical works, the preparation of educational treatises, and the popular exposition of scientific questions. The last two methods of public service are direct and immediate, and to be gainsaid of none, yet even here the less immediate results are doubtless the ones by which he would have set most store. As for the first, some may incline to think the value of an edition of the Veda or of a Sanskrit grammar—to say nothing of a *Prātiçākhya*—extremely remote, they certainly won for him neither money nor popular applause, and yet, again, such are the very works in which we cannot doubt he took the deepest satisfaction. He realized their fundamental character, knew that they were to play their part in unlocking the treasures of Indian antiquity, and knew that that antiquity has its great lessons for us moderns; further, that the history of the languages of India, as it has indeed already modified, is also yet to modify, and that profoundly, the whole teaching of classical and Germanic philology, both in method and in contents, and that the history of the evolution of religions in India is destined to exert a powerful influence for good upon the development of religious thought and life among us and our children. He labored, and other men shall enter into his labors. But it is this “faith, the assurance of things hoped for,” —πίστις ἐλπιζομένων ὑπόστασις,—which is one of the most vital attributes of the true scholar.

In the autumn of 1886 came the beginning of the end, an alarming disorder of the heart. Adhering closely to a strictly prescribed physical regimen, he labored on, according to his wavering strength, heaping, as it were, the already brimming measure of his life-work. His courage, his patient learning of the art of suffering, his calm serenity in facing the ever-present possibility of sudden death,—this was heroic. And through it all forsook him not the two grand informing motives of his life,—the pure love of truth, and an all-absorbing passion for faithful service.

With this love of truth, this consuming zeal for service, with this public spirit and broad humanity, this absolute truthfulness and genuineness of character, is not this life an inspiration and an example more potent by far than years of exhortation? Is not this truly one of the lives that make for righteousness?

And what then? On the tympanum of the theatre at Harvard are inscribed in the Vulgate version those noble words from the book of Daniel · —

QVI AVTEM DOCTI FVERINT  
FVLGEBVNT QVASI SPLENDOR FIRMAMENTI  
.T QVI AD IVSTITIAM ERVDIVNT MVLTOS  
QVASI STELLAE IN PERPETVAS AETERNITATES

We may say them of him: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

## SELECT LIST OF WHITNEY'S WRITINGS

This list is reprinted with unimportant modifications from the one compiled by Whitney and published at New Haven, 1893, as his part of the *Bibliographies of the Present Officers of Yale University*. It consists of about 150 numbers, a much fuller list (of about 360 numbers) is given in the Memorial Volume mentioned above, p xxxvi. The articles (about a score) reprinted in his *Oriental and Linguistic Studies* (First series, 1873; Second series, 1874) are marked by the note "Reprinted in *Studies*," with an added i. or ii.

The abbreviations are for the most part as explained below, pages ci-cvi; but for the non-technical reader, several of the most frequently cited serials may here be noted: Journal of the American Oriental Society (JAOS); Transactions of the American Philological Association (APA); American Journal of Philology (AJP); North American Review (N Amer. Rev.)

- 1849 On the grammatical structure of the Sanskrit. (Translated and abridged from von Bohlen) *Bibliotheca Sacra*, vi 471-486
- 1850 A comparison of the Greek and Latin verbs *Ibid.*, vii. 654-668
- 1852 Tabellansche Darstellung der gegenseitigen Verhältnisse der Sanhitās des Ruk, Sāman, weissen Yajus und Atharvan *Ind Stud*, ii 321-368
- 1853 On the main results of the later Vedic researches in Germany *JAOS* iii 289-328  
Reprinted in *Studies*, i
- 1854 On the history of the Vedic texts *Ibid.*, iv 245-261
- 1855 Bopp's Comparative accentuation of the Greek and Sanskrit languages *Ibid.*, v 195-218  
On the Avesta, or the sacred scriptures of the Zoroastrian religion *Ibid.*, v 337-383  
Reprinted in *Studies*, i
- 1856 Contributions from the Atharva-Veda to the theory of Sanskrit verbal accent. *Ibid.*, v 385-419 Translated into German in Kuhn and Schleicher's *Beiträge zur vergl Sprachforschung*, 1 187-222
- 1855-56 Atharva-Veda-Sanhitā, herausgegeben von R Roth und W D Whitney 1, 1855.  
2, 1856, roy 8°, 458 pp
- 1857 Alphabetisches Verzeichniss der Versanfänge der Atharva-Sanhitā *Ind Stud*, iv 9-64
- 1858 The British in India. *New Englander*, xvi 100-141 Reprinted in *Studies*, ii
- 1859 China and the Chinese. *Ibid.*, xvii 111-143 Reprinted in *Studies*, ii  
On the Vedic doctrine of a future life. *Bibliotheca Sacra*, xvi 404-420 Reprinted in *Studies*, i
- 1860 Translation of the Sūrya Siddhānta, a text-book of Hindu astronomy with notes, and an appendix *JAOS* vi 141-498 [Both translation and notes are entirely by Professor Whitney, though in the work itself this fact is acknowledged only in the words "assisted by the Committee of Publication"]
- 1881 China and the West *New Englander*, xix 1-31 Reprinted in *Studies*, ii  
Müller's History of Vedic literature. *Christian Examiner*, lxx 251-281 Reprinted in *Studies*, i

- 1861 On Lepsius's Standard Alphabet *JAOS* vii 299-332  
 Review of Soule and Wheeler's Manual of English pronunciation and spelling *New Englander*, xix 913-929
- 1862 The Atharva-Veda-Prātiçākhyā, or Çāunakīyā Caturādhyāyikā text, translation, and notes *JAOS* vii 333-616
- 1863 On the views of Biot and Weber respecting the relations of the Hindu and Chinese systems of asterisms, with an addition, on Muller's views respecting the same subject *Ibid.*, viii 1-94
- 1861-1863 The following articles in *Appleton's New American Cyclopædia*, 1st ed Persia, Language and Literature of, xiii 324-328 — Sanskrit, xiv 611-616 — Semitic Race and Languages, xiv 760-762 — Syriac Language and Literature, xv 547-549 — Turanian Race and Languages, xvi 42-43 — Turkish Language and Literature, xvi 63-66 — Veda, xvi 280 — Zendavesta, xvi 810-811. — Zoroaster, xvi 834-835
- 1864 Brief abstract of a series of six lectures on the Principles of Linguistic Science, delivered at the Smithsonian Institution in March, 1864 *Smithsonian Report for 1864*, pp 95-116
- 1865 On the Jyotisha observation of the place of the colures, and the date derivable from it *JRAS* i. 316-331.  
 On Muller's second series of lectures on the Science of Language. *N Amer Rev*, c. 565-581 Reprinted in *Studies*, 1.  
 Is the study of language a physical science? *Ibid.*, ci 434-474
- 1866 On Lepsius's Standard Alphabet a letter of explanations from Prof Lepsius, with notes by W D Whitney *JAOS* viii 335-373  
 Reply to the strictures of Prof Weber upon an essay respecting the asterismal system of the Hindus, Arabs, and Chinese. *Ibid.*, viii 382-398
- 1867 Language and the Study of Language. twelve lectures on the principles of linguistic science New York, 12°, xi + 489 pp Translated into German by Prof Julius Jolly, 1874, Munchen (Ackermann), 8°, xxix + 713 pp, — into Netherlandish by J Beckering Vinckers, 2 vols, 1877-81, Haarlem (Bohn), 8°, xvi + 436 pp and iv + 476 pp  
 The value of linguistic science to ethnology *New Englander*, xxvi 30-52  
 Languages and dialects *N Amer Rev*, civ 30-64  
 On the testimony of language respecting the unity of the human race *Ibid.*, cv 214-241  
 Key and Oppert on Indo-European philology. *Ibid.*, cv 521-554. Reprinted in *Studies*, 1  
 The aim and object of the Sheffield Scientific School *Annual Statement for 1867-8*, pp 9-21
- 1868 The translation of the Veda. *N Amer Rev*, cvi 515-542 Reprinted in *Studies*, 1  
 On A M Bell's Visible Speech *Ibid.*, cvii 347-358 Reprinted in *Studies*, ii
- 1869 On Muller's Chips from a German Workshop, I, II *Ibid.*, cx. 544-556 Reprinted in *Studies*, ii  
 A Compendious German Grammar, with supplement of exercises New York, 12°, xvi + 252 + 51 pp
- 1870 A German Reader, in prose and verse, with notes and vocabulary New York, 12°, x + 523 pp  
 Muller on the Science of Religion *Nation*, No 276, Oct 13  
 On comparative grammars *N Amer Rev*, cxii 199-208
- 1871 On the nature and designation of the accent in Sanskrit. *Trans APA* for 1869-70, pp 20-45  
 On the present condition of the question as to the origin of language *Ibid.*, pp 84-94 Reprinted in *Studies*, 1.  
 On Cox's Mythology of the Aryan Nations *N Amer Rev*, cxii 218-229 Reprinted in *Studies*, ii  
 On Müller's translation of the Rig-Veda. *Ibid.*, cxii 174-187 Reprinted in *Studies*, 1  
 Language and Education *Ibid.*, cxiii 343-374 Reprinted in *Studies*, 1  
 On Muller's lectures on the Science of Language, 6th ed *Ibid.*, cxiii 430-441 Reprinted in *Studies*, 1

- 1871 Examination of Dr Haug's views respecting Sanskrit accentuation *JAOS* x, pp ix-x  
 = Proc for May  
 The Tāittirīya-Prātiçākhya, with its commentary, the Tribhāshyaratna text, translation, and notes *JAOS* ix 1-469
- 1872 Steinthal on the Origin of Language *N. Amer Rev.*, cxiv 272-308 Reprinted in *Studies*, 1  
 Jacolliot's Bible in India *Independent*, May 2  
 Strictures on the views of August Schleicher respecting the nature of language and kindred subjects *Trans APA* for 1871, pp 35-64 Reprinted in *Studies*, 1.
- 1873 Oriental and Linguistic Studies the Veda, the Avesta, the Science of Language New York, 12°, ix + 417 pp [First series]  
 On material and form in language *Trans APA* for 1872, pp 77-96  
 Notes to Colebrooke's Essay on the Vedas Pp 103-132 of vol 1 of the second edition of Colebrooke's Essays, London, 8°  
 Intercollegiate emulation *Nation*, No 399, Feb 20  
 On the U S Geological Survey of the Territories *Amer Journal of Science* for Dec., vi 463-466  
 Hall's Recent Exemplifications of False Philology *The New York Times*, Feb 26  
 Hall's Modern English *Ibid*, Dec 6  
 The Hayden Expedition (letters from Colorado) *The New York Tribune*, extra No 14, Dec. 30  
 Text-books for the study of Sanskrit *The (Yale) College Courant*, Dec. 13 Reprinted, with corrections and additions, June 27, 1874  
 La question de l'anusvāra Sanscrit *Mémoires de la Société de Linguistique de Paris*, vol 2 (1875), pp 194-199
- 1874 On Darwinism and language *N Amer Rev*, cxix 61-88  
 Oriental and Linguistic Studies Second series The East and West; Religion and Mythology, Orthography and Phonology, Hindu Astronomy New York, 12°, xi + 432 pp  
 Who shall direct the national surveys? *Nation*, No 464, May 21  
 On Peile's Greek and Latin Etymology *Trans Philol Soc of London* for 1873-4, pp 299-327  
 On the Chinese *sieū* as constellations. *JAOS* x., pp lxxxii-lxxxv, = Proc for May  
 On recent discussions as to the phonetic character of the Sanskrit *anusvāra* *Ibid*, pp lxxxvi-lxxxviii  
 On the Sanskrit accent and Dr Haug *Ibid*, pp ciii-cv (for Oct)
- 1875 The Life and Growth of Language an outline of linguistic science (International Scientific Series, vol 16) New York, 12°, ix + 326 pp Translated into German by Prof A Leskien, 1876, 12°, xv + 350 pp, Leipzig (Brockhaus), — into French, 1876, 8°, vii + 264 pp, Paris (Baillière), into Italian by Prof F d'Ovidio, 1876, 8°, xxi + 389 pp, Milan (Dumolard), — into Netherlandish by G Velderman, 1879, 8°, vi + 274 pp, Arnhem (Quint), — into Swedish by G. Stjernstrom, 1880, 12°, viii + 320 pp, Stockholm (Bjorck)  
 Φύσει or θέσει — natural or conventional? *Trans APA* for 1874, pp 95-116  
 Are languages institutions? *Contemporary Rev* (London), xxv 713-732  
 Streitfragen der heutigen Sprachphilosophie *Deutsche Rundschau* (Berlin), iv 259-279
- 1876 On the classification of the forms of the Sanskrit aorist *JAOS* x, pp cxxiv-cxxv, = Proc for May  
 Zeū = dyāus, and other points relating to Sanskrit grammar, as presented in M Müller's recent volume of "Chips" *Ibid*, pp cxxvi-cxxix  
 On De Rougé's derivation of the Phenician alphabet from the Egyptian characters *Ibid*, pp cxxxii-cxxxii (for Nov)  
 The study of English grammar *New England Journal of Education*, Mar 18, Apr 15, May 13

- 1876 Müller's Rig-Veda and commentary *New Englander*, xxxv 772-791  
 Language Article in *Johnson's New Universal Cyclopædia*, ii. 1633-1641.  
 The system of the Sanskrit verb *Proc APA*, pp 6-8, in *Trans for 1876*
- 1877 Essentials of English Grammar, for the use of Schools Boston, 12°, xi + 260 pp  
 A botanico-philological problem *Trans APA* for 1876, pp 73-86  
 On Cockneyisms *Proc APA*, pp 26-28, in *Trans for 1877*.  
 On the current explanation of the middle endings in the Indo-European verb *JAOS* x, pp. cxliii-cxlv, = *Proc for May*  
 Douse on Grimm's Law *Nation*, No 631, Aug 2
- 1878 On the relation of surd and sonant *Trans. APA* for 1877, pp 41-57  
 The principle of economy as a phonetic force *Ibid*, pp 123-134.  
 On the derivative conjugations of the Sanskrit verb *JAOS* x, pp clxviii-clxx, = *Proc for May*
- 1879 A Sanskrit Grammar, including both the classical language and the older dialects, of Veda and Brāhmaṇa Leipzig (Breitkopf u Hartel), 8°, xxiv + 486 pp Second ed., revised and extended, *ibid*, 1889, xxvi + 552 pp Third ed., *ibid.*, 1896 Translated into German by Prof H Zimmer, *ibid.*, 1879, 8°, xxviii + 520 pp
- 1880 Collation of a second manuscript of the Atharva-Veda Prātiçākhyā *JAOS* x 156-171  
 Logical consistency in views of language *AJP* i. 327-343  
 Muller's Sacred Books of the East *Independent*, Nov 11  
 Sayce on the Science of Language *Nation*, No 774, Apr 29  
 On the rules of external combination in Sanskrit *JAOS* xi, pp xxxii-xxxiv, = *Proc for May*  
 On the transliteration of Sanskrit *Ibid*, xi, pp li-liv, = *Proc for Oct.*
- 1881 Index Verborum to the published text of the Atharva-Veda. *Ibid*, xii 1-383  
 On the so-called Science of Religion *Princeton Rev*, iv 429-452  
 On inconsistency in views of language *Trans APA* for 1880, pp 92-112  
 What is articulation? *AJP* ii 345-350  
 On Lepsius's Nubian Grammar *Ibid*, ii. 362-372.
- 1882 On mixture in language *Trans APA* for 1881, pp. 5-26  
 General considerations on the Indo-European case-system *Ibid* for 1882, pp 88-100  
 Eggeling's translation of the Çatapatha-Brāhmaṇa. *AJP* iii 391-410  
 The cosmogonic hymn, Rig-Veda x 129 *JAOS* xi, pp cix-cxi, = *Proc for May*  
 Further words as to surds and sonants, and the law of economy as a phonetic force *Proc APA*, pp 12-18, in *Trans for 1882*  
 Le prétendu Henothéisme du Véda. *Revue de l'Histoire des Religions* (Paris), vi 129-143
- 1883 On the Jāimīniya- or Talavakāra-Brāhmaṇa *JAOS* xi, pp cxliv-cxlviii, = *Proc for May*  
 Isaac Taylor's The Alphabet *Science*, Sept 28  
 The various readings of the Sāma-Veda. *JAOS* xi, pp clxxxiv-clxxxv, = *Proc for Oct*
- 1884 The varieties of predication *Trans APA* for 1883, pp 36-41.  
 The study of Hindu grammar and the study of Sanskrit *AJP*. v 279-297  
 On E Kuhn's Origin and Language of the Transgangetic Peoples *Ibid*, v 88-93  
 On the classification of certain aorist-forms in Sanskrit *JAOS* xi, pp ccxviii-ccxx, = *Proc for Oct*  
 On the etymology of the Sanskrit noun *vrata* *Ibid*, pp ccxxix-ccxxxii
- 1885 On combination and adaptation as illustrated by the exchanges of primary and secondary suffixes *Trans APA* for 1884, pp 111-123  
 The roots, verb-forms, and primary derivatives of the Sanskrit language A supplement to his Sanskrit Grammar, by W D W Leipzig (Breitkopf u Hartel), 8°, xiv + 250 pp  
 Translated into German by Prof H Zimmer, *ibid*, 1885, 8°, xv + 252 pp  
 The *sis-* and *sa-*aorists (6th and 7th aorist forms) in Sanskrit *AJP* vi 275-284  
 Numerical results from indexes of Sanskrit tense- and conjugation-stems *JAOS* xiii, pp xxxii-xxxv, = *Proc for May*

- 1885 On Professor Ludwig's views respecting total eclipses of the sun as noticed in the Rig Veda. *Ibid*, xiii, pp lxi-lxvi (for Oct)
- Philology, pt I — Science of Language in general Article in the *Encycl Brit* xviii 765-780
- [Edited Forty years' record of the class of 1845, Williams College New Haven, 8°, xvii + 196 pp Pages 175-182 contain an autobiographical sketch Although brief, it is of importance because it is trustworthy]
- 1886 Hindu eschatology and the Katha Upanishad *JAOS* xiii, pp ciii-cviii, = Proc for May
- A Practical French Grammar, with exercises and illustrative sentences from French authors New York, 12°, xiii + 442 pp
- The roots of the Sanskrit language *Trans APA* for 1885, pp 5-29
- The Upanishads and their latest translation *AJP* vii 1-26
- The following articles in *Appleton's New American Cyclopædia*, 2d ed Alphabet, i 348-351 — Africa, Languages of, i 171 — Aryan Race and Language, i 799-802
- 1887 The method of phonetic change in language *Proc APA*, pp 33-35, in *Trans* for 1886
- The Veda. *Century Magazine*, xxxiii 912-922
- Notes on part IV of Schröder's edition of the Māitrāyanī-Samhitā. *JAOS* xiii, pp ccxlvii-ccxxviii, = Proc for Oct
- 1888 On the second volume of Eggeling's translation of the Çatapatha-Brāhmaṇa *Ibid* xiv, pp vi-xi (for Oct)
- 1889 On the *r* and *ar* forms of Sanskrit roots *Ibid* xiv, pp cxlviii-cl (for Oct)
- 1890 Bohtlingk's Upanishads *AJP* xi 407-439
- 1891 Translation of the Katha Upanishad *Trans APA* for 1890, pp 88-112
- Open letter to the members of the American Oriental Society Privately printed New Haven, 8°, 8 pp
- [1889-91 The Century Dictionary An Encyclopedic Lexicon of the English Language Prepared under the superintendence of William Dwight Whitney, Ph D, LL D, Professor of Comparative Philology and Sanskrit in Yale University Published by The Century Co, New York In six volumes, royal quarto Pages xviii + 7046 (= 21,138 columns) + 30]
- [The preface to the first volume is dated May 1st, 1889 The supplementary note to preface is dated October 1st, 1891 The actual work began, of course, long before the prior date The "superintendence" of the Lexicon naturally involved very far-reaching thought and planning (p liu, above), but, in addition to this, the proofs of every one of the 21,138 columns were read by Mr Whitney himself See *The Century Magazine*, xxxix. 315]
- 1892 On Delbrück's Vedic Syntax *AJP* xiii 271-306
- Max Müller and the science of language a criticism New York, 12°, iii + 79 pp

[*Mr Whitney's list closes here The following titles are added by the editor*]

- Announcement as to a second volume of the Roth-Whitney edition of the Atharva-Veda. *JAOS* xv, pp clxxi-clxxiii, = Proc for April
- On the narrative use of imperfect and perfect in the Brāhmaṇas *Trans APA* for 1892, pp 5-34
- Review of F Max Müller's Vedic Hymns, Translated. (Sacred Books of the East, vol 32) *The New World* for June, pp 349-351
- 1893 Select list of Whitney's writings. (Essentially the same as that just given see above, p lvi)
- The native commentary to the Atharva-Veda *Festgruss an Roth* (Stuttgart, Kohlhamer), pp 89-96
- The Veda in Pāṇini. *Giornale della Società Asiatica Italiana*, vii. 243-254

- 1888 Simplified spelling A symposium on the question "Is simplified spelling feasible as proposed by the English and American Philological Societies?" XI *The American Anthropologist*, April  
On recent studies in Hindu grammar *AJP* xiv 171-197  
On recent studies in Hindu grammar *JAOS* xvi, pp xii-xix, = *Proc* for April
- 1894 Examples of sp̄adic and partial phonetic change in English Brugmann und Streitberg's *Indogermanische Forschungen*, iv 32-36  
On a recent attempt, by Jacobi and Tilak, to determine on astronomical evidence the date of the earliest Vedic period as 4000 B C *JAOS* xvi, pp lxxxii-lciv, = *Proc* for March  
On the third volume of Eggeling's translation of the Catapatha-Brāhmaṇa, with remarks on "soma = the moon" *Ibid*, xvi, pp xcv-ci

[ *Posthumously published* ]

- 1905 Atharva-Veda Samhitā translated, with a critical and exegetical commentary Revised and brought nearer to completion and edited by C R L Cambridge, Mass, roy 8°, cxii + iv + 1046 pp (Vol's vii and viii of the Harvard Oriental Series )



# GENERAL INTRODUCTION, PART I.

BY THE EDITOR

## General Premises

Scope of this Part of the Introduction.—As stated above, p xxix, this Part contains much that might, but for its voluminousness, have been put into a preface. The main body of the present work consists of translation and commentary. Of the latter, the constituent elements are mainly text-critical, and their sources may be put under ten headings, as follows:

1 Vulgate	European mss	6 Vulgate	Prātiçākhya and its comm
2 Vulgate	Indian mss	7 Vulgate	The Anukramanīs
3 Vulgate	Indian reciters	8 Vulgate.	Kāuçika and Vāitāna
4 Vulgate	Commentator's readings	9 Kashmirian recension.	Pāippalāda ms
5. Vulgate	Pada-readings.	10 Parallel texts.	

Of these sources, nine concern the Atharva-Veda, and the tenth concerns the parallel texts. Of the nine concerning the Atharva-Veda, eight concern the Vulgate or Çāunakan recension, and the ninth concerns the Kashmirian or Pāippalāda recension. Of the eight concerning the Vulgate, the first four concern both the *samhitā*- and the *pada-pāthas*,<sup>1</sup> and the second four concern the ancillary texts.

Partly by way of indicating what may fairly be expected in the case of each of these elements, and partly by way of forestalling adverse criticism, it will be well to make certain observations upon them seriatim, under the ten headings. Under an eleventh, I desire to add something to what was said in the preface, p xxxvii, about the commentary as a whole; and, under a twelfth, to add a few necessary remarks concerning the translation. Under a thirteenth, the explanation of abbreviations etc may be put, and finally, under a fourteenth, a tabular view of previous translations and comments.

Scope of the reports of variant readings.—By "variant readings" are here meant departures from the printed Berlin text.<sup>2</sup> Absence of report means

<sup>1</sup> Doubtless the *pada-pātha* also is an ancillary text, and these headings are therefore not quite logical, but they will serve.

<sup>2</sup> Here it is to be noted that, by reason of breakage of type, the last part of the "run" (as the printers say) is not always like the first; in other words, that not every copy of the Berlin edition is like every other (cf. note to 1 18 4).

in general that the mss. present no true variants, albeit Whitney does not rehearse every stupid blunder of every ignorant scribe. There is of course no clear line to be drawn between such blunders and true variants; and in this matter we must to a certain degree trust the discrimination of the learned editors.

The term "manuscripts" often used loosely for "authorities," that is, manuscripts and oral reciters — S. P. Pandit, in establishing his text, relied not only upon the testimony of written books, but also upon that of living reciters of the Veda. Accordingly, it should once for all here be premised that Whitney in the sequel has often used the word "manuscripts" (or "mss.") when he meant to include both mss. and reciters and should have used the less specific word "authorities." I have often, but not always,<sup>1</sup> changed "mss." to "authorities," when precise conformity to the facts required it.

The difficulty of verifying statements as to the weight of authority for a given reading may be illustrated by the following case. At iii. 10. 12c, Whitney's first draft says, "The § of *vy ḫṣahanta* is demanded by Prāt. ii. 92, but SPP. gives in his text *vy ḫṣahanta*, with the comm., but against the decided majority of his mss., and the minority of ours (H.O., and perhaps others: record incomplete)." The second draft reads, "SPP gives in his text *vy ḫṣ-*, against the decided majority of all the mss." Scrutinizing the authorities, written and oral, for the *samhitā* (since for this variant *pada*-mss. do not count), I find that Whitney records H.O., and that SPP records Bh.K.A.Sm V, as giving §, in all, seven authorities; and that Whitney records P.M.W.E I K, and that SPP. records K D.R., as giving §, in all, nine authorities. Whitney's record is silent as to R.T.; and SPP's report of K. is wrong either one way or else the other. The perplexities of the situation are palpable. I hedged by altering in the proof the words of the second draft so as to read "against a majority of the mss. reported by him."

## i. Readings of European MSS. of the Vulgate Recension

The reports include mss. collated, some before publication of the text, and some thereafter. — To the prior group belong Bp.B P.M.W E I H., to the latter, collated some twenty years after publication,<sup>2</sup> belong O R T K. Op.D.Kp. Whitney's description of the mss. is given in Part II of the Introduction (p. cx), and to it are prefixed (pp. cx–cxii) convenient tabular

<sup>1</sup> Thus in the note to iii. 7. 2, "a couple of SPP's mss." means two men, not books. Cf. notes to xix. 32. 8, 33. 1.

<sup>2</sup> In discussing iii. 23. 6, Whitney says in the Prāt. (p. 442), "Every codex presents *dīḍuk*"; while in this work (below, p. 128) he reports O as reading *dydus*. Since "every codex" means every codex collated before publication, this is no contradiction.

views of the mss. The immediate source of these reports is his Collation-Book · see pages cxvii to cxix. In the Collation-Book, the Berlin and Paris readings (B P) are in black ink, the Bodleian readings (M W) are in red, the London or "E I H." readings are in blue, and, excepting the variants of K Kp (which are also in blue), those of the mss. collated after publication (O R T Op D) are in violet. The writing is a clear but small hand. The indications of agreement with the fundamental transcript are either implicit (the absence of any recorded variant), or else made explicit by the use of very small exclamation-points. The differences of method in recording are duly explained at the beginning of the Collation-Book, as are also the meanings of the various colored inks: and Whitney's procedure throughout the Book conforms rigorously to his prefatory explanations.

The interpretation of a record so highly condensed and not always complete was sometimes an occasion of error, even for Whitney who made the record and knew the circumstances of its making, and, as may well be imagined, such interpretation was positively difficult and embarrassing for the editor (who had not this knowledge), especially in cases where, after the lapse of years, the colors of the inks were somewhat faded. — Thus Whitney misinterprets his notes of collation at vi 36 2, where it is P I K (and not Bp<sup>2</sup> I K, as he wrote it in his copy for the printer) that read *vīçvāh*. — Again, at vi 83 3, it is W O D (and not H O R, as he wrote it for the printer) that read *galantás*. — Again, in writing out his commentary for the printer so many years after making his collation, he frequently forgot that there was no Op for books v–xvii, and has accordingly often reported a reading in violet ink as a reading of Op when he should have reported it as a reading of D. This slip happened occasionally through several hundred type-pages and remained unnoticed even until the electroplates were made; but I believe I have had all the instances of this error rectified in the plates. — Likewise, in writing out for the printer, the fact seems to have slipped from his mind that he had made his fundamental transcript of book v from codex Chambers 109 (= Bp<sup>2</sup>) and not, like all the rest of the first nine books, from Chambers 8 (= Bp). I have accordingly had to change "Bp" into "Bp<sup>2</sup>," or vice versa, some ten times in book v (at 6 8; 7 3, 8.3; 24 3, 14; 27 10, 30 11). — I may add that in (the often critically desperate) book xix, Whitney seems to use such an expression as "half the mss" loosely in the sense of "a considerable part of the mss": so at xix 29 1, where the record is presumably not complete for Whitney's authorities, and where "half" is not true for SPP's. — For my own part, in consulting the Collation-Book for manuscript readings, I have exercised all reasonable care, using a magnifying glass regularly and referring frequently to the prefatory explanations.

## 2. Readings of Indian Manuscripts of the Vulgate

By "Indian mss." are meant those used by S. P. Pandit.—No other Indian authorities are intended, in this section and the next, than those given in S P Pandit's edition, they include, as is fully and most interestingly explained in his preface, not merely manuscripts, but also oral reciters Whitney had only the advance sheets of the parts with comment (books i–iv, vi–viii 6, xi., and xvii–xx 37); but, although the remaining parts were accessible to me, I did not attempt for those remaining parts to incorporate S P Pandit's apparatus criticus into Whitney's work I refrained with good reason, for such an attempt would have involved far too much rewriting of Whitney's copy for the printer

S. P. Pandit's reports not exhaustive.—It is far from being the case that S. P. Pandit always reports upon all his authorities For books i–xvii he had 12 *samhitā* and 6 *pada* authorities, besides the incomplete comm ; but at ii 36 4, note 2, for instance, he reports only 6 out of 13 authorities<sup>1</sup> In summarizing SPP's reports, Whitney often says "all of SPP's mss," "all but one," "the majority," "half," and so on, and it must therefore here be noted that these expressions refer not to the totality of SPP's authorities concerned, but rather to the totality of those concerned and reported upon by SPP in any given instance. Compare Whitney's notes to iii. 4. 5 (line 2 of the note), iv. 7. 3 (line 6); iv 26 5 and iii 30 3; ii. 36. 4 (line 9), with SPP's critical notes on the same verses.

## 3. Readings of Indian Oral Reciters of the Vulgate

By "Indian oral reciters" are meant those employed by S. P. Pandit — It was from the lips of three living authorities that the Bombay editor took much of the testimony which he used in the establishment of his text His Vāidikas were Bāpujī Jīvanrām (cited as Bp), Keçava Bhat bin Dājī Bhat (K), and Venkan Bhaṭṭī (V), "the most celebrated Atharva Vāidika in the Deccan." The last two were authorities for the whole text in both pāṭhas, *samhitā* and *pada*. The remarks made in the preface to the Bombay edition by S P. Pandit concerning his reciters are extremely interesting and suggestive.

Errors of the eye checked by oral reciters.—The student should bear in mind the especial weight of the oral testimony in cases where errors of the eye, as distinguished from errors of the ear, are probable Thus the testimony of the reciters, at ix 8 (13) 20, establishes the reading *visalpa-*, as against *visalya-* of the Berlin text Save in AV, the word is otherwise

<sup>1</sup> At iv 26 5, SPP reports 8 out of 13 *samhitā* authorities, Sm. and V being given on both sides, and of course wrongly on one or the other

unknown, and, as the ms -distinction between *lyā* and *lpa* in such a case is worthless, the instance is a typical one to show the value of the reciters' reading: see W's note to vi 127. 1. The case is somewhat similar at iii. 12 3, *āsyand-*, as against *āspand-* (see the note and my addition); so also at viii. 6 17, *spandanā*, as against *syandanā*, where, although only V. is cited, his testimony is abundantly confirmed by the sense (see note). At xix 66. 1 (see note), as between those mss which give *pāhi* and the Vāidikas K and V, who recited *yāhi*, there can be no question that we ought to follow the latter, although SPP strangely rejects their evidence Cf the notes on *çāyaya*, at iv. 18 4, and *samuśpalā*, at vi 139 3 One of the clearest errors of visual or graphical origin is "Sāyaṇa's" *īdam*, at vi 37 2, for *hradam* or *hrdām* of the authorities, including K and V. (cf. W's and SPP's notes) If this comm was the real Sāyaṇa, the blunder does him no credit At viii 2 1, *gnusṭi* is established (as against *grusti*) by the testimony of all the reciters; although the case is less clear at iii 17. 2 and 30 7 (see the notes). Upon their testimony, at x 7 16 (see notes), we ought to accept as the true Atharvan reading, *prapyaśas*, albeit ἄπαξ λεγόμενον and of questionable meaning

#### 4. Readings of the Hindu Commentator

The critical value and the range of his variant readings.—Whitney has given full and well-reasoned expression to his low opinion of the exegetical value of the commentary and of the range and critical value of its variant readings, in an article in the *Festgruss an Roth*, pages 89–96 To that article, with its abundant lists and details, I call, as in duty bound, the especial attention of the reader. The commentator does indeed correct a good many surface-blunders, part of which the Berlin editors had also corrected, and his readings are occasionally supported (as against the two editions) by a parallel text<sup>1</sup> but his variants "consist almost exclusively of single words or forms," and of real critical insight he exhibits almost none.

Thus he fails to recognize the fact that the ordinary usage of the mss makes no distinction between double consonants in groups where the duplication is phonetic, and those in groups where the duplication is etymological (cf W's *Grammar*, § 232), and is accordingly so obtuse as to misunderstand and explain *tādyāmeti*, at iv 19 6, as *tād yām eti*, although the slightest heed for the rules of accent would have shown him that it is impossible for the combination to mean anything but *tād dyām eti*. Similarly at iv 28. 3, again with utter disregard of accent, he makes out of

<sup>1</sup> Thus at xix 20 4b *vārmāhar vārra sīryah*, the comm reads *agīr* for *aīr*, and is supported therein by AÇS. and Īp

*stuvānnemi* (that is *stuvan emi*. cf. *Festgruss*, p 90-91) an untranslatable *stuvān nemī*: here, it is true, one of the wildest blunders of the *pada-kāra* was before him; but even a modicum of insight should have kept him out of that pitfall. Again, he seems never to have observed that past passive participles with a preposition accent the preposition (cf. *Grammar*, § 1085 a), and accordingly takes *samvṛtas* at xviii 3 30 as if it were *sāmūrtas*. Despite accent and *pada-kāra*, he takes *rājasā*, p -*sāh*, at xi 2 25, as instr of *rājas'*! And so on.

The text used by the commentator is nevertheless notably different from that given by the mss used for the Berlin edition, and from that given by S P Pandit's authorities. In books i.-iv. Whitney counts over three hundred peculiarities of the commentator's text, and in the *Festgruss* he gives several lists of them. He has intended in the present work to report all variants of the commentator's text throughout, and I trust that those which may have escaped his notice (or his and mine) will prove to be few indeed.

Was the commentator of the Atharva-Veda identical with the Sāyana of the Rig-Veda?—I suggest that it might prove to be an interesting and by no means fruitless task to institute a systematic and critical comparison of the Mādhabīya-vedārtha-prakāṣa (or RV-*bhāṣya*) with the *bhāṣya* on the AV, with special reference to the treatment of the accent in the two works, and to the bearings of these comparisons upon the question of the identity of the Sāyana of the RV. with the "Sāyana" of the AV. The latter<sup>1</sup> does indeed sometimes heed his accents, but the occasions on which he takes notice of them expressly are of utmost rarity (see W's note to xix 13 9 and mine to verse 4).

If, by way of comparing the two comments, we take the accusative plural *yamārājñas*, we find that at RV x 16 9 Sāyana explains it quite rightly as a possessive compound, *yamo rājā yeśām*, *tān*, while at AV xviii 2 46, on the other hand, in the half-verse addressed to the dead man, 'by a safe (?) road, go thou to the Fathers who have Yama as their king,' *āparipareṇa pathā yamārājñah pitṛn gacha*, "Sāyana" makes of the very same form a gen sing. and renders 'by a safe road belonging to king Yama (*tasya svabhūtena mārgena*) go thou to the Fathers'! Evidently, so simple a matter as the famous distinction between *Indra-çatru* and the blasphemous *indra-çatri* (cf. Whitney on TPr xxiv. 5, Weber, *Ind. Stud.* iv 368) was quite beyond his ken. Such bungling can hardly be the work of a man who knew his Rig-Veda as the real Sāyana did.

<sup>1</sup> A remark in his comment on ii. 4 1 (Bombay ed., 1. 210<sup>16</sup>), to the effect that the *jaṅgda* is a kind of tree familiarly known in Benares, suggests the surmise that his *bhāṣya* may have been written in that city.

## 5. Readings of the Pada-pāṭha

These were reported in the Index, and have since been published in full. — As elsewhere noted, these have been reported in the *Index Verborum* in such wise (see *Index*, p 4) as to enable us to determine the *pada*-form of every item of the Atharvan vocabulary. An index, however, is an inconvenient vehicle for such information, and the complete *pada-pāṭha*, as published by S P Pandit, is accordingly most welcome. Some of his occasional errors of judgment in the establishment of that text are pointed out by Whitney in the places concerned, but the *pada-pāṭha* has deeper-seated faults, faults which are doubtless original with its author and not simple errors of transmission<sup>1</sup>. Here again I may make a suggestion, namely, that a critical and systematic study of the palpable blunders of the *pada-pāṭha* would be an interesting and fruitful task. Even the *pada*-text of books 1–xviii stands on a very different plane from that of the RV (cf. Geldner, *Ved Stud.*, iii 144). A critical discussion of its character is not called for here, but several illustrative examples may be given.

**Illustrations of the defects of the Pada-pāṭha.** — Verb-compounds give occasion for several varieties of errors. Thus, first, as respects accentuation, we find, on the one hand, incorrect attribution of accent to the verbal element (cf v 22 11), and, on the other, denials of accent which are quite intolerable, as at xiv 2 73 (*yé ḏ agaman* instead of *āgaman*) and xiv 1 9 (*yát. savitā adadāt.* where Çākalya resolves aright *savitā ádadāt*)<sup>2</sup>.

Secondly, as respects details of division, we find gross violation of the rule. The rule (a very natural one) for compounds with finite verb-forms is that the preposition, if accented, is treated as an independent word and has the vertical mark of interpunction (here represented by a colon) after it, but that, if accentless (proclitic), it is treated, not as an independent word, but as making a word-unit with the verb-form, and is accordingly separated therefrom only by the minor mark of separation or *avagraha* (here represented by a circle). Thus in AV 1 1, we have *ní. ramaya* and *pariyánti*. Such a division as *níramaya* or *pari:yánti* would be wholly erroneous; and yet we find errors of the first type at vi 74 2 (*sámoyñapayāmi*), 114 2 (*iíphaçekima*), xiii 3 17 (*vlobhāti*), xviii 2 58 (*páriññkhayātāi*), 4 53 (*víodadhat*)<sup>3</sup>.

<sup>1</sup> The *pada*-text of book xix, which swarms with blunders (cf p 895, end, 896, top), is clearly very different both in character and origin from the *pada* text of books 1–xviii.

<sup>2</sup> If Whitney is right in supposing that vi 1 3 is a spoiled *gājatrī* the first *pāda* of which ends with *savitā*, then I believe that the accentlessness of *sārīsat* is to be regarded as pointing to a false resolution and that the *pada* text should be amended to *ñosārīsat*, but cf vii 73 7c and Çākalya's resolution of its RV parallel.

<sup>3</sup> In some of these cases, the rationale of the error is discernible cf the notes, especially the note to xiii 3 17.

Various combinations.— The combination of *e* or *o* (final or initial) with other vowels gives rise to errors. Thus at viii 2.21 cd=1 35 4 cd, *tēnu* (= *te ánu*) is resolved by the pada-kāra as *té ánu*, and the comm. follows him in both instances. In matters concerning the combination of accents he is especially weak, as when he resolves *saptásyām* into *saptá ásyām* at iv. 39 10 (see note). The errors in question are of considerable range, from the venial one of not recognizing, at xiv 1 56, that *ávar-tisye* means *ánu · vartisye*,<sup>1</sup> to the quite inexcusable ones of telling us that *yá* stands for *yáḥ* in the verse x. 10 32, *yá evám vidúṣe dadiś*, *té* etc., or that *māyā* stands for *māyāḥ* as subject of *jajñe* in viii 9 5. Perhaps his *tāt . yām : eti* (iv 19 6) and *stuván : nemi* (iv 28 3), already noticed (p lxvii) in another connection, may be deemed to bear the palm. Beside the former we may put his resolution<sup>2</sup> of *sómātvám* (= *sómāt tvám*), at iv. 10. 6, into *sómā : tvám*.

## **o. The Prātiçākhyā and its Commentary**

Character of Whitney's editions of the Prātiçākhyas.— In the preface to his edition of the Tāittiriya Samhitā, Weber speaks with satisfaction of the service rendered him in the task of editing that Samhitā by Whitney's critical edition of the appurtenant Prātiçākhyā. Whitney's edition of that treatise is indeed a model, but even his earlier edition of the Atharvan Prātiçākhyā was buttressed by such elaborate studies of those actual facts which form the topics of the Prātiçākhyā, and by such complete collections of the different classes of those facts, that he could speak with the utmost authority in criticism of the way in which the maker of the Prātiçākhyā, or of the comment thereon, has done his work, and could pronounce weighty judgment concerning the bearing of the treatise in general upon the constitution of the Atharvan text.

Bearing of the Atharvan Prātiçākhyā upon the orthography and criticism of the text.— First, as for the orthography, a discussion of the importance of the Prātiçākhyā for that purpose is superfluous for any student acquainted with the nature of the treatise, but the orthographic method pursued by the editors of the Berlin text and the relation of that method to the actual prescriptions of the Prātiçākhyā are made the subject of a special chapter, below, p cxxiii — Secondly, the treatise does bear upon the general criticism of the text. That it ignores the nineteenth book is a weighty fact among the items of cumulative evidence respecting the original make-up of the text and the supplementary character of that

<sup>1</sup> Cf. the confusion between *pātu r̥ṣabhdās* and *pātu ursabhdās* at xix 27 1, Bombay ed.

<sup>2</sup> Cf. note to xix 50 1, where *nīrjahyāstātā tám drupadē jahī*, doubtless meaning *nīr jahī* and *ā stenám drupadē jahī*, is resolved as *nīh jahydh téna*

book: see p. 896, line 6 In matters of detail also, the treatise or its comment is sometimes of 'critical value. thus the non-inclusion of *idas pade* among the examples of the comment on APr 11 72 (see note) arouses the suspicion that vi 63 4 (see note) was not contained in the commentator's AV text.

**Utilization of the Atharvan Prātiçākhyā for the present work.**— Whitney's edition is provided with three easily usable indexes (not blind indexes): one of Atharvan passages, one of Sanskrit words, and a general index. The first gives in order some eight or nine hundred Atharvan passages, and gives nearly twelve hundred references to places in the Prātiçākhyā or the comment or Whitney's notes, in which those passages are discussed Whitney has transferred the references of the first index with very great fulness, if not with absolute completeness, to the pages of his Collation-Book, entering each one opposite the text of the verse concerned Very many or most of them, after they have once been utilized in the constitution of the text of the Samhitā, are of so little further moment as hardly to be worth quoting in the present work, the rest will be found duly cited in the course of Whitney's commentary, and their value is obvious

## 7. The Anukramanīs: "Old" and "Major"

**More than one Anukramanī extant.**— At the date of the preface to the Berlin edition, it was probably not clearly understood that there was more than one such treatise The well-known one was the Major Anukramanī, the text of which was copied by Whitney from the ms in the British Museum in 1853, as noticed below, p lxxii In making his fundamental transcript of the Atharvan text, certain scraps, looking like extracts from a similar treatise, were found by Whitney in the colophons of the several divisions of the mss which he was transcribing, and were copied by him in his Collation-Book, probably without recognizing their source more precisely than is implied in speaking of them as "bits of extract from an Old Anukramanī, as we may call it" (see p cxxxviii)

**The Pañcapatalikā.**— The Critical Notice in the first volume of the Bombay edition made it clear that the source of those scraps is indeed an old Anukramanī, and that it is still extant, not merely as scattered fragments, but as an independent treatise, and that its name is Pañcapatalikā That name is used by "Sāyaṇa" when he refers to the treatise in his comm. to iii 10 7 In the main body of this work the treatise is usually styled the "quoted Anukr" or the "old Anukr" The word "old" means old with reference to the Major Anukramanī, and since

the dependence of the latter upon the former is now evident (see p 770, ¶ 4, end, p 793, ¶ 1, end) it appears that the word "old" was rightly used. The excerpts from the treatise, scattered through Whitney's Collation-Book, have been gathered together on six sheets by him. I was tempted to print them off together here for convenience, but several considerations dissuaded me: they are after all only fragments; they are all given in their proper places in the main body of this work, and, finally, the Bombay editor (see his Critical Notice, pages 17-24) gives perhaps more copious extracts from the original treatise than do the colophons of Whitney's mss. For some of the excerpts in their proper sequence and connection, see below, pages 770-1, 792-3, and cf pages 632, 707, 737, 814.

**Manuscripts of the Pañcapaṭalikā.**—Doubtless S. P. Pandit had a complete ms of the treatise in his hands; and, if its critical value was not exhausted by his use of it, it may yet be worth while to make a critical edition of this ancient tract. It is not unlikely that the ms which S. P. Pandit used was one of those referred to by Aufrecht, *Catalogus catalogorum*, p. 315, namely, Nos 178-9 (on p 61) of Kielhorn's *Report on the search for Sanskrit mss in the Bombay Presidency during the year 1880-81*. Both are now listed in the *Catalogue of the collections of mss deposited in the Deccan College (Poona)*, p. 179. According to Garbe's *Verzeichniss der Indischen Handschriften* (Tübingen, 1899), p 90, Roth made a copy of the treatise from a Bikaner ms, which copy is now in the Tübingen Library.

**The Brhatsarvānukramanī.**—This treatise is usually styled in the sequel simply "the Anukr," but sometimes "the Major Anukr." The excerpts from the treatise which are given at the beginning of the introductions to the several hymns in this work are taken from Whitney's *nāgarī* transcript which he made in London in 1853 on the occasion of his visit there to make his London collations (p xliv). The transcript is bound in a separate volume; and the edited excerpts are so nearly exhaustive that relatively little work remains for an editor of the treatise to do.

**Manuscripts of the Brhatsarvānukramani.**—Whitney made his transcript from the Polier ms in the British Museum which is now numbered 548 by Bendall in his *Catalogue of the Sanskrit mss in the British Museum* of 1902. The ms forms part of Polier's second volume described below, p cxiii, under Codex I; and it is the one from which was made the ms transcribed for Col Martin and numbered 235 by Eggeling (see again p. cxiii). Whitney afterwards, presumably in 1875, collated his London transcript with the Berlin ms described by Weber, *Verzeichniss*, vol ii, p 79, No 1487, and added the Berlin readings in violet ink. The

Berlin ms. bears the copied date *samvat* 1767 (A D 1711) it is characterized by Weber, *Ind. Stud.* xvii. 178, as "pretty incorrect", but my impression is that it is better than the ms. of the British Museum

**Text-critical value of the Anukramanīs.** — The most important ancillary treatise that an editor needs to use in establishing the text of the *samhitā*, is the *Prātiçākhya*, but the Anukramanīs are also of some importance, especially for the settlement of questions concerning the subdivisions of the text (cf., for example, pages 611, 628 or note to iv 11 7), as has been practically shown by S P Pandit in his edition, and in his Critical Notice, pages 16–24 — The pronouncements of the Anukramanīs concerning the verse-norms of the earlier books (see p cxlviii) are also of value in discussing general questions as to the structure of the *samhitā*. In particular questions, also, the statements of the Major Anukr are sometimes of critical weight. Thus iii 29, as it stands in our text, is a hymn of 8 verses; but our treatise expressly calls it a *sadraç*, thus supporting most acceptably the critical reduction (already sufficiently certain see note to vs 7) of the hymn to one of 6 verses, the norm of the book — Here and there are indications that suggest the surmise that the order of verses (cf. p 739) or the extent of a hymn (cf. p 768), as contemplated by the Anukr, may be different from that of our text — Its statements as to the "deity" of a given hymn are sometimes worth considering in determining the general drift of that hymn, and its dicta regarding the "seers" of the hymns are of interest in certain aspects which are briefly noticed below, pp 1038 ff — Then too, the manuscripts of the Anukr. may sometimes be taken as testimony for the readings of the cited *pratikas* (cf. note to iv 3 3) And it happens even that the authority of the Major Anukr may be pressed into service at x 5 49 (see the notes) to determine which pair of verses (whether viii 3 12–13 or vii 61 1–2) is meant by the *yād agna iti dvē* of the mss (see below, p cxx: and cf. the case at xix 37 4)

**The author of the Major Anukramanī as a critic of meters.** — The author shows no sense for rhythm His equipment as a critic of meters hardly goes beyond the rudimentary capacity for counting syllables Thus he calls ii 12 2 *jagatī*, but although *pāda* a has 12 syllables, its cadence has no *jagatī* character whatever To illustrate the woodenness of his methods, we may take ii 13 1: this he evidently scans as 11 + 11 10 + 12 = 44, and accordingly makes it a simple *tisṭubh*, as if the "extra" syllable in d could offset the deficiency in c' For the spoiled c of the Vulgate, the Ppp reading *pibann amṛtam* (which is supported by MS) suggests the remedy, and if we accept that as the true Atharvan form of the verse, it is then an example of the mingling (common in one and the same verse of acatalectic *jagatī* *pādas* with catalectic forms thereof So far, indeed

is he from discerning matters of this sort, that his terminology is quite lacking in words adequate for their expression<sup>1</sup>

If the author of the Major Anukr showed some real insight into Vedic meters, his statements might, as can easily be seen, often be of value in affecting our critical judgment of a reading of the *samhitā* or in determining our choice as between alternative readings. The contrary, rather, is wont to be the case. Thus at iv 15 4, his definition, *virātpurastād-brhatī*, implies the division (given also by the *pada*-mss) 10 + 8 8 + 8, thus leaving the accentless *parjanya* stranded at the beginning of a pāda!<sup>1</sup> An excellent illustration of the way in which he might help us, if we could trust him, is offered by iv 32 3 b, which reads *tāpasā yujā vi jahī  
çātrūn*. Here Ppp makes an unexceptionable *tristubh* by reading *jahīha*, and the author of the Anukr says the verse is *tristubh*. His silence respecting the metrical deficiency in the Vulgate text would be an additional weighty argument for judging the Ppp reading to be the true Atharvan one, if only we could trust him — as we cannot. Cf end of W's note to iv 36 4.

Such as it is, his treatment of the meters is neither even nor equably careful. Thus he notes the irregularity of vii 112 1, while in treating the repetition of the very same verse at xiv 2 45 (see note), he passes over the *bhuriktvam* in silence. Throughout most of the present work, Whitney has devoted considerable space to critical comment upon the treatment of the meters by the Anukr. Considering the fact, however, that the principles which underlie the procedure of the Hindu are so radically different from those of his Occidental critic, no one will be likely to find fault if the criticisms of the latter prove to be not entirely exhaustive.

**His statements as to the seers of the hymns.** — The ascriptions or quasi-authorship, made by the author of the Major Anukr and given in the Excerpts, are set forth in tabular form at p 1040 and are critically discussed at p 1038, which see.

## 8. The Kāuçika-Sūtra and the Vāitāna-Sūtra

**The work of Garbe and Bloomfield and Caland.** — As elsewhere mentioned (p xxv), the Vāitāna has been published in text and translation by Garbe, and the text of the Kāuçika (in 1890) by Bloomfield. Since 1890, a good deal of further critical work upon the Kāuçika has been done by

<sup>1</sup> For the reader's convenience it may be noted that verses deficient by one or two syllables, respectively, are called by him *mṛt* and *virāj*, and that verses redundant by one or two are called *bhury* and *svarāj*.

Bloomfield<sup>1</sup> and by Caland.<sup>2</sup> — The value of these Sūtras is primarily as a help to the understanding of the ritual setting and general purpose of a given hymn, and so, meditately, to its exegesis. From that aspect they will be discussed below (p. lxxvii). Meantime a few words may be said about their value for the criticism of the structure of the Samhitā.

Bearing of the ritual Sūtras upon the criticism of the structure and text of the Samhitā. — Bloomfield himself discusses this matter in the introduction to his edition of Kāuçika, p. xli. He there points out instances in which briefer independent hymns have been fused into one longer composite hymn by the redactors of the Samhitā, and shows that the Sūtras recognize the composite character of the whole by prescribing the employment of the component parts separately. Thus (as is pointed out also by Whitney), iv. 38 is made up of two independent parts, a gambling-charm (verses 1–4) and a cattle-charm (verses 5–7). The Sūtra prescribes them separately for these wholly different uses, the former with other gambling-charms, and to the latter it gives a special name. Bloomfield's next illustrations, which concern vii. 74 and 76, have in the meantime given rise to the critical question whether vii. 74 1–2 and 76 1–2 did not form one hymn for Keçava.<sup>3</sup>

The mss. of the Sūtras may sometimes be taken as testimony for the readings of the cited pratīkas. The like was said (p. lxxiii) of the mss. of the Anukramaṇīs. The mss. of the Kāuçika (cf. Bloomfield's Introduction, p. xxxix) are wont to agree with those of the Vulgate, even in obvious blunders.

**Grouping of mantra-material in Sūtra and in Samhitā compared.** — Many instances might be adduced from the Kāuçika which may well have a direct bearing upon our judgment concerning the unitary character of hymns that appear as units in our text. To cite or discuss them here would take us too far afield, and I must content myself once more with a suggestion, namely, that a systematic study of the grouping of the mantra-material in the ritual, as compared with its grouping in the Samhitā, ought to be undertaken. At Kāuç 29 1–14 the verses of AV v. 13 are brought in for use, all of them and in their Vulgate order. The like is true of AV ix. 5 1–6 at Kāuç 64 6–16. Whether it would lead to clear-cut

<sup>1</sup> See his seven *Contributions to the interpretation of the Veda* (below, p. ci), his *Hymns of the AV* (SBE xlii), and his review of Caland's *Zauberritual* (*Gottingische gelehrte Anzeigen*, 1902, no. 7).

<sup>2</sup> See his *Altindisches Zauberritual*, and his eight papers *Zur Exegese und Kritik der rituellen Sūtras* (ZDMG 11–1vii). Of the papers, those most important for the Kāuçika are the ones contained in vol. iiii. See also WZKM viii. 367.

<sup>3</sup> See Bloomfield's note, SBE xlii. 558, Whitney's introduction to vii. 74, and the note added by me at p. 440, top, and Caland's note 5 to page 105 of his *Zauberritual*. Hymn 76 of the Berlin ed. is in no wise a unity see the introduction thereto.

results is doubtful, but the relation of the two groupings is a matter no less important than it is obscure. The obscurity is especially striking in book xviii, where the natural order of the component rites of the long funeral ceremony is wholly disregarded by the diaskeuasts in the actual arrangement of the verses of the Samhitā. Thus xviii 4 44, which accompanies the taking of the corpse on a cart to the pyre, ought of course to precede xviii 2 4, which accompanies the act of setting fire to the pile. See my remark, below, page 870, lines 7-9, and my discussion, pages 870-1, of "Part III" and "Part V" of xviii 4. As is noted at xviii 1 49 and 2 1, the ritual group of verses that accompany the oblations to Yama in the cremation-ceremony wholly disregards even so important a division as that between two successive *anuvāka*-hymns. It is pointed out on p 848 that verse 60 of xviii 3 is widely separated from what appears (most manifestly and from various criteria) to be its fellow, to wit, verse 6.

Many difficulties of the Kāuçika yet unsolved.—It will very likely appear that Whitney has misunderstood the Kāuçika here and there, as also, on the other hand, he has in fact here and there corrected the text or the interpretation of Garbe or of Bloomfield. At the time of Whitney's death, Bloomfield's chief contributions (SBE xlii) to the interpretation of Kāuçika had not yet appeared, nor yet those of Caland. As I have more than once said, no one ought to be so well able to give a trustworthy translation of a difficult text as the man who has made a good edition of it, and for this reason one must regret that Bloomfield did not give us—in the natural sequence of the sūtras—as good a version as he was at the time able to make, instead of the detached bits of interpretation which are scattered through the notes of SBE xlii. Caland observes, in the introduction to his *Zauberritual*, p IV, that in using the Kāuçika he soon found that, in order to comprehend even a single passage, it is necessary to work through the whole book. The like is, of course, equally true of the Prātiçākhyā. A commentator upon the Samhitā who wishes (as did Whitney) to combine in his comment the best of all that the subsidiary treatises have to offer, cannot of course stop to settle, en passant, a multitude of questions any one of which may require the investigation of a specialist. Thus Whitney, in his note to x 5 6, said in his ms for the printer, "The Kāuç quotes the common *pratīka* of the six verses at 49 3, in a witchcraft-ceremony, in connection with the releasing of a bull." If Caland is right (*Zauberritual*, p 171), the hocus-pocus with the "water-thunderbolts" does not begin until 49 3, and the *svayam* is to be joined to the preceding sūtra (ZDMG lxxii 211), and the letting loose of the bull (49 1) has nothing to do with the uses of x 5. This is just the kind of error which we cannot fairly

blame Whitney for making Special difficulties of this sort should have been settled for him by the sūtra-specialists, just as he had settled the special difficulties of the Prātiçākhyā when he edited that text.

**Value of the ritual Sūtras for the exegesis of the Samhitā.**— Estimates of the value of these Sūtras as casting light upon the original meaning of the mantras have differed and will perhaps continue to differ. The opinion has even been held by a most eminent scholar that there is, on the whole, very little in the Kāuçika which really elucidates the Samhitā, and that the Kāuçika is in the main a fabrication rather than a collection of genuine popular practices. The principal question here is, not whether this opinion is right or wrong, but rather, to what extent is it right or wrong. It is, for example, hard to suppose that, upon the occasion contemplated in kandikā 79 of the Kāuçika, a young Hindu, still in the hey-day of the blood, would, at such an approach of a climax of feeling as is implied in the acts from the *talpārohana* to the actual *midhuvana* (79 9) inclusive, tolerate — whether patiently or impatiently — such an accompaniment of mantras as is prescribed in sūtras 4 to 9. Whatever philological pertinence may be made out for them (cf. Whitney's note to xiv 2 64), their natural impertinence to the business in hand seems almost intolerable.

To this it may be answered that the Sūtra often represents an ideal prescription or *ideale Vorschrift*,<sup>1</sup> compliance with which was not expected by any one, save on certain ceremonial occasions, the extreme formality of which was duly ensured by elaborate preparation and the presence of witnesses.

**The data of the Kāuçika no sufficient warrant for dogmatism in the exegesis of the Samhitā.**— There is every reason to suppose that the actual text of the samhitās is often a fragmentary and faulty record of the antecedent (I will not say original) oral tradition, and that the stanzas as we find them have often been dislocated and their natural sequence faulted by the action of the diaskeuasts. It is moreover palpable that questions of original sequence, so far from being cleared up, are often complicated all the more by the comparison of the sequences of the ritual texts (see p lxxv). In these days of rapid travel and communication, it is hard to realize the isolation of the Indian villages (*grāmas*) and country districts (*janapadas*) in antiquity. That isolation tended to

<sup>1</sup> I owe this suggestion to Professor Delbrück of Jena, who was my guest while I had this chapter in hand and was so kind as to criticize it. As a curious parallel to the case above cited, he told me of the verses prescribed for use in the Brudergemeine of Count Zinzendorf:

conserve the individuality of the several localities in respect of the détails, for example, of their nuptial and funeral customs, so that the local diversities are sometimes expressly mentioned (*uccāvacā janapadadharmā grāmadhaīmāç ca* · AGS 1 7<sup>1</sup>) Astonishingly conservative as India is (see my remarks in *Karpūramafñjari*, p 206, 2, p 231, note 2), it can nevertheless not be doubtful that her customs have changed in the time from the date of the hymns to that of the ritual books. Evidently, there are divers general considerations which militate strongly against much dogmatism in the treatment of these matters<sup>1</sup>

*Integer vitae* as a Christian funeral-hymn.—During the last twenty-four years, I have often been called to the University Chapel to pay the last tribute of respect to one or another departed colleague or friend On such occasions, it frequently happens that the chapel choir sings the first two stanzas of the Horatian ode (i 22), *integer vitæ scelerisque purus*, to the solemn and stately music of Friedrich Ferdinand Flemming Indeed, so frequent is the employment of these words and this music, that one might almost call it a part of the “Funeral Office after the Harvard Use” The original occasion of the ode, and the relation of Horace to Aristius Fuscus to whom it is addressed, are fairly well known The lofty moral sentiment of the first two stanzas, however seriously Horace may have entertained it, is doubtless uttered in this connection in a tone of mock-solemnity Even this fact need not mar for us the tender associations made possible by the intrinsic appropriateness of these two pre-Christian stanzas for their employment in a Christian liturgy of the twentieth century But suppose for a moment that the choir were to continue singing on to the end, even to *Lalagen amabo, dulce loquuntur!* what palpable, what monstrous ineptitude! If only the first two stanzas were extant, and not the remaining four also, we might never even suspect Horace of any arrière-pensée in writing them, and if we were to interpret them simply in the light of their modern ritual use, how far we should be from apprehending their original connection and motive!

Secondary adaptation of mantras to incongruous ritual uses.—Let no one say that this case is no fair parallel to what may have happened in India. On the contrary instances—in no wise doubtful and not a whit less striking—of secondary adaptation of a mantra to similarly incongruous uses in the ritual may there be found in plenty This secondary association of a given mantra with a given practice has often been

<sup>1</sup> Caland's sketch of the funeral rites is a most praiseworthy and interesting one, and his description of the practices which he there sets forth in orderly and lucid sequence is well worth the while, but his descriptions are taken from many sources differing widely in place and time, and it is on many grounds improbable that the ritual as he there depicts it was ever carried out in any given place at any given time.

determined by some most superficial semblance of verbal pertinence in the mantra, when in fact the mantra had no intrinsic and essential pertinence to the practice whatsoever. For example, CGS prescribes the verse *áksan* for use when the bride greases the axle of the wedding-car; here, I think, there can be no doubt<sup>1</sup> that the prescription has been suggested by the surface resemblance of *áksan* 'they have eaten' to *áksam* 'axle'. Or, again, to take an example which has been interestingly treated by Bloomfield, the verses XIV 2 59–62 doubtless referred originally to the mourning women, who, with dishevelled hair, wailed and danced at a funeral, and they were presumably used originally as an expiation for such noisy proceedings. Secondarily, they have been adapted for use in connection with the wedding ceremonies, "in case a wailing arises," and doubtless for no better reason than that they contained the word for "wailing", and they have accordingly been placed by the diaskeuasts among the wedding verses, where we now find them. See Bloomfield, AJP xi 341, 338: and cf. vii 466.

## 9. Readings of the Kashmirian or Pāippalāda Recension of the Atharva-Veda Sāṁhitā

General relations of this recension to the Vulgate or Cāunakan recension.<sup>2</sup> — Just as, on the one hand, the minute differences between two closely related manuscripts of the same recension (for example, between Whitney's P. and M.) represent upon a very small scale the results of human fallibility, so, upon the other hand, do the multitudinous and pervading differences between the general readings of the manuscripts of the Vulgate and those of the birch-bark manuscript of the Kashmirian recension truly represent in like manner the fallibility of human tradition, but on a very large scale. The Cāunakan or Vulgate recension represents one result of the selective process by which the Indian diaskeuasts took from the great mass of mantra-material belonging to the oral tradition of their school a certain amount, arranging it in a certain order; the Kashmirian recension represents another and very different result of a similar process.

Since the birch-bark manuscript has thus far maintained its character as a unique, we shall perhaps never know how truly it represents the best Kashmirian tradition of this Veda, it is quite possible that that tradition was vastly superior to the written reflex thereof which we possess in the

<sup>1</sup> I had hesitatingly advanced this view, below, in my note to XVIII 4 61, and I am pleased to see now that Bloomfield had unhesitatingly given it as his own opinion long before, at AJP. xi. 341.

<sup>2</sup> Further reference is made to these general relations below, at p. 1013.

birch-bark manuscript, and which, although excellent in many places, is extremely incorrect in very many. Systematic search will doubtless reveal the fact that the Pāippalāda recension, even in the defective form in which it has come down to us, often presents as its variant a reading which is wholly different, but which, as a sense-equivalent, yields nothing to the Vulgate in its claim for genuineness and originality · thus for the Vulgate readings *tātas* (x 3 8), *iyāya* (x 7 31), *yā ca* (x 8 10), *ksiprám* (xii 1 35), *amā ca* (xii 4 38), respectively, the Pāipp presents the sense-equivalents *tasmāt*, *jagāma*, *yota*, *oṣam*, and *grhcsu*

The material selected by the makers of the two recensions is by no means coincident. The Kashmirian text is more rich in Brāhmaṇa passages and in charms and incantations than is the Vulgate<sup>1</sup>. The coincident material, moreover, is arranged in a very different order in the two recensions (cf p 1015); and it will appear in the sequel that even the coincident material, as between the Kashmirian and the Vulgate forms thereof, exhibits manifold differences of reading, and that the Kashmirian readings are much oftener pejorations than survivals of a more intelligent version

This, however, is not always the case thus, of the two recensions, the Kashmirian has the preferable reading at xii 2 30 d. Or again, at v 2 8 and xiv. 1. 22, the Kashmirian recension agrees with the Rig-Veda, as against the Vulgate, and, at xi 2 7, with the Kaṭha reading. In this connection it is interesting to note that the conjectures of Roth and Whitney for the desperate nineteenth book are often confirmed in fact by the Kashmirian readings: instances may be found at xix. 27. 8; 32 4, 5, 8, 44 2; 46 3 (two); 53 5, 56 4

The unique birch-bark manuscript of the Pāippalāda text. — This is described by Garbe in his *Verzeichniss* as No 14. It consisted of nearly three hundred leaves, of which two are lost and eight or more are defective. They vary in height from 14 to 21 centimeters, and in width, from 11 to 16; and contain from 13 to 23 lines on a page. The ms is dated *samvat* 95, without statement of the century. If the year 4595 of the Kashmirian *loka-kāla* is meant, the date would appear to be not far from A D 1519. A description of the ms, with a brief characterization of some of its peculiarities, was given by Roth at Florence in Sep 1878, and is published in the *Atti del IV Congresso internazionale degli Orientalisti*, II 89–96. Now that the facsimile is published, further details are uncalled for. A specimen of the plates of the facsimile is given in the latter volume of this work. The plate chosen is No 341 and gives the obverse of folio 187, a page from which have been taken several of the illustrative examples in the paragraphs which follow.

<sup>1</sup> So Roth in the *Atti* (p 95), as cited on this page

Roth's Kashmirian nāgarī transcript (Nov. 1874).—A nāgarī copy of the original birch-bark manuscript was made at Črinagara in 1873. This copy is No 16 of Garbe's *Verzeichniss*, and we may call it Roth's Kashmirian nāgarī transcript. It came into Roth's hands at the end of November, 1874. The year of its making appears from Roth's essay, *Der Atharvaveda in Kaschmir*, pages 13–14; and the date of its arrival in Tübingen, from p 11 of the same essay. With great promptness, Roth gave an account of it in his essay, just mentioned, which was published as an appendix to an invitation to the academic celebration of the birthday (March 6, 1875) of the king<sup>1</sup> — It would appear that Roth's Kashmirian transcript was not the only one made from the birch-bark original in India. S. P. Pandit seems also to have had one; for he cites the Pāippalāda in his edition, vol iv., p 369. The copy used by him is doubtless the nāgarī copy procured by Buhler, and listed as VIII 1 of the collection of 1875–76, on p. 73 of the Catalogue of the Deccan College manuscripts. See also Garbe's *Verzeichniss*, under No. 17, for the description of another copy (incomplete).

Arrival of the birch-bark original in 1876 at Tübingen.—The original seems to have come into Roth's hands in the early summer of 1876. The approximate date of its arrival appears from Whitney's note to p xiii of the pamphlet containing the Proceedings of the Am. Oriental Society at the meetings of May and Nov., 1875, and May, 1876 (= JAOS. x, p. cxix) : "As these Proceedings [that is, the pamphlet just mentioned] are going through the press, it is learned from Professor Roth that the original of the Devanāgarī copy, an old and somewhat damaged ms. in the Kashmir alphabet, on highly fragile leaves of birch-bark, has reached him, being loaned by the Government of India, which had obtained possession of it. It corrects its copy in a host of places, but also has innumerable errors of its own. It is accented only here and there, in passages."

Roth's Collation (ended, June, 1884) of the Pāippalāda text.—This is written on four-page sheets of note-paper numbered from 1 to 44 (but sheet 6 has only two pages); the pages measure about  $5\frac{1}{2} \times 8\frac{1}{2}$  inches, and there are some 9 supplementary pages (see p lxxxii, top), sent in answer to specific inquiries of Whitney. As appears from the colophon added by Roth (see below, p. 1009), this Collation was finished June 25, 1884. Since Roth's autograph transcript described in the next paragraph was not made until some months later, I see little chance of error in my assuming that Roth made his Collation for Whitney from his Kashmirian nāgarī transcript, and that he used the birch-bark original to

<sup>1</sup> My copy of Roth's essay was given me by my teacher, the author, Feb. 26, 1875.

some extent to control the errors of the copy<sup>1</sup> Occasional suspicions of error in the Collation were not unnatural, and they led Whitney to ask Roth to reexamine the manuscript upon certain doubtful points Whitney's questions extend over books i. to v, and others were noted, but never sent Roth's answers form a valuable supplement to his Collation, and end in April, 1894.

Roth's autograph nāgarī transcript (Dec. 1884). — The end of the Collation which Roth made for Whitney was reached, as just stated, June 25, 1884 After the following summer vacation, Roth made a new transcript from the birch-bark, as appears from his letter to Whitney, dated Jan 11, 1893 "Von Pāippalāda habe ich devanāgarī Abschrift, aber nicht vollständig Die mit Vulgata gleichlautenden Verse, die nur durch Fehler Eckel erregen, habe ich blos citiert, z B die vielen aus RV, nehme mir aber doch vielleicht noch die Muhe, sie nachzutragen Ich habe an der Abschrift unermudlich vom 19 Sept bis 28 Dez 1884 geschrieben und diese Leistung als eine ungewöhnliche betrachtet" This transcript is doubtless far more accurate than the one used for the Collation The badness of the latter and the fragility of the birch-bark original were doubtless the reasons that determined Roth to make his autograph nāgarī transcript · see p lxxxv, top

[See p 1045]

The facsimile of the Tübingen birch-bark manuscript (1901). — A magnificent facsimile of the birch-bark manuscript has now been published by the care and enterprise of Bloomfield and Garbe<sup>2</sup> The technical perfection of the work is such as to show with marvellous clearness not only every stroke of the writing and every correction, but even the most delicate veinings of the bark itself, with its injuries and patches Even if other things were equal, the facsimile is much better than the original, inasmuch as a copy of each one of 544 exquisitely clear and beautiful chromo-photographic plates, all conveniently bound and easy to handle and not easily injured and accessible in many public and private libraries throughout the world, is much more serviceable than the unique original,

<sup>1</sup> In some cases, fragments of the birch-bark original seem to have become lost after Roth's Kashmirian nāgarī transcript was made, so that the latter, and the two other Indian copies mentioned on p lxxxii, have thus become now our only reliance Thus for *avīrvṛ̥dhat* of the Vulgate at 1 29 3 b, Roth reports as Pāipp variant *abhibhr̥cat*, and adds "nur in der Abschrift vorhanden" This must have stood on the prior half of line 12 of folio 3 b of the birch-bark ms , but a piece of it is there broken out

<sup>2</sup> The Kashmirian Atharva-Veda (School of the Pāippalādas) Reproduced by chromo-photography from the manuscript in the University Library at Tübingen Edited under the auspices of the Johns Hopkins University in Baltimore and of the Royal Eberhard Karls-University in Tübingen, Wurttemberg, by Maurice Bloomfield, Professor in the Johns Hopkins University, and Richard Garbe, Professor in the University of Tübingen Baltimore The Johns Hopkins Press 1901 The technical work by the firm of Martin Rommel & Co, Stuttgart

written on leaves of birch-bark, fragile with age, easily injured, requiring the utmost caution in handling, and accordingly practically inaccessible except to a very few persons but other things are not equal; for the transitory advantage of the brilliantly heightened contrast of color which is gained by wetting the birch-bark original, and which passes away as soon as the leaf is dry, is converted into a permanent advantage by the chromophotographic process, in which the plates are made from the freshly wetted original. Moreover, the owner of a facsimile is at liberty to use it at home or wherever he pleases, and to mark it (with pen or pencil) as much as he pleases. The facsimile may therefore truly be said to be in many respects preferable to the original.

**Roth's Collation not exhaustive.**—Now that the superb facsimile is published, it is possible for a competent critic to test Roth's Collation in respect 1. of its completeness, and 2. of its accuracy. As, first, for its completeness, it is sufficiently apparent from several expressions used by Roth,<sup>1</sup> that he saw plainly that it would be the height of unwise to give with completeness the Kashmirian variants as incidental to a work like this one of Whitney's, whose main scope is very much broader. Roth was a man who had a clear sense of the relative value of things—a sense of intellectual perspective, and he was right.

**Faults of the birch-bark manuscript.**—The birch-bark manuscript is indeed what we may call in Hindu phrase a veritable 'mine of the jewels of false readings and blunders,' an *apapāṭhaskhalitaratnākara*, a book in which the student may find richly-abounding and most instructive illustrations of perhaps every class of error discussed by the formal treatises on text-criticism. Thus it fairly swarms with cases of haplography (the letters assumed, on the evidence of the Vulgate, to be omitted, are given in brackets). *tām tvā çāle sarvavīrās svīrā [aristavīrā] abhi sañ casma*  
*dhāva dhruvā prati [ti]stha çāle*, folio 54 b<sup>3+4</sup> = iii 12 1 c, d, 2 a, *vasathāre*  
*yathā yaçāḥ*: [*yathā yaças*] *soma pīthc*, folio 187 a<sup>15-16</sup> = x 3 22 b, 21 a;  
*āditye ca [nicā]ksasi*, folio 187 a<sup>17</sup> = x. 3 18 b, *apa stedam*<sup>2</sup> *vāsaman-*  
*tham gotham uta [ta]skaram*, folio 158 b<sup>1</sup> = xix 50 5 a, b. Confusions as  
between surd and sonant (cf. p. 749, p. 57) and between aspirate and non-  
aspirate and between long and short vowels are so common as hardly to  
be worth reporting. cf. *usase naṣ pari dhuhi sartān rūti anākasah*, which  
is found at folio 158 b<sup>4</sup> = xix 50 7 a, b, and exemplifies all three cases

<sup>1</sup> Such are "Verse, die nur durch Fehler Eckel erregen," p. lxxxi, "On y trouve, il est vrai, de très bonnes parties, mais d'autres sont tellement défigurées, qu'on a besoin de conjectures sans nombre pour arriver à un texte lisible," Att., p. 96, "das Kauderwelsch," "girze Zeilen so unechter dass man nicht einmal die Wörter trennen kann" p. lxxxvi

<sup>2</sup> To judge from *stedam* for *stendam*, we might suppose that the ms. at this point was written down by a scribe at the dictation of a reciter with a bad cold in his head.

(*dh* for *d*, *t̄* for *t*, *k̄* for *g*). — Of variety in the character of the Kashmirian variants there is no lack. Thus we see the omission of a needed twin consonant (cf. p. 832) in *yad* [*d'*]āndena, folio 91 b 5 = v 5 4a, interesting phonetic spellings in *mahīyam* of folio 264 b 6 for *mahyam* of iii 15 1 d, and in *e te rātryi anadvāhas* of folio 158 a 17 for *ye te rātry anadvāhas* of xix 50 2 a, inversion in the order of words in *sa me kṣatram ca rāsthram ca* of folio 187 a 4 = x 3. 12 c. Not one of these examples was reported, though probably all were noticed, by Roth. In his Collation for v 6, he notes for verses 11–14 “unwesentliche Differenzen,” without specifying them. We may regret his failure to report such an interesting reading as *yathāham ḡatruhāsany*, folio 3 b 14, where *ḡatruhā* is a correct equivalent of the *ḡatruhas* of the Vulgate, i 29 5 c, but with such a blunder as *asāmī* in the very next word, and such grammar as *ayam vacah* in the preceding pāda, we cannot blame him. In an incomplete collation, there is no hard and fast line to be drawn between what shall be reported and what shall not.

**Collation not controlled by constant reference to the birch-bark ms. —** Secondly, as for the accuracy of Roth's Collation in the variants which he does give,—I do not suppose that Roth attempted to control his Kashmirian *nāgarī* transcript (No. 16, Garbe) on which he based his Collation, by constant reference to the original. Thus far, I have hardly come upon inaccuracies myself; but it is not improbable that occasional slips<sup>1</sup> on his part may yet come to light. It is proper here, therefore, partly by way of anticipating ill-considered criticism, to explain the situation.

**Such reference would have ruined the birch-bark ms. —** As any one can see from the table, pages 1018 to 1023, the Kashmirian correspondents of the Vulgate verses are to be found in the birch-bark manuscript in an entirely different order. Thus, if we take for example the six Vulgate verses iii 12 1, 6, 8, 13 1, 14. 1; 15 1, we shall find their Kashmirian correspondents at the following places (leaf, side, line) respectively: 54 b 2, 276 b 7, 225 a 10, 50 a 1, 32 b 8, 264 b 5. From this it is evident that the mechanical process of referring, as one proceeds verse by verse through the Vulgate, to the parallel verses of the birch-bark original, for the purpose of checking step by step the transcript used for the Collation, would have involved an amount of handling of the fragile birch-bark leaves (nearly 300 in number) which would have ruined them. The leaves are now about 400 years old, and some idea of their fragility may be gained from the remarks in the preface to the facsimile, page II. It was doubtless this difficulty that impressed upon Roth the necessity of making a copy which should be at once accurate, and also strong enough to endure.

<sup>1</sup> Such as *suryant* at p. xxxvi, foot-note.

handling without injury. To copy the birch-bark leaves in their proper order is a process by which they need suffer no harm, and this is precisely what Roth did (see p. lxxxii) as soon as possible after finishing the pressing task of making the Collation for Whitney [See p. 1045]

**Care taken in the use of Roth's Collation.** Word-division.—In carrying this work through the press, I have constantly and with the most scrupulous pains utilized Roth's original Collation and his supplementary notes thereto, endeavoring thus to check any errors concerning the Kashmirian readings that might have crept into Whitney's copy for the printer. Since Roth's system of transliteration differs considerably from Whitney's, the chances for mistakes arising through confusion of the two systems were numerous; and I have taken due care to avoid them. It may here be noted that Whitney's system transliterates *anusvāra* before a labial by *m* and not by *m̄*,<sup>1</sup> but that in printing the Kashmirian readings, I have followed the Collation in rendering final *anusvāra* by *m̄* (or *n*), save before vowels. Furthermore, in making use of Roth's Collation, Whitney has habitually attempted to effect a satisfactory word-division. In many cases this is hardly practicable; and in such cases it was probably a mistake to attempt it. For examples, one may consult the readings at v. 29 2, 'syatamo, vi. 44 2, *saroganam*, 109 1, *jīvātavā yati*, 129 3, *vrkṣe sārpitah* intending *vrkṣesv ār-*, vii. 70. 1, *drstā rājyo*, intending *drstād āj-*

The Kashmirian readings have not been verified directly from the facsimile by the editor.—As the facsimile appeared in 1901, it is proper for me to give a reason for my procedure in this matter. In fact, both my editorial work and the printing were very far advanced<sup>2</sup> in 1901, so that a change of method would in itself have been questionable, but an entirely sufficient and indeed a compelling reason is to be found in the fact that it would have been and still is a task requiring very much labor and time to find the precise place of the Kashmirian parallel of any given verse of the Vulgate, a task which can no more be done *en passant* than can the task of editing a Prātiçākhya,—all this apart from the difficulties of the Cāradā alphabet.

**Provisional means for finding Vulgate verses in the facsimile.**—Whitney noted in pencil in his Collation-Book, opposite each Vulgate passage having a Kashmirian parallel, the number of the leaf of the Kashmirian text on which that parallel is found, adding *a* or *b* to indicate the obverse or the reverse of the leaf. These numbers undoubtedly refer to the leaves of Roth's Kashmirian nāgarī transcript (No. 16, Garbe) from which Roth

<sup>1</sup> I am sorry to observe that the third (posthumous) edition of his Grammar (see pages 518-9) misrepresents him upon this point.

<sup>2</sup> The main part of this book was in type as far as page 614 (xi. 1. 12) in Dec. 1901. The remainder (as far as p. 1009, the end) was in type Dec. 13, 1902.

made his Collation, but as there was no prospect of their being of any use, Whitney has not given them in this work

One of Roth's first tasks, after the arrival of the birch-bark original, was doubtless to find the place therein corresponding to the beginning of each leaf of his Kashmirian *nāgarī* transcript. These places he has indicated by writing over against them on the side margin of the bark leaf the number of the leaf (with *a* or *b*) of that transcript.

This was most fortunate, for the added numbers, in Roth's familiar handwriting, although sometimes faint or covered up by a patch used in repairing the edges of the bark leaf, are for the most part entirely legible in the facsimile and it has given me much pleasure during the last few days (to-day is April 21, 1904) to assure myself of the fact which I had previously surmised, that these pencilled numbers afford us an exceedingly useful, albeit roundabout, means of finding the place of any Kashmirian parallel in the facsimile,—useful at least until they are superseded by the hoped-for edition of an accurate transliteration of the facsimile with marginal references to the Vulgate. Whitney's pencilled reference-numbers were arranged by Dr. Ryder in the form of a table, which I have recast and given below see pages 1013 ff.

What ought an “edition” of the Kashmirian text to be?—This question was privately discussed by Whitney and Roth in the letters<sup>1</sup> exchanged between them in 1893. Whitney hoped that all that was peculiar to the Kashmirian text might be printed in transliteration in the Kashmirian order and interspersed with references to the Vulgate parallels of the remainder, also in the Kashmirian order, the whole to form an appendix.

<sup>1</sup> Under date of Feb 14, Whitney suggests to Roth “Why not give a *Pāipp* text, as an appendix to our volume [“our volume” means the present work], noting in their order the parallel passages by reference only, and writing out in full, interspersed with the former, the remainder?” — Roth makes answer, March 14 “Ich will nur wünschen, dass Ihre Gesundheit so lange Stand halte, um das Werk zu Ende zu führen. Weil das aber als ein glücklicher Fall zu betrachten ist, nicht als eine sichere Voraussicht, so wünschte ich alle Erschwerungen, also auch die Frage von einer Publikation der *Pāippal* Rec ganzlich beseitigt zu sehen.” — Whitney, June 16, expresses the hope that Roth may reconsider the matter, 1 because “a text of such primary importance will and must be published, in spite of its textual condition,” and 2 because “there will, so far as I can see, no other opportunity present itself of producing it so modestly and unpretendingly, or in a method adapted to its imperfect state the occasion is an ideal one.” — Roth answers, July 2 “Mein lieber Freund, das ist kein erfreulicher Bericht, welchen Ihr Brief vom 16. Juni über Ihre Erlebnisse erstattet. Und ich sehe namentlich daraus, dass Sie die Geduld sich erworben haben, die durch Uebung im Leiden kommt. In einer Ausgabe der *Pāipp* müsste das ganze gedruckt werden, von A bis Z. Wie wird sich das Kauderwelsch gedruckt ausnehmen? ganze Zeilen so unsicher, dass man nicht einmal die Wörter trennen kann. Daran bessern, was ja das einzige Verdienst wäre, durfte man nicht . Fur Sie wird die einzige angemessene Sorge in diesem Augenblick sein, wieder gesund zu werden, alsdann die zweite, den Atharvan ans Licht zu bringen.” — Whitney writes, Aug 25 “I give up with reluctance the hope of the further inclusion of *Pāipp* in our edition, but I will not bother you further with remonstrances or suggestions.”

to the present work Roth's hope was that Whitney's strength might hold out long enough for him to finish this work without such a burdensome addition. Neither hope was fulfilled, and at that time, doubtless, even the thought of a facsimile reproduction was not seriously entertained. Bloomfield's difficult task of securing the needed funds once accomplished, the next step, unquestionably, was to issue the facsimile without any accessory matter. That too is now an accomplished fact; but the facsimile, apart from its large paleographic interest, is still, in default of certain accessories, a work of extremely limited usefulness. As to what should next be done, I have no doubt.

**1. A rigorously precise transliteration.** — First, the whole text, from A to izzard (as Roth says), should be printed in a rigorously precise transliteration. Conventional marks (other than those of the original), to indicate divisions between verses and pādas and words, need not be excluded from the transliteration, if only the marks are easily recognizable as insertions of the editor.

As to minor details, I am in doubt. In the prose parts, the transliteration might correspond page for page and line for line with the birch-bark original: the metrical parts might either be made to correspond in like manner line for line with the original, or else they might be broken up so as to show fully the metrical structure (and at the same time, with a little ingenuity, the Kashmirian vowel-fusions), in which case the beginning of every page and line of the bark leaves should be duly indicated by a bracketed number in its proper place. In case the transliteration corresponds with the original line for line throughout, then the obverse and reverse of each bark leaf might well be given together in pairs, the obverse above, and the reverse below it, on each page of the transliteration, since this would be especially convenient and would yield a page of good proportion for an Occidental book.

**2. Marginal references to the Vulgate parallels.** — Secondly, on the margin throughout, and opposite every Kashmirian verse that corresponds to a verse of the Vulgate, should be given the reference to the place in the Vulgate where the corresponding Vulgate verse is found.

**3. Index of Vulgate verses thus noted on the margin.** — Thirdly, in an appendix should be given, in the order of the Vulgate text, an index of all the Vulgate verses thus noted on the margin, with a reference to the birch-bark leaf and side (obverse or reverse — *a* or *b*) and line where its Kashmirian correspondent may be found.

These I conceive to be the essential features of a usable edition of the Kashmirian text, and I hold them to be absolutely indispensable. The text is often so corrupt that one cannot emend it into intelligibility without sacrificing too greatly its distinctive character. All

conjectures, accordingly, should be relegated to a second and separately bound volume

4. Accessory material: conjectures, notes, translations.—The accessory material of the second volume should be arranged in the form of a single series of notes and in the sequence of the Kashmirian original, and it should have such numbers and letters at the outside upper corners in the head-lines, that reference from the original to the notes and from the notes to the original may be made with the very utmost ease and celerity. This accessory material should comprehend all conjectures as to the more original Kashmirian form of manifestly corrupt words or passages, in so far as they point to readings not identical (compare the next paragraph) with those of the Vulgate; indications of word-division, especially the word-division of corrupt phrases and the resolution of the very frequent double sandhi; a running comment, proceeding verse by verse, giving any needed elucidatory matter, and explaining the rationale of the blunders of the Kashmirian version where feasible (as is often the case), pointing out in particular its excellences, and the many items in which it serves as a useful corrective of the Vulgate or confirms the conjectural emendations of the latter made in the edition of Roth and Whitney,—and all this in the light of the digested report of the variants of the parallel texts given by Whitney in the present work and in the light of the other parallels soon to be made accessible by Bloomfield's Vedic Concordance. An occasional bit of translation might be added in cases where the Kashmirian text contains something peculiar to itself or not hitherto satisfactorily treated.

For the cases (hinted at in the preceding paragraph) where corrupt Kashmirian readings point simply to readings identical with those of the Vulgate, a simple reference to the latter will sometimes suffice to show the true reading and sense of what the Kashmirian reciters or scribes have corrupted into gibberish. Thus the Kashmirian form of xii 3 36 b, found at folio 226 b<sup>1</sup>3, is *yāvantah kāmān samitāu purasthāt*. Apart from the aspiration (overlooked by Roth) of the prior dental of *purasthāt*, each of these four words by itself is a good and intelligible Vedic word, but taken together, they yield far less meaning than do the famous Jabberwock verses of *Through the Looking-glass*.<sup>1</sup> Their presence in the Kashmirian text is explained by their superficial phonetic resemblance to the Vulgate pāda *yāvantah kāmāḥ sám atīrpas tān*, of which they are a palpable and wholly unintelligent corruption. It is evident that, with the Vulgate before us, conjectural emendation of the Kashmirian text in such cases

<sup>1</sup> For the sake of fathers to whom English is not vernacular, it may be added that this classic of English and American nurseries is the work of Charles Lutwidge Dodgson ("Lewis Carroll") and is a pendant to *Alice's Adventures in Wonderland*.

is an entirely gratuitous procedure. And as for such grammar as *kene-dam bhūmir nihataḥ* (a feminine noun, with neuter adjective pronoun and masculine predicate participle: folio 186 a<sup>15</sup> = x 2 24<sup>a</sup>), — to mend that would be to rob the Kashmirian text of its piquancy; and why should we stop with the genders, and not emend also the senseless *nīha-* to the intelligible *vīhi-*? Let all this be done, and we have the Vulgate text pure and simple.

## 10. Readings of the Parallel Texts

The texts whose readings are reported. — The principal texts included in these reports are of the Samhitās, the Rig-Veda, Tāittirīya, Māitrāyanī, Vājasaneyi-, Sāma-Veda, and Atharva-Veda; of the Brāhmaṇas, the Āitareya, Kāusītakī, Tāittirīya, Çatapatha, Pañcaviniča, and Gopatha; of the Āranyakas, the Āitareya and Tāittirīya, of the Upanishads, the Kāusītakī, Kaṭha, Brhadāraṇyaka, and Chāndogya; of the Çrāuta-Sūtras, the Āçvalāyana, Çāñkhāyana, Āpastamba, Kātyāyana, and Lātyāyana; of the Gṛhya-Sūtras, the Āçvalāyana, Çāñkhāyana, Āpastamba, Hiraṇ-yakeçi-, Pāraskara, and Gobhila. Other texts are occasionally cited: so the Kāthaka and the Kapīsthala Samhitā, and the Jāimīniya Brāhmaṇa; and the names of some others may be seen from the List of Abbreviations, pages cī ff. I have added references to some recently edited parallel texts, without attempting to incorporate their readings into the digested report of the variants such are the Mantra-pāṭha, von Schroeder's "Kaṭhahandschriften," and Knauer's Mānava-Gṛhya-Sūtra. Von Schroeder's edition of Kāthaka i came too late. The information accessible to Whitney concerning the then unpublished Black Yajus texts was very fragmentary and inadequate, this fact must be borne in mind in connection with implied references to the Kāthaka and Kapīsthala (cf. his notes to iii 17, 19, 20, 21, v 27, vii 89).

The method of reporting the readings aims at the utmost possible accuracy. — Whitney has constantly striven for three things · that his reports should be characterized, 1 and 2, by the utmost attainable accuracy and completeness, and, 3, that they should be presented in a thoroughly well-digested form. First, as to the accuracy, little need be said. It may be well to remind the reader, however, that Whitney has used the most methodical precision in this matter, and that, accordingly, if, under a given AV verse, he cites a parallel text without mention of variant, his silence is to be rigorously construed as meaning positively that the parallel text reads as does the AV verse in question. As a matter of fact, I believe that it will be found possible in nearly every case to reconstruct the parallel texts with precision from the data of Whitney's reports

It needs here to be noted that Whitney, in reporting variants from the *Māitrāyaṇī*, has disregarded what are (as explained by von Schroeder in his introduction, pages xxviii–xxix) mere orthographical peculiarities of that text. Accordingly, at III 14 3, he treats the *nā* (= *nas*) *ā gata* of MS as if it were *na ā gata*. Again, the MS correspondent of III 19 3 has, in *samhitā*, *svān*, and in *pada*, *svān*, Whitney reports *svān*, and quite properly, although it is neither the one thing nor the other. So at II 34 3, he reports *tān*, although MS has, in s, *tān*, and in p, *tān*.

The completeness of the reports far from absolute.—Secondly, as for its completeness, it may be asked whether Bloomfield's great work, the Vedic Concordance, will not show Whitney's parallels to be far from exhaustive. To this I reply that the primary purpose of Bloomfield's Concordance is to give the concordances, and to do so with as near an approach to completeness as possible, even for the less important texts, a task of which the preliminaries have required the assiduous labor of years. In Whitney's work, on the other hand, the giving of concordances is only one of many related tasks involved in his general plan, and is, moreover, only incidental to the discussion of the variants. I have tested the two works by comparison of random verses in the proof-sheets, and find (as I expected) that Bloomfield does indeed give very many references which are not given by Whitney, but that these references (apart from the *Kāthaka*) are concerned prevailingly with the numerous subsidiary or less important texts which fall within the purview of the Concordance. Whitney had excerpted all the texts, so far as published (see the list, above), which were of primary importance for his purpose. The parallels to which Bloomfield's additional references guide us will have to be reckoned with in due course by Whitney's successors, but I surmise that they are not likely upon the whole greatly to affect the sum of our critical judgments respecting the Atharvan text.<sup>1</sup>

The reports are presented in well-digested form.—Thirdly, as to the form of the reports. It is one thing to give numerical references to the places where the *pādas* and their variants are to be found.<sup>2</sup> It is another to rehearse, in full for each text concerned, the readings containing variants, and the result of this process is in a high degree space-consuming and repetitious for the author, and time-consuming and confusing for the user. It is yet another and a very different thing to compare these readings carefully, to note the points of agreement, and to state briefly and clearly the points on which they differ.<sup>3</sup> The result of this last procedure is a

<sup>1</sup> In spite of its intrinsic importance, such is the case, I believe, with the CB, to which Whitney makes, I think, rather meagre reference.

<sup>2</sup> And it is a large achievement to do it on such a scale as does the Concordance.

<sup>3</sup> Whoever doubts it, let him take so very simple a case as AV II 29.3 or IV 14.1, write out the AV text in full and then the three parallel Yajus texts beneath it, compare them,

well-digested report of the variants which is easily and quickly usable for the purpose of critical study I call especial attention to this valuable feature of Whitney's work, partly because of its practical importance, and partly because it shows the author's power of masterly condensation and of self-restraint.

## II. Whitney's Commentary: Further Discussion of its Critical Elements

**Comprehensiveness of its array of parallels.** — I have already called attention (p xxvii) to the fact that the Commentary expressly disavows any claim to finality; and have spoken briefly of its importance as a tool, and of its comprehensiveness. In respect of the comprehensiveness of its array of parallels, it answers very perfectly one of the requirements set by Pischel and Geldner in the Introduction (p xix) to the *Vedische Studien* "Das gesamte indische Altertum kann und muss der vedischen Exegese dienstbar gemacht werden. In vorderster Linie wollen auch wir den Veda aus sich selbst erklären durch umfassenderes Aufsuchen der Parallelstellen und Combinieren zusammengehöriger aber in verschiedenen Teilen des Veda zerstreuter Gedanken." That Whitney's work will prove to be an instrument of great effectiveness in the future criticism and exegesis of the Veda I think no one can doubt. It will easily be seen that often, in the cases where the older attempts have failed, the fault is to be laid not so much to the learning and ingenuity of the scholars concerned, as to the lack of powerful tools. Such a powerful tool is this, such is Bloomfield's Concordance, and other such helpful tools are sure to be invented and made in the next few decades. The *pratīka*-indexes of Pertsch, Whitney, Weber, Aufrecht, and von Schroeder are admirable, and without them Whitney's work could not have been made. Their main use is to make feasible the systematic comparison of the texts one with another. This is what Whitney has done here, with the Atharvan text as starting-point, and the results of his comparison lie before us in the conveniently digested reports of the variants.

**Criticism of specific readings.** — Examples abound showing how the reports may be used for this purpose. They enable us to recognize the corruptness of a reading, which, although corrupt, is nevertheless to be deemed the genuine Atharvan reading, as in the case of *yāc cārati* at

underscore in red ink the points of difference, and then state them with brevity and clearness. Then let him examine Whitney's reports, and I think he will freely admit that they are indeed well-digested and are models of masterly condensation. More difficult cases are ii 1 3, 13 1, iii 10 4, 12 7, 19 8, vu 83 2, 97 1, xiv 2 71. The amount and intricacy of possible variation is well exemplified by vi. 117. 1. Perhaps Whitney has erred in the direction of over-condensation in his note to vii 29 2.

iv. 5 5 over against the *yáç ca cárati* of RV vii 55 6, or, again, to discover with certainty the true intention (cf. TB ii 4 7<sup>10</sup>) of a lot of wavering variants, as in the case of those that disguise the *sváravo mitāh* of xix 42 1. They show us that the vastly superior tradition of the RV corrects that of the AV in many places (cf. the accentless *asahanta* of xi 1 2), but that the AV occasionally scores a point even against the RV, as in the case of *maghāsu* at xiv 1 13 (RV *aghāsu*), or as in the case of *nāu . . . nāu* at xviii 1 4 (RV *no . . . nāu*). What a puzzle is the phrase (xiv 2 72) *janiyánti nāv ágravah*, 'The unmarried [plural] of us two [dual] seek a wife,' by itself, involving, as it does, a breach of the mathematical axiom that the whole is greater than any of its parts! but the comparison of RV. vii 96 4, with its *nū* for *nāu*, teaches us that the error lies in the *nāu*, even if it does not show us with certainty how that error is to be emended. Even with all the array of variants, we are (as Whitney notes at iv 8 1, vi 22 3, 31 3) at times forced to the conclusion that certain verses were hopelessly spoiled before ever any of the various text-makers took them in hand.

**Illustrations of classes of text errors.**—I have already hinted at the variety of special investigations to which the mass of critical material here assembled invites. The various occasions of probable error in the transmission of Indic texts have not yet been made the object of a systematic and formal treatise. Here we have, conveniently presented, the very material needed for such an advance in the progress of Vedic criticism. By grouping suspected readings into clearly defined classes, it will become possible to recognize suspected readings as real errors with a far greater degree of certainty than ever before. Illustrations of this matter are so abundant as easily to lead us far afield, but several may be given.<sup>1</sup>

**Auditory errors.**—A most striking example of a variation occasioned by the almost complete similarity of sound of two different readings is presented by the *pratitya* of AGS iii. 10 11, as compared with the *pratिकाल* of AV vi 32 3. Compare *dyām* of HGS i 15 3, with *jyām* of AV vi 42 1.—Confusion of surd and sonant is exemplified in the variant version of part of the familiar RV hymn, x 154, given at AV xviii 2 14, where we have *yébhyo mádhū pradhāv ádhi*, 'for whom honey [is] on the felly.' This may or may not be the genuine Atharvan reading, but it is certainly an unintelligent corruption of the *pradhāvati* of the RV and it is very likely that we have the same blunder at vi 70 3, where the occasion for the corruption is palpable.<sup>2</sup> The simplification of twin consonants is exemplified at xviii 3 3, where the editors of the Berlin

<sup>1</sup> Others, taken from the Kashmirian text, are given above, p lxxxiii.

<sup>2</sup> Confusions of surd and sonant are discussed by Roth, ZDMG xviii 107 cf. note to ii 13 3, below. The Kashmirian text swarms with them.

text gave, with the support of all the mss then accessible, the reading *jīvām rtēbhyaś*. that this is an error for *mrtēbhyaś* is shown beyond all doubt by the TA variant *mrtāya jīvām* (cf. the note on p. 832)

**Visual errors.** — Several classes of errors are chargeable to "mistakes of the eye." Confusions such as that between *pāhi* and *yāhi* are simple enough, and are sometimes to be controlled by the evidence of oral reciters (cf. p. lxvi), but, considering the fragmentariness of our knowledge of Indic paleography, who may guess all the more remote occasions for error of this kind? — Of errors by haplography, *yá áste yáç cárati* (just mentioned) is a good type; this is undoubtedly the true Atharvan reading, and it is undoubtedly wrong, as is shown by the meter, and the comparison of RV, which has *yáç ca cárati*. cf. notes to iv 5 5, vi 71 1; vii. 81 1, xix. 42 3, 55 3. For a most modern case, see note to xiii 2 35.

**Metrical faults. Hypermetric glosses and so forth.** — Our suspicions of hypermetric words as glosses are often confirmed by the downright absence of those words in the parallel texts. Instances are: *hástābhyaṁ* at AV iv. 13 7 (cf. RV x 137 7); *devó* at RV x 150. 4<sup>1</sup> (cf. RV iii. 2. 8), *asmābhyaṁ* at TS ii 6 12<sup>2</sup> (cf. *nah* at RV. x 15. 4), *imām* at AV. xiv 2 40 (cf. RV. x 85 43). — On the other hand, the damaged meter of our text often suggests a suspicion that some brief word has fallen out or that some briefer or longer or otherwise unsuitable form has been substituted for an equivalent suitable one; and the suspicion is borne out by the reading of the parallel texts. Thus in *divó [vā] visna utá vā prthivyā, mahó [vā] viṣṇa urór antárikṣāt*, the bracketed *vā*'s, missing at AV vii 26 8, are found in their proper places in the TS and VS. parallels. The *pātu* and *iyúś* of AV xviii 2 55 quite spoil the cadences of a and c, which cadences are perfect in their RV original at x 17 4.

**Blend-readings.** — The blend-readings, as I have called them, stand in yet another group. A good example is found, at AV xiv 2 18 (see note), in *prajāvatī vīrasūr devikāmā syonā*, its genesis is clear, as is also the intrusive character of *syonā*, when we compare the Kashmirian reading *prajāvatī vīrasūr devikāmā* with that of the RV, *vīrasūr devákāmā syonā* (ii syllables). The like is true of *asyá* at VS xii 73, *ágamā támásas pārám asyá*: cf. the oft-recurring *átārisma támásas pārám asyá* with the *ágamá tamásas pāram* of the Kāthaka, xvi 12, p. 235<sup>3</sup>. — The above-given examples suffice to show how rich is the material gathered in this work for an illuminating study of the fallibilities of human tradition in India.

<sup>1</sup> Here Bollensen long ago proposed (*Orient und Occident*, u. 485) to athetize *abharat*.

## 12. Whitney's Translation and the Interpretative Elements of the Commentary

The Translation: general principles governing the method thereof.— The statements concerning the principles involved in the translating of the Upanishads, as propounded by Whitney in his review of a translation of those texts, apply — mutatis mutandis — so well to the translation of this Veda, that I have reprinted them (above, p xix · cf p xxxvii), and to them I refer the reader.

The translation not primarily an interpretation, but a literal version.— Whitney expressly states (above, 'p xix) that the design of this work is “to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda”, accordingly, we can hardly deny the legitimacy of his procedure, on the one hand, in making his version a rigorously literal one, and, on the other, in restricting the interpretative constituents of the work to narrow limits. He recognized how large a part the subjective element plays in the business of interpretation, and if, as he intimates, his main purpose was to clear the ground for the interpreters yet to come, his restriction was well motived. It is, moreover, quite in accord with his scientific skepticism that he should prefer to err on the side of telling less than he knew, and not on the side of telling more than he knew a fact which is well illustrated by his remark at viii 9 18, where he says, “The version is as literal as possible, to modify it would imply an understanding of it”

A literal version as against a literary one.— Let no one think that Whitney was not well aware of the differences between such a version as he has given here, and a version which (like that of Griffith) makes concessions to the demands of literary style and popular interest. Whitney's version of xviii 1 50, as given below, reads: ‘Yama first found for us a track; that is not a pasture to be borne away; where our former Fathers went forth, there [go] those born [of them], along their own roads’ With this compare his version of 1859 (O and L S, i, p 58).

Yama hath found for us the first a passage,  
that's no possession to be taken from us,  
Whither our fathers, of old time, departed,  
thither their offspring, each his proper pathway

Each version has its own quality; each method has its justification · to make a complete translation after the second method, one must inevitably waive the consideration of philological difficulties, a thing by no means licit for Whitney in such a work as this. The admirable version of Griffith

illustrates the advantages of the second method, and also its inherent limitations<sup>1</sup>

**Interpretative elements. captions of the hymns.** — The preponderating elements of the commentary are of a critical nature, and these have been discussed by me at length in chapters I to II of this Part I of the General Introduction (above, pages lxiv to xciii); of the interpretative elements a few words need yet to be said. And first, it should be expressly stated that the English titles of the hymns (the captions or headings printed in Clarendon type throughout, just before the Anukramanī-excerpts) constitute, for the books of short hymns at least, a most important part of the interpretative element of this work. They have evidently been formulated by Whitney with much care and deliberation, and are intended by him to give briefly his view of the general purport of each hymn. In a few cases these captions were lacking, and have been supplied by me from his first draft (so at I 35) or otherwise (so at II 12; V 6, VII 109 cf. books XV, XVI, and XVIII, and p. 772, end). These captions are given in tabular form near the end of the work see volume viii, p. 1024.

**Interpretations by Whitney.** — Where the text is not in disorder, a rigorously literal version is in many (if not in most) cases fairly intelligible without added interpretation. The need of such additions Whitney has occasionally, but perhaps not often, recognized. Thus after rendering the pādas I 2 3 ab by the words 'when the kine, embracing the tree, sing the quivering dexterous reed,' he adds, "that is, apparently, 'when the gut-string on the wooden bow makes the reed-arrow whistle'" Similarly at VI 125 I. The text speaks at XVIII I 52 of an offense done *purusatā*. Whitney renders 'through humanity,' and adds "that is, through<sup>2</sup> human frailty" Cf. note to VII 33 I.

It may be noted in this place (for lack of a better one) that Whitney, in reporting the conjectures or interpretations of his predecessors, passes over some in silence. Sometimes this appears to have been done intentionally and because he disapproved them. Thus at IV 37 3, he notes in his first draft the suggestions of BR and OB concerning *avaçvasām*:

<sup>1</sup> It would be idle presumption in me to praise the work of a man whose knowledge of the literature and customs and spirit of India is so incomparably greater than my own, but I may be allowed to repeat the judgment of my revered and beloved friend, M. Auguste Barth, concerning Griffith's Veda-translations. Elle [the RV translation] se présente ainsi sans aucun appareil savant, ce qui, du reste, ne veut pas dire qu'elle n'est pas savante. L'auteur, qui a longtemps dirigé le *Benares College*, a une profonde connaissance des langues, des usages, de l'esprit de l'Inde, et, pour maint passage, on aurait tort de ne pas tenir grandement compte de cette version en apparence sans prétentions (*Revue de l'histoire des religions*, year 1803, xxvii 181) Elle [the AV translation] mérite les mêmes éloges (*Ibidem*, year 1809, xxxix 25).

<sup>2</sup> By a curious coincidence, "through human frailty" is precisely the rendering given by Griffith

but ignores them in his second. Similarly, at ii. 14. 3, he omits mention of a translation of the verse given by Zimmer at p. 420.

**Exegetical notes contributed by Roth.** — It appears from the letters between Roth and Whitney that the former had written out a German version of this Veda, and that, although it was complete, its author did not by any means consider it as ready for publication. In order to give Whitney the benefit of his opinion on doubtful points, Roth made a brief commentary upon such selected words or phrases (in their proper sequence) as seemed to him most likely to present difficulties to Whitney. The result is a parcel of notes, consisting of 250 pages in Roth's handwriting, which is now in my keeping. From these notes Whitney has incorporated a considerable amount of exegetical matter into his commentary. It is yet to be considered whether the notes contain enough material unused by Whitney to warrant their publication, if this should appear upon other grounds to be advisable.

The translation has for its underlying text that of the Berlin edition. — With certain exceptions, to be noted later, the translation is a literal version of the Vulgate Atharvan text as given in the Berlin edition. For the great mass of the text, this is, to be sure, a matter of course. It is also a matter of course in cases where, in default of helpful variants to suggest an emendation of a desperate line, we are forced to a purely mechanical version, as at xii. 1. 37 a, 'she who, cleansing one, trembling away the serpent,' or at vi. 70. 2 ab. Even in the not infrequent cases where (in spite of the lack of parallel texts) an emendation is most obvious, Whitney sticks to the corrupted text in his translation, and reserves the emendation for the notes. Thus, at iv. 12. 4, *ásrk te ásthī rohatu mānsám mānséna rohatu*, he renders 'let thy blood, bone grow,' although the change of *ásrk* to *asthī* would make all in order.

The translation follows the Berlin text even in cases of corrigible corruptions. — On the other hand, it may seem to some to be not a matter of course that Whitney should give a bald and mechanically literal version of the true Atharvan text as presented in the Berlin edition in those very numerous cases where the parallel texts offer the wholly intelligible readings of which the Atharvan ones are palpable distortions. Granting, however, that they are, although corrupt, to be accepted as the Atharvan readings, and considering that this work is primarily a technical one, his procedure in faithfully reproducing the corruption in English is entirely justified.

A few examples may be given. Whitney renders *táin tvā bhaga sárva jy johavími* (iii. 16. 5) by 'on thee here, Bhaga, do I call entire,' although RV VS have *johavítī*, 'on thee does every one call.' At v. 2. 8, *túraç cid víçvam arṇavat tāpasvān* is rendered 'may he, quick, rich in fervor,

send(?) all,' although it is a corruption (and a most interesting one) of the very clear line *dúraç ca viçvā avrñod ápa svāḥ*. So *purudámnāso* (vii 73 1), 'of many houses,' although the Črāuta-Sūtras offer *purutamāso*. At RV. vi 28 7 the cows are spoken of as 'drinking clear water and cropping good pasture,' *sūyávasam riçantih*: the AV. text-makers, at iv. 21. 7, corrupt the phrase to -*se ruçantih*, but only in half-way fashion, for they leave the RV. accent to betray the character of their work. Even here Whitney renders by 'shining (*riçantih*) in good pasture' The AV, at xviii 4. 40, describes the Fathers as *āśinām ūrjam iúpa yé sácante*, Whitney is right in rendering the line by 'they who attach themselves unto a sitting refreshment,' although its original intent is amusingly revealed by HGS, which has (*jusantām*) *māsi 'mām<sup>1</sup> ūrjam uta ye bhajante*, 'and they who partake of this nourishment every month.' For other instances, see the notes to iv. 21. 2 a; iii. 3 1; iv. 16 6 (*riçantas* for *ruṣantas*), 8 (*váruno*); 27 7 (*viditám*); vi. 92. 3 (*dhāvatu*); ii 35 4, iii. 18 3, iv 2 6; 15 5, vii. 21 1; and so on

Cases of departure from the text of the Berlin edition.—These are always expressly stated by Whitney. They include, first, cases in which the Berlin edition does not present the true Atharvan text. An example may be found at xix 64 1, where the editors had emended wrongly to *ágre* and the version implies *ágne*. At xix 6. 13, the editors, following the suggestion of the parallel texts, had emended to *chándānsi* the ungrammatical corruption of the AV *chāndo ha (jajñire tásmañ)*; but since Whitney held that the latter reading "has the best right to figure as Atharvan text," his intentionally ungrammatical English 'meter were born from that' is meant to imply that reading.

Here are included, secondly, cases in which the Berlin reading, although it has to be recognized as the true Atharvan reading, is so unmanageable that Whitney has in despair translated the reading of some parallel text or an emended reading. Thus at vii 57. 2 c it is assumed that *ubhé id asyo 'bhé asya rājataḥ* is, although corrupt, the true Atharvan reading. The corruption is indeed phonetically an extremely slight distortion, for the RV has *ubhé id asyo 'bhdyasya rājataḥ*, and from this the translation is made — Other categories might be set up to suit the slightly varying relations of mss and edition and version cf xix 30. 1, xviii 4 87; and so on

Whitney's growing skepticism and correspondingly rigid literalness.—At xiii 4 54, Whitney says: "Our rendering has at least concinnity—unless, indeed, in a text of this character, that be an argument against its acceptance" The remark is just; but one does not wonder that its author has been called *der grosse Skeptiker der Sprachwissenschaft*. That

<sup>1</sup> Perhaps the corruption is yet deeper seated, and covers an original *riçāsi riñdr ūrjam*

his skepticism grew with the progress of his work is clear from a comparison of the unrevised with the revised forms (cf p xxvii) of the early books. Thus at vi 57. 2, as a rendering of *jālāśā*, his manuscript at first read 'healer'; but on the revision he has crossed this out and put the Vedic word untranslated in its stead. With his skepticism, his desire for rigid literalness seems to have increased At ii 33 5, the first draft translates *prāpada* very suitably by 'fore parts of the feet', but the second renders it by 'front feet' Similarly, at vi. 42 3, there is no reasonable doubt that *pārṣṇyā prāpadena ca* means [I trample] 'with heel and with toe' (cf viii. 6 15; vi 24 2); but again he renders by 'front foot' At iii. 15 7, his prior draft reads 'watch over our life': 'life' is an unimpeachable equivalent of 'vital spirits' or *prāṇāś*, but the author has changed it to 'breaths' in the second draft

His presumable motive, a wish to leave all in the least degree doubtful interpretation to his successors, we can understand, but we cannot deny that he sometimes goes out of his way to make his version wooden Thus he renders *bhr*, when used of skins or amulets (viii. 6 11, 5. 13) by 'bear' instead of 'wear' At iv 21 1, he speaks of cows as 'milking for Indra many dawns,' although 'full many a morning yielding milk for Indra' can hardly be called too free Cf. his apt version of *úttarām-uttarām sámām* at xii 1. 33, 'from one year to another,' with that given at iii 10 1, 17. 4, 'each further summer' In a charm to rid the grain of danger, vi 50. 1 d, 'make fearlessness for the grain' is needlessly inept It is easy for Sanskritists, but not for others, to see that 'heroism' (*vīryā*), as used of an herb at xix. 34 8, means its 'virtue' (and so he renders it at xii. 1 2); that 'bodies' of Agni at xix 3 2 are his 'forms' (*civāś* or *ghorāś*); and so on; but to others, such versions will hardly convey the intended meaning The fact that *svastībhīs*, in the familiar refrain of the Vasīthas, is a plural, hardly justifies the infelicity of using such a plural as 'well-beings' to render it at iii 16 7; and some will say the like of 'wealfulnesses' (iv. 13 5), 'wealths,' and 'marrows'

It lies entirely beyond the province of the editor to make alterations in matters of this kind It is perhaps to be regretted that these infelicities, which do not really go below the surface of the work, are the very things that are the most striking for persons who examine the book casually and without technical knowledge; but the book is after all primarily for technical study.

**Poetic elevation and humor.** — The places in which the AV rises to any elevation of poetic thought or diction are few indeed Some of the funeral verses come as near it as any (among them, notably, xviii 2 50); and some of the philosophic verses (especially of x 8 under Deussen's sympathetic treatment) have an interest which is not mean The motive

of xix. 47 is an exceptionally coherent and pleasing one I presume that the idea of sending the fever as a choice present to one's neighbors (v 22. 14) is intended to be jocose. Witchcraft and healing are serious businesses If there is anything else of jocular tone in this extensive text, I do not remember that any one has recognized and noted it The gravity of Whitney's long labor is hardly relieved by a gleam of humor save in his introduction to ii. 30 and his notes to vi 16. 4 and 67. 2 and x 8. 27, and the two cited at p. xcvi, line 4 from end, and p. xciv, l. 23.

### 13. Abbreviations and Signs explained

**General scope of the list.** — The following list is intended not only to explain all the downright or most arbitrary abbreviations used in this work, but also to explain in the shortest feasible way all such abbreviated designations of books and articles as are more or less arbitrary. The former generally consist of a single initial letter or group of such letters; the latter, of an author's name or of the abbreviated title of a work.

**The downright abbreviations.** — These are for the most part identical with those used by Whitney in his *Grammar* and given and explained by him on p. xxvi of that work: thus AA = Āitareya-Āranyaka. — Whitney's omission of the macron proper to the A in AA, AB, ACS, AGS., BAU, and TA was doubtless motived by a purely mechanical consideration, the extreme fragility of the macron over a capital A, that he has not omitted it in Āpast or Āp is a pardonable inconsistency — The sigla codicūm are explained at p. cix, and only such of them are included here as have more than one meaning: thus, W = Wilson codex and also = Whitney

**Abbreviated designations of books and articles.** — For these the list is intended to give amply sufficient and clear explanations, without following strictly any set of rules of bibliographers. In the choice of the designations, brevity and unambiguousness have been had chiefly in mind — An author's name, without further indication of title, is often used arbitrarily to mean his most frequently cited work Thus "Weber" means Weber's *Indische Studien* With like arbitrariness are used the names of Bloomfield, Caland, Florenz, Griffith, Grill, Henry, Ludwig, Muir, Winternitz, and Zimmer: cf. the list — Where two coordinate reference-numbers, separated by a comma, are given (as in the case of Bloomfield, Grill, and Henry), the first refers to the page of the translation, and the second to the page of the commentary Of similar numbers, separated by "or" (as on p. 286), the first refers to the original pagination, and the second to the pagination of the reprint<sup>1</sup>

<sup>1</sup> Here let me protest against the much worse than useless custom of giving a new pagination or a double pagination to separate reprints If an author in citing a reprinted article does

**Explanation of arbitrary signs.** — The following signs (and letters) are used in the body of this work more or less arbitrarily.

Parentheses are used in the translation to enclose the Sanskrit original of any given English word (see above, p xx), such indications being often most acceptable to the professional student. For numerous instances, see xii. 1, where the added *bhūmī* or *prthivī* (both are added in vs. 7) shows which of these words is meant by the English *earth*. They are also used to enclose an indication of the gender (m. f. n.) or number (du. pl.) of a Vedic word whose gender or number cannot otherwise be shown by the version.

Square brackets are employed to enclose some of the words inserted in the translation for which there is no express equivalent in the original.

Ell-brackets, or square brackets minus the upper horizontal stroke (thus : [ ] ), were devised by the editor to mark as portions of this work for which Whitney is not responsible such additions or changes as were made by the editor (cf. p xxviii, end). These types were devised partly because the usual parentheses and brackets were already employed for other purposes, and partly because they readily suggest the letter ell, the initial of the editor's name.

**Hand.** — In order to avoid the expense of alterations in the electro-plates, all considerable additions and corrections have been put together on pages 1045–46, and reference is made to them in the proper places by means of a hand pointing to the page concerned (thus, at p. 327, line 11:

☞ See p. 1045)

The small circle (thus : o ) represents the *avagraha* or division-mark of the *pada*-texts. This use of the circle is common in the mss. (as explained at p cxxii) and has been followed in the *Index Verborum* (see p. 4).

The Italic colon (:) is employed as equivalent of the vertical stroke used in *nāgarī* to separate individual words or *padas*. Both circle and colon are used in the note to vi. 131. 3. I regard both the circle and the colon as extremely ill adapted for the uses here explained.

The letters a, b, c, d, e, f, etc., when set, as here, in Clarendon type, are intended to designate the successive *pādas* of a Vedic stanza or verse.

**Alphabetic list of abbreviations.** — The downright abbreviations and the abbreviated designations of books and articles follow here, all in a single alphabetically arranged list.

not give each reference thereto in duplicate, or if his reader does not have at hand both the original and the reprint (and either of these cases is exceptional), the sealer of a citation is sure to be basiled in a large proportion of the instances concerned. It is amazing that any author or editor can be so heedless as to tolerate this evil practice.

AA. = Āitareya-Āraṇyaka. Ed Bibl Ind. 1876.

AB = Āitareya-Brāhmaṇa. Ed. Th Aufrecht. Bonn. 1879

Abh = Abhandlungen

AÇS. = Āçvalāyana-Çrāuta-Sūtra. Ed Bibl Ind 1874

In the ed., the 12 *adhyāyas* of the work are divided into two Hexads (*sāṭkas*), a Prior and a Latter, and the numbering of those of the Latter begins anew with 1. In Whitney's citations, the numbers run from 1 to xii. thus (in his note to iv 39 9) AÇS II ii 14 4 is cited as viii. 14 4

AGS. = Āçvalāyana-Grhya-Sūtra. Ed A. F Stenzler in Sanskrit and German Leipzig. 1864-5. Ed also in Bibl Ind. 1869

AJP. = American Journal of Philology. Ed B L Gildersleeve. Baltimore. 1880-

Ak = Akademie.

Amer = American

Anukr. = Anukramanī or, sometimes the author of it.

ĀpÇS or Āp = Āpastamba-Çrāuta-Sūtra. Ed R. Garbe in Bibl Ind. 1882-1902. 3 vol's.

ĀpGS. = Āpastambiya-Grhya-Sūtra. Ed. M. Winteritz. Vienna. 1887

APr. = Atharva-Veda Prātiçākhya. Ed W. D. Whitney in JAOS (vii 333-615) 1862 Text, translation, and elaborate notes

Aufrecht. Das XV Buch des AV Text, translation, and notes Ind Stud. 1. 121-140 1849 See below, p 769

AV = Atharva-Veda. AV = also Atharva-Veda-Samhitā Ed. by R. Roth and W. D. Whitney Berlin 1855-6 Ed. also by Shankar Pandurang Pandit. Bombay. 1895-8 4 vol's.

-av. = -avasāna. see explanation following

In the excerpts from the Anukr., the Sanskrit *eka*, *dvi*, *tri*, etc., constantly recurring in composition with *avasāna* and *pada*, are abbreviated by the Arabic numerals 1, 2, 3, etc. Thus, at p 727, the excerpt 3-av 6-p atyastī may be read as *try-avasāna sat-paddī 'tyastī*

B = Brāhmaṇa

BAU = Brhad-Āranyaka-Upaniṣad Ed Otto Bohtlingk Leipzig 1889 Other ed's Cālc, Bo, Poona

Bāudhāyana = Bāudhāyana-Dharma-Çāstra Ed E Hultzsch Leipzig 1884 Bergaigne see Rel Véd

Bergaigne-Henry, Manuel = Manuel pour étudier le Sanscrit védique By A. Bergaigne and V Henry Paris 1890.

Bibl Ind = Bibliotheca Indica, as designation of the collection of texts and translations published by the Asiatic Society of Bengal in Calcutta

Bl. = Bloomfield

Bloomfield (without further designation of title) = Hymns of the AV, together with extracts from the ritual books and the commentaries, translated by Maurice Bloomfield Oxford 1897. This book is vol xlvi of SBE.

In this work Bl sums up a very large part, if not all, of his former "Contributions" to the exegesis of this Veda, which he had published in AJP (vii, xi, xii, xv), JAOS (xiii, xv, xvi. — PAOS. included), ZDMG (xlviu). The "Contributions" are cited by the abbreviated designations (just given) of the periodicals concerned

Bloomfield, Atharvaveda = his part, so entitled, of the Grundriss 1899.

Bo = Bombay.

BR = Bohtlingk and Roth's Sanskrit-Worterbuch Published by the Imperial Russian Academy of Sciences St. Petersburg. 1852-1875. Seven vol's Often called the (Major) (St) Petersburg Lexicon Cf OB

Caland (without further indication of title) = Altindisches Zauberritual Probe einer Uebersetzung der wichtigsten Theile des Kāučika-Sūtra (kaṇḍikās 7-52) By W. Caland. Amsterdam 1900 From the Verhandelingen der Koninklijke Ak van Wetenschappen te Amsterdam. Deel III No 2

Caland, Todtengebrauche = Die Altindischen Todten- und Bestattungsgebräuche. Amsterdam 1896. See p 813.

- Caland, Totenverehrung = Ueber Totenverehrung bei einigen der Indo-Germanischen Volker Amsterdam 1888
- Caland, Pitṛmedha-Sūtras = The Pitṛmedha-Sūtras of Bāudhāyana, Hiranyakeśin, Gāutama. Leipzig. 1896
- Calc = Calcutta or Calcutta edition.
- ÇB = Çatapatha - Brāhmaṇa. Ed A Weber. Berlin 1855
- ÇCS = Çāñkhāyana-Çrāuta-Sūtra Ed A. Hillebrandt Bibl. Ind. 1888.
- ÇGS = Çāñkhāyana-Grhya-Sūtra. Ed. H Oldenberg in Ind Stud (xv 1-166) 1878 Skt. and German
- ChU. = Chāndogya - Upanisad Ed. O. Bohtlingk Leipzig 1889 Skt. and German. Ed also in Bibl. Ind., Bo, and Poona.
- Collation-Book = manuscript volumes containing Whitney's fundamental transcript of the AV text and his collations, etc For details, see p cxvii
- comm = the commentary on AV (ascribed to Sāyana and published in the Bombay ed.), or, the author thereof
- Daç. Kar = Daça Karmāni, a paddhati to certain parts of the Kāuç. See Bl's introduction, p xiv
- Delbrück. Altindische Syntax. Halle. 1888
- Denkschr = Denkschriften
- Deussen, Geschichte = Allgemeine Geschichte der Philosophie mit besonderer Berücksichtigung der Religionen By Paul Deussen. Leipzig The first vol. (part 1, 1894 part 2, 1899) treats of the philosophy of the Veda and of the Upaniṣads
- Deussen, Upanishads = Sechzig Upaniṣad's des Veda aus dem Sanskrit übersetzt und mit Einleitungen und Anmerkungen versehen. Leipzig 1897
- Dhanvantari = Dhanvantariya - Nighantu Some references are to the Poona ed; Roth's references are, I presume, to his transcript described by Garbe, 'Verzeichniss der (Tübiner) Indischen Handschriften, No 230.
- du = dual
- ed = edition (of) or editor or edited by or in.
- et al = et alibi
- f or fem = feminine.
- Festgruss an Böhtlingk = Festgruss an Otto von Bohtlingk zum Doktor-Jubiläum, 3 Februar 1888, von seinen Freunden Stuttgart 1888
- Festgruss an Roth = Festgruss an Rudolf von Roth zum Doktor-Jubiläum, 24. August 1893, von seinen Freunden und Schülern Stuttgart. 1893
- Florenz = his German translation of AV. vi 1-50, with comment, in vol xii of Bezzenger's Beiträge Göttingen. 1887. See below, p 281.
- GB = Gopatha-Brāhmaṇa. Ed Bibl. Ind 1872
- Geldner: see Siebzig Lieder and Ved. Stud
- Ges = Gesellschaft
- GGA. = Göttingische Gelehrte Anzeigen
- GGS = Gobhila-Grhya-Sūtra Ed Friedrich Knauer. Leipzig 1885 Text, transl., and comment in 2 parts
- Grammar or (Skt.) Gram or Gr. = Whitney's Sanskrit Grammar, 2d ed Leipzig and Boston. 1889 There is a 3d ed (1896), which is essentially a reprint of the 2d
- Grassmann = Rīg-Veda. Uebersetzt etc. Leipzig 1876-7. 2 vol's
- Griffith = The hymns of the AV, translated, with a popular commentary By Ralph T. H Griffith Benares and London. 1895-6 2 vol's Cf. p xc, above.
- Grill = Hundert Lieder des AV By Julius Grill. 2d ed Stuttgart. 1888 Translation and comment
- Grohmann = Medicinisches aus dem AV, mit besonderem Bezug auf den Takman In Ind. Stud (ix. 381-423) 1865
- Grundriss = Grundriss der Indo-Arischen Philologie und Altertumskunde. Begündet von Georg Buhler. Fortgesetzt von F Kielhorn Strassburg 1875-.
- Gurupūjākaumēdi = Fes'gabe zum fünfzigjährigen Doctorjubiläum, Albrecht

- Weber dargebracht von seinen Freunden und Schulern Leipzig. 1896.
- h. = hymn or hymns
- Hāla's Saptaçataka · reference is made to A Weber's treatise thereon (Leipzig 1870) and to his edition thereof (Leipzig. 1881)
- Hardy = Die Vedisch - brahmanische Periode der Religion des alten Indiens By Edmund Hardy Munster in Westphalia 1893
- Henry (without further indication of title) = Victor Henry's French translation of books vii - xii of the AV, with commentary It appeared in 4 vol's (Paris, Maisonneuve) as follows book xiii., 1891; book vii, 1892, books viii - ix, 1894, books x - xii, 1896 For precise titles, see below, pages 388, 471, 562, 708
- HGS = Hīranyakeçī-Grhya-Sūtra. Ed J Kırste Vienna 1889
- Hillebrandt, Veda-Chrestomathie Berlin 1885
- Hillebrandt, Ved Myth = his Vedische Mythologie, Breslau 1891-1902
- Hillebrandt, Ritual-litteratur = his part of the Grundriss 1897.
- IF = Indogermanische Forschungen Ed. by Brugmann and Streitberg Strassburg 1892-
- IFA = Anzeiger fur Indogermanische Sprach- und Altertumskunde "Beihalt" to IF
- Index Verborum = Whitney's Index Verborum to the published Text of the AV Issued as JAOS, vol xii New Haven, Conn. 1881
- Ind Streifen = A Weber's Indische Streifen Berlin and Leipzig 1868 1869 1879 3 vol's
- Ind Stud = Indische Studien. Ed Albrecht Weber Volume 1 (Berlin 1849-50) to volume xviii (Leipzig. 1898)
- JA = Journal Asiatique Publié par la Société Asiatique Paris 1822- Cited by series, vol, and page
- JAOS = Journal of the American Oriental Society New Haven Conn 1843-
- JB. = Jāimīniya-Brāhmaṇa Cited from Whitney's transcript, described by him at JAOS xi, p. cxlv, = PAOS. for May, 1883
- JRAS. = Journal of the Royal Asiatic Society of Great Britain and Ireland. London 1834-
- JUB = Jāimīniya - Upanisad - Brāhmaṇa. Ed H Oertel in JAOS (xvi 79-260) 1896 (presented, 1893). Text, transl, notes
- K = Kāthaka, or, sometimes the codex K. Von Schroeder's ed of book i of the Kāthaka appeared in Leipzig, 1900
- Kap = Kapīṣṭhala-Samhitā
- KathaB = Katha-Brāhmaṇa see below, p 903, ¶ 2.
- Kaṭha-hss = Die Tubinger Katha-Handschriften und ihre Beziehung zum TA. By L von Schroeder Sb der k. Ak. der Wiss in Wien. Vol 137 Vienna 1898
- Kāuç = The Kāuçika-Sūtra of the AV. With extracts from the commentaries of Dārila and Keçava Ed Maurice Bloomfield. Issued as vol xiv of JAOS 1890 For concordance of two methods of citing this text, see p 1012
- KB = Kāuṣītakī-Brāhmaṇa Ed B Lindner Jena 1887
- KBU. = Kāuṣītakī - Brāhmaṇa - Upanisad Ed E B Cowell Bibl Ind 1861 Text and translation
- KÇS = Kātyāyana-Çrāuta-Sūtra Ed A. Weber Berlin 1859
- Keç = Keçava or his scholia on Kāuç See Bl's introd, p xvi
- Kuhn's Pāli-gram = Beiträge zur Pāli-grammatik von Ernst W A Kuhn Berlin 1875
- KZ = Zeitschrift für vergleichende Sprachforschung begründet von Th Aufrecht und A Kuhn Berlin (Now Gutersloh) 1851-
- Lanman, Noun-Inflection = Noun-Inflection in the Veda By C R Lanman In JAOS (v 325-601) 1880
- Lanman, (Skt.) Reader = Sanskrit Reader, with Vocabulary and Notes By C R Lanman Boston 1888

LCS. = Lātyāyana - Črāuta - Sūtra. Ed. Bibl Ind 1872.

Ludwig (without further indication of title) = vol. iii. of his *Der Rigveda* in 6 vol's Prag 1876-88

Vol's i.-ii. contain the translation of the RV., and iv.-v. contain the comment. Vol. iii. (1878) contains many translations from AV. and is entitled *Die Mantra-litteratur und das alte Indien als Einleitung zur Ueb des RV.* — Where reference to the transl. of the RV. equivalent (in vol. i. or ii.) of an AV. passage is intended, that fact is made clear (as at p. 118 top, 113, 248, etc.).

Ludwig, *Kritik des RV.-textes*: see p. 860.  
m = masculine.

Macdonell, *Ved. Mythol.* = his *Vedic Mythology in the Grundriss* 1897.

MB = *Mantra-Brāhmaṇa* (of the SV.) Cited from ed in periodical called *Ushā*. Calcutta 1891.

MBh. = *Mahā-Bhārata*. Citations refer to Bo ed (or ed's), or to both Bo and Calc. ed's.

Mém Soc. Ling = *Mémoires de la Société de linguistique de Paris*

MGS. = *Mānava-Grhya-Sūtra*. Ed. F. Knauer. St. Petersburg. 1897.

MP. = *Mantra-Pāṭha* or, the Prayer Book of the Āpastambins. Ed. M. Winter-nitz. Oxford. 1897. Part of the material of MP. had already been given in the work cited below under *Winter-nitz*, *Hochzeitsrituell*, as explained also below, p. 738

MS = *Māitrāyanī-Saṁhitā*. Ed. L. von Schroeder. Leipzig. 1881-6

Muir (without further indication of title) = OST, which see.

Muir, *Metrical Translations from Sanskrit Writers* London. 1879

N = North.

n. = note; or, sometimes neuter.

Nāigeya-kāṇḍa of SV. see below, under SV.

Naks or Naks K = Nakṣatra-Kalpa. See Bl's introd. to Kāuç., p. xix.

Noun-Inflection: see above, under Lan-man.

O and L S = *Oriental and Linguistic Studies* By W. D. Whitney New York 1873 1874 2 vol's

OB = Otto Böhtlingk's *Sanskrit-Wörterbuch in kurzerer Fassung* St. Petersburg 1879-89 Seven vol's Often called the Minor (St.) Petersburg Lexicon Cf BR.

Oldenberg, *Die Hymnen des RV.* Band I Metrische und textgeschichtliche Prolegomena. Berlin. 1888

Oldenberg, *Die Religion des Veda*. Berlin 1894.

Omina und Portenta: see under Weber.

OST. = *Original Sanskrit Texts* Translated by John Muir. London. 1868-73 5 vol's.

p = pada-pāṭha.

-p (as in 3-p, 4-p) = pāda (in the sense of subdivision of a stanza). see explanation above, under -av.

Pāipp = Pāippalāda or Kashmirian AV. For details concerning the collation and its sources and the birch-bark original and the facsimile, see above, pages lxxx ff

Pāṇ. = Pāṇini's Grammar

Pandit, Shankar Pandurang: see below, under SPP.

PAOS = *Proceedings of the American Oriental Society*

They were formerly issued (with pagination in Roman numerals to distinguish them from the Journal proper) as appendices to be bound up with the volumes of the Journal, but they were also issued in separate pamphlets as Proceedings for such and such a month and year. The citations below are so given that they can readily be found in either issue.

Pariç. = AV. Pariçista: cf. Bl's introd. to Kāuç., p. xix.

PB = Pañcavīṇça-Brāhmaṇa or Tāṇḍya-Mahā-brāhmaṇa. Ed. Bibl. Ind. 1870-74. 2 vol's.

Peterson, *Hymns from the RV.* Ed with Sāyāna's comm., notes, and a transl by Peter Peterson. Bombay. 1888

Pet. Lex. = the Major St. Petersburg Lexicon See BR.

Pet. Lexx = the two St Petersburg Lexicons, Major and Minor See BR and OB

PGS. = Pāraskara-Grhya-Sūtra Ed A F Stenzler Leipzig. 1876 1878 Skt and German

Pischel, Gram der Prākrit-sprachen = his part, so entitled, of the Grundriss. 1900.

Pischel, Ved Stud. see below, under Ved. Stud.

p m = prima manu

Poona ed = ed. of the Ānanda-Ācrama Series

Ppp = Pāippalāda AV see above, under Pāipp

Prāt. or Pr = Prātiçākhya of the AV . see above, under APr.

Proc = Proceedings

R = Roth, or, sometimes the codex R

Rājan. = Rājanighantu Cited no doubt from Roth's own ms, now Tübingen ms 176 There is a Poona ed

Rel Véd = Abel Bergaigne's La Religion védique d'après les hymnes du RV. Paris 1878-83. 3 vol's Bloomfield made an Index of RV. passages therein treated Paris 1897.

Rev. = Review

Roth, Zur Litteratur und Geschichte des Weda. Stuttgart. 1846

Roth, Ueber den Atharva Veda. Tübingen 1856

Roth, Der Atharvaveda in Kaschmir. Tübingen 1875

Roth, Ueber gewisse Kurzungen des Wortendes im Veda. Verhandlungen des VII. Internationalen Orientalisten-Congresses Vienna. 1887.

Roxburgh, Flora Indica: the citations by vol and page refer to Carey's ed of 1832; but these can easily be found in the margin of the Calc reprint of 1874. RPr. or RV. Prāt. = RV. Prātiçākhya. Ed Max Muller. Leipzig 1869 Also by A Regnier in JA

RV = Rig-Veda or Rig-Veda-Samhitā Ed. Th Aufrecht. Also by Max Muller.

RW = Roth and Whitney

s = samhitā-pātha.

Sachsische Ber. = Berichte der konigl. Sachsischen Ges der Wiss

SB = Sadvinça-Brāhmaṇa Cited presumably from ed of Jībānanda Vidyāsāgara. Calc 1881 Ed of part by K Klemm Gutersloh 1894

Sb = Sitzungsberichte Those of the Berlin Ak are usually meant.

SBE = Sacred Books of the East Transl. by various Oriental Scholars and ed by F Max Muller Oxford 1879-1904 49 vol's

Scherman, Philosophische Hymnen= Phil Hymnen aus der RV- und AV-Samhitā verglichen mit den Philosophem der älteren Upanishad's. Strassburg 1887

schol = scholia of Dārila or of Keçava or of both, on Kāuç see Bl's introd, p xi and p xvi

von Schroeder see above, Katha-hss, and below, Zwei Hss

Siebenzig Lieder des RV Uebersetzt von Karl Geldner und Adolf Kaegi. Mit Beiträgen von R Roth. Tübingen. 1875

s m = secunda manu

Speyer, Vedische Syntax = his part of the Grundriss, entitled Vedische und Sanskrit Syntax 1896

SPP. = Shankar Pandurang Pandit as editor of the Bombay edition of the AV It is entitled Atharvavedasamhitā with the Commentary of Sāyanācārya 1895-8. 4 vol's

Sūrya - Siddhānta = Translation of the Sūrya-Siddhānta, a Text-book of Hindu Astronomy, with Notes, etc In JAOS (vi 141-498) 1860

SV = Die Hymnen des Sāma-Veda Ed. Th. Benfey. Leipzig 1848 Text, transl, glossary

The verses of the Prior ārcika are cited, by the numbers in natural sequence, as i to i 585, similarly, those of the Latter ārcika, as ii 1 to ii 1225 — The verses of the Nāigeya supplement to the Prior ārcika

are cited as SV 1 586 to 1 641, and as edited by S Goldschmidt in the Monatsbericht der k Ak der Wiss zu Berlin, session of Apr 23, 1868 Cf note to AV. iv 26 1 and to xiii. 2 23

TA = Tāittirīya - Āranyaka. Ed. Bibl Ind 1872 There is also a Poona ed

TB = Tāittirīya - Brāhmaṇa Ed Bibl Ind 1859? There is also a Poona ed

TPr. = Tāittirīya-Prātiçākhyā. Ed W D Whitney. In JAOS (ix. 1-469) 1871

Trans = Transactions

TS = Tāittirīya-Samhitā Ed A Weber In Ind Stud, vol's xi and xii Leipzig. 1871-2 There is also a Poona ed.

Vāit. = Vāitāna-Sūtra. Ed R Garbe. London 1878 German transl by him Strassburg 1878.

Ved Stud = Vedische Studien Von R Pischel und K F Geldner Stuttgart 3 vol's 1889 1897 1901.

VPr = Vājasaneyi-Prātiçākhyā Ed A Weber. In Ind Stud (iv) 1857-8 Skt and German

VS = Vājasaneyi-Samhitā Ed. A Weber Berlin 1852

vs (never v, which is used as meaning 5)  
= verse vss = verses cf, for example, line 2 of note to iv 12 1.

W = Whitney, or, sometimes the codex W

Weber (without further indication of title)  
= Weber's Indische Studien. see above, Ind Stud

Weber, Omina und Portenta in Abh der k Ak der Wiss for 1858 Berlin 1859

Weber, Rājasūya = Ueber die Königsweihe, den Rājasūya in Abh der k Ak der Wiss. for 1893 Berlin 1893

Weber, Sb. for the meaning in book xviii, see below, p 813

Weber, Vājapeya = Ueber den Vājapeya in Sb der k Ak. der Wiss for 1892, pages 765-813 Berlin 1892

Weber, Vedische Beiträge

Under this title was issued a series of 9 articles in Sb der k Ak der Wiss zu Berlin, from 1894 to 1901 They are usually cited by Sb and the date For the AV, the most important is no 4 (1895, concluded 1896), treating book xviii, as explained below, p 813

Weber's Translations of books i-v and xiv and xviii for these, see p. cvii

Wh or Whitney, Grammar see above, under Grammar

Whitney, Index Verborum see above, under Index

Whitney, O and L S see above, under O and L S

Whitney, Roots = The Roots, Verb-forms, and primary Derivatives of the Sanskrit Language Leipzig 1885

Whitney's other contributions relating to the AV for some of these, see Preface, pages xxiii, xxv, xxvi

Winternitz or (in book xiv cf below, p. 738) simply Wint = his Hochzeitsrituell in the Denkschriften der k Ak. der Wiss, vol xl Vienna 1892

Wiss = Wissenschaften

WZKM = Wiener Zeitschrift für die Kunde des Morgenlandes Vienna 1887-

ZDMG = Zeitschrift der Deutschen Morgenlandischen Gesellschaft Leipzig 1847-

Zimmer (without further indication of title)  
= his Altindisches Leben Berlin 1879

Zwei Hss = Zwei Handschriften der k k Hofbibliothek in Wien mit Fragmenten des Kāthaka By von Schroeder in Sb der k Ak der Wiss for 1895 (38 pages) Vol cxxxiii Vienna 1896

#### 14. Tabular View of Translations and Native Comment

Previous translations. — Native commentary. — It may prove useful to have, in convenient tabular form, a list of the most important or comprehensive previous translations, with dates, and also a list of those parts of

the text upon which the native commentary has been published in the Bombay edition. The dates are taken from the title-pages of the volumes concerned, the dates of the prefaces, or of the parts of the volumes concerned, are sometimes considerably earlier. For bibliographical details, see the List, pages ci-cvi. The braces at the right show which of SPP's four volumes contains the text, or the text with comment, of any given book.

### I Translation of the whole text

Griffith, 1895, 1896 see p. ci.

### II Translations of a mass of selected hymns

Bloomfield, 1897 see p. ci

Ludwig, 1878 see p. civ

Grill, 1888 see p. ci.

### III. a Translations of single books.

Book	1	Weber, <i>Indische Studien</i> , iv	1858
ii	"	"	xiii
iii.	"	"	xvii
iv.	"	"	xviii
v	"	"	"
vi	I-50	Florenz (see p. 281)	1887.
vii	Henry, <i>Le livre vii</i>		1892.
viii	"	Les livres viii et ix	1894
ix.	"	"	"
x	"	Les livres x, xi et xii	1896
xi	"	"	"
xii	"	"	"
xiii	"	Les hymnes Rohitas	1891.
xiv	Weber, <i>Indische Studien</i> , v		1862.
xv	Aufrecht, <i>Indische Studien</i> , i		1850
xvi.			
xvii			
xviii	Weber, <i>Sitzungsberichte</i>	1895-6	
xix.			
xx.			

### III. b. Books with comment of "Sāyaṇa."

Book 1, entire	SPP's vol. i.
Book ii, entire	
Book iii, entire.	
Book iv, entire.	
Book vi, entire.	SPP's vol. ii.
Book vii, entire	
Book viii, 1-6.	
Book xi, entire	SPP's vol. iii
Book xvii, entire	
Book xviii, entire	
Book xix, entire	
Book xx, 1-37	SPP's vol. iv

**Chronologic sequence of previous translations and discussions.** — In judging between the translations or opinions of different exegetes, it is desirable to know their chronological sequence. In giving the detailed bibliographical minutiae below, at the beginning of each hymn, I have always endeavored to arrange them chronologically, but the following brief table in addition will not be superfluous. The difference in time of the printing of the translations of Griffith and Bloomfield and Henry (x-xii) was so small that they must have been each independent of the others. For the places of publication etc., see the List, pages ci-cvi.

1850	Aufrecht, book xv	1887	Scherman, selections	1895	Griffith, books 1-ix
1858	Weber, book i	1887	Florenz, book vi 1-50	1895	Weber, book xviii 1-2
1862	Weber, book xiv	1888	Grill, 2d ed., 100 hymns.	1896	Weber, book xviii 3-4
1872	Muir, select., OST. v	1891	Henry, book xiii		Griffith, books x-xii
1873	Weber, 2d ed., book ii	1892	Henry, book vii		Henry, books x-xii.
1878	Ludwig, selections	1894	Deussen, <i>Geschichte</i> , i	1897	Bloomfield, selections
1879	Zimmer, selections		Henry, books viii-ix	1898	Weber, books iv-v
1885	Weber, book iii	1895	SPP's text, vol's 1-ii		SPP's text, vol's iii-iv



## GENERAL INTRODUCTION, PART II.

ELABORATED BY THE EDITOR, IN LARGE PART FROM WHITNEY'S MATERIAL

### General Premises

[Contents of this Part.—While Part I. contains much that might be presented in a preface, the contents of Part II are more strictly appropriate for an introduction. The contents of Part I. are briefly rehearsed at p lxiii; and the contents of both Parts, I. and II., are given with more detail and in synoptic form at pages x–xv, which see As was the case with the ten text-critical elements of the commentary in Part I, the subject-matter of Part II. also may be put under ten headings as follows:

- |                                    |  |
|------------------------------------|--|
| 1 Description of the manuscripts   | 6 Accentuation-marks in the mss.               |
| 2 Their opening stanza.            | 7 Orthographic method of Berlin text.          |
| 3 Whitney's Collation-Book         | 8 Metrical form of the Atharvan <i>samhitā</i> |
| 4 Repeated verses in the mss       | 9 Divisions of the text.                       |
| 5 Refrains and the like in the mss | 10 Its extent and structure ]                  |

[Authorship of this Part.—While Part I is wholly from the hand of the editor, Part II is elaborated in large measure from material left by Whitney. Chapters 2 and 3, however, although written by the editor, are incorporated into this Part, because the most fit place for them is here, just after chapter 1. In the rewritten portions of the other chapters, it has not been attempted thoroughly to separate the author's part from the editor's; but paragraphs which are entirely by the editor are enclosed in ell-brackets, [ ] The whole matter has been carefully stated by me in the preface, at pages xxix–xxx, and these the reader is requested to consult ]

#### i. Description of the Manuscripts used by Whitney

[The brief designations of his manuscripts (*sigla codicum*).—The sigla O. and L. seem to be arbitrary. It is helpful to note that Whitney apparently intended that all the rest should be suggestive Thus B, P, R, T, and D. are the initials respectively of Berlin, Paris, Roth, Tanjore, and Deccan; small p of course means *pada*-text, and small s means *samhitā*-text, and K was the first letter of Bikaner not previously employed as

siglum M and W, which designate the mss of the Mill collection and Wilson collection of the Bodleian, were chosen as being initials of Mill and Wilson. The letters E I H, as designating the mss of the Library of the India Office in London, were plainly meant to suggest the name East India House, the designation of the London establishment of the Hon East India Company previous to 1858. Observe that Whitney's "I" was first used by him to designate E I H ms No 2142 (Eggeling's No 234), but only until he discovered that that ms was a mere copy of the Polier ms in the British Museum, after that time Whitney collated the Polier original, retaining for it, however, the designation "I". The sigla of the mss used by Whitney before publication are essentially the same as those given by him at the end of his Introductory Note to the AV Pr., p 338, which see.]

[Synoptic table of the manuscripts used by Whitney.—It will be convenient to have, in addition to Whitney's description of his mss, a synoptic table of them, cast in such a form that the reader may easily see just what ones were available for any given book. The following table is essentially the same as one which Whitney made for his own use.]

## SAMHITĀ-MANUSCRIPTS

## PADA-MANUSCRIPTS

	Berlin	Paris	Oxford	"East India House"					Haug	Roth	Tanjore	Bikaner	Berlin			Haug "Dec-can"		
				Mill	Wilson	Mus												
I	P	M	W	E	I	H	O	R	T	K	Bp <sup>a</sup>	Bp <sup>za</sup>	Op	D		Kp		
II	P	M	W	E	I	H	O	R	T	K.	Bp <sup>a</sup> .		Op	D		Kp		
III	P	M	W	E	I	H	O	R	T	K	Bp <sup>a</sup>		Op	D		Kp		
IV	P	M	W	E	I	H	O	R.	T	K	Bp <sup>a</sup>		Op	D		Kp		
V	P	M	W	E	I	H	O	R	T	K	Bp <sup>a</sup>	Bp <sup>zb</sup>		D		Kp		
VI	P	M	W	E.	I	H	O	R	T	K	Bp <sup>a</sup>	Bp <sup>zb</sup> "		D		Kp		
VII	P	"M"	W	E	I		O	R	T	K	Bp <sup>a</sup>	Bp <sup>zb</sup> "		D		Kp		
VIII	P	"M"	W	E	I		O	R	T	K	Bp <sup>a</sup>	Bp <sup>zb</sup> "		D		Kp		
IX	P	"M"	W	E.	I		O	R	T	K	Bp <sup>a</sup>	Bp <sup>zb</sup> "		D		Kp		
X	P	"M"	W	E	I		O	R.	T	K	Bp <sup>b</sup>			D		Kp		
XI	B	P	M	W	E	I	O	R	T	K	Bp <sup>b</sup>			D		Kp		
XII	B	P	M	W	E	I.	O	R	T	K	Bp <sup>b</sup>			D		Kp		
XIII.	B	P	M	W	E	I	O	R	T	K	Bp <sup>b</sup>			D		Kp		
XIV.	B	P	M.	W	E	I	O	R	T	K	Bp <sup>b</sup>			D		Kp		
XV	B	P	M	W	E	I	O	R	T	K	Bp <sup>b</sup>			D		Kp		
XVI.	B	P	M	W	E	I	O	R	T	K	Bp <sup>b</sup>			D		Kp		
XVII.	B	P	M	W	E	I	O	R	T	K	Bp <sup>b</sup>			D		Kp		
XVIII.	B	P	M.	W	E.	I	O	R	T	K	Bp <sup>b</sup>		Op	D		Kp		
XIX	B	P	M	W	E	I	O	R	T	K	Bp <sup>b</sup>			D L.		Kp		
XX.	B	P	M	W	E.	I	O	R.	T	K.	Bp <sup>c</sup>	Bp <sup>zc</sup>	Op	D		Kp		

[Berlin manuscripts of the Atharva-Veda.—A tabular view of the various numberings and designations of the nine Berlin mss, Weber, Nos 331–339, will be found useful and is given here. The left-hand column

gives the sigla used by Whitney, but with some marks (a, b, c, ', '') added for convenience of reference to or from the preceding table. The second column shows which books any given ms contains. The third gives the numbers of the mss as they stand in Weber's Catalogue, and the fourth gives the old numbers assigned to those mss when they formed a part of the collection of Sir Robert Chambers. The right-hand column shows what book or group of books was transcribed by Whitney from the original ms. named in the same line.

	Books	Weber-No	Chambers-No	Copied by Whitney
Bp <sup>a</sup>	1-ix	332	8	Books i-iv and vi-ix.
Bp <sup>b</sup>	x-xviii	335	108	Books x.-xviii
Bp <sup>c</sup>	xx	336	114	Book xx.
Bp <sup>2a</sup>	i	331	117	
Bp <sup>2b'</sup>	{ v	333	109	Book v
Bp <sup>2b''</sup>	{ vi-ix.	334	107	
Bp <sup>2c</sup>	xx	337	116	
B'	x1-xx.	338	115	Book xix
B"	x1-xx	339	120	

[Manuscripts used by Whitney before publication of the text.—The following descriptions were written out by Whitney in such form as to require almost no changes.]

Bp. Under this designation are, for convenience's sake, grouped two Berlin *pada*-manuscripts, making together a complete *pada*-text to books i-xviii. The first manuscript, Bp.<sup>a</sup> (Chambers, No 8, Weber, No 332), is described on pp 82-83 of Weber's Catalogue of the Berlin Sanskrit mss. It contains books i-ix., written in a clear but rather rude hand, quite fairly correctly, and accented throughout in a uniform manner. At the end of book ii is a colophon (given in full by Weber), stating the date as A.D 1593-4; but this is probably copied from the scribe's original. At the end of the fourth book was perhaps another colophon; but, if so, it is lost, with the last word of the last verse in the book, by the omission of a leaf (leaf 125). The second manuscript, Bp.<sup>b</sup> (Chambers, No 108; Weber, No 335 see Weber's Catalogue, pp 83-84), containing books x-xviii, is defective at the end, lacking the last two verses of xviii (except the first word of 4 88), and of course also the colophon. It is written in three different hands, with fair correctness (Weber's note, "by the same hand as 334," is a mistake). It is accented in the same manner as No 332.

Bp<sup>2</sup> This designation also applies to more than one manuscript. The first manuscript, Bp.<sup>2a</sup>, contains only book i. (Chambers, No 117, Weber, No. 331: Cat., p 82), is handsomely and very accurately written, and is quite independent of Bp. It is dated A.D 1632. Its mode of accentuation changes soon after the beginning (see below, p cxii). The second

manuscript, Bp.<sup>20</sup>, contains books v–ix. This manuscript, though one in paper, size, and hand, has by some means become separated into two parts, the one (Chambers, 109, Weber, 333) containing only book v., and the other (Chambers, 107, Weber, 334: both p 83 of Cat.) containing books vi–ix. They are less independent than Bp<sup>21</sup>, representing the same proximate original as Bp (though they are not copied from Bp, nor are they its original); but they are decidedly more accurate than Bp, and also more carefully corrected since copying. There is no colophon to either part, but they are as old, apparently, as Bp<sup>22</sup>, or as Bp, their mode of accentuation agrees throughout with that of the latter.

B or Bs. This is the Berlin manuscript (Chambers, 115; Weber, 338: pp. 84–85 of Cat.) of books xi–xx. in *samhitā*-text. It is rather incorrect and somewhat worm-eaten. It bears the date A.D. 1611. In the Berlin Library is (Chambers, 120; Weber, 339: p 85 of Cat.) a modern copy [B"] of it, having value only as having been made before its original was so much worm-eaten as at present.

P. and M. These are virtually one manuscript, being two copies of the same original, by the same hand, and agreeing precisely in form and style. P is in the Paris Library, and is in two volumes, marked D 204 and D 205. M, also in two volumes, belongs to the Mill collection in the Bodleian Library at Oxford.<sup>1</sup> By some curious and unexplained blunder, the copy of books vii–x that belonged to M. was sent by mistake to Paris with P, so that P's first volume contains books i–x, and its second vii.–xx, while of M the first volume contains i–vi, and the second xi–xx. In the references made in the notes below, the copy of vii–x included in the first<sup>2</sup> volume of P is accounted as M. The differences of the two are not altogether such as are due only to the last copyist; since P has been collated and corrected (winning thereby some false readings). P is also more carefully copied than M, but both are rather inaccurate reproductions of a faulty original. A colophon copied in both at the end of book xi gives *sainvat* 1812 (A.D. 1756) as the date, doubtless of the original, the copies are recent, probably since the beginning of the nineteenth century. Their mode of accentuation is by strokes, not dots; that of P is defective from xiii 1 to xix 10.

W. This also, like M, belongs to the Bodleian Library at Oxford,<sup>3</sup> and is a *samhitā*-manuscript of the whole Atharvan, excepting only book

<sup>1</sup> [M is the ms listed by Aufrecht, in his Catalogue of the Bodleian Sanskrit Manuscripts, p 392 b, as No 80 of the Codices Milliani.]

<sup>2</sup> [The printer's copy of this paragraph in Whitney's handwriting says clearly "second volume", but the original description of the mss (made by him probably in 1853) says clearly "first volume". I feel sure that the original is right and have altered the proof to correspond therewith.]

<sup>3</sup> [Listed by Aufrecht, p 385 b, as Nos 499 and 500 of the Codices Wilsoniani.]

xviii. It has no colophon at the end, but is a modern copy, on European paper, and in part made from the same original as P. and M., as is shown both by accordances in minute peculiarities and errors of reading, and by containing at the end of book xi the same colophon as they. In certain of the books, namely i, ii, vi-x., xvi, xvii, it shows signs of greater independence. It is by far the most faulty and least valuable of all the manuscripts collated. Only the first book is accentuated, nearly in the familiar RV. method.

E This is a *samhitā*-manuscript of all the twenty books (except the latter half of xviii., from 3. 6 on), belonging to the India Office Library in London. It is described in Eggeling's Catalogue on p 37 (now numbered 229 and 230; formerly 682 and 760 or 113). It has no date, Eggeling reckons it as of the 17th century. It is written on coarse rough paper, in a large and irregular hand, apparently by a scholar for his own use, and is fairly correct. The text is here and there a little mutilated at the edges by the reprehensible carelessness of the binder, otherwise it is in good preservation. Its method of accentuation is very various. see below, p. cxxii.

I. This is a complete copy of the *samhitā*-text, in large form ( $14\frac{3}{4} \times 6\frac{3}{4}$  in.), being one of the set of Vedic manuscripts brought to Europe by Col Polier, and now belonging to the British Museum in London. The Atharvan material is contained in two volumes: vol i gives first book xix., then xx, then i.-x.; vol ii gives the Anukramanī, then the Gopatha Brāhmaṇa, then books xi-xvii, then xviii — each division, in both volumes, being separately paged. There is no colophon; but the whole is evidently a modern copy, made for Col. Polier himself. It is on smooth paper, well written, and not especially inaccurate. It contains the verse *śāṁś no devir* etc prefixed at the beginning, like some of the manuscripts compared later (see p. cxvi).

Of all this<sup>4</sup> Atharvan material of Polier's, a copy was made for Col Martin while it remained in the latter's keeping (as Prof. H. H. Wilson informed me that he personally knew it to have been for a time), and this copy now constitutes Nos 233-236 of the India Office collection, being credited as presented by R. Johnson (No 234, containing Books xi-xviii, has W D W's note to this effect reported in the Catalogue, but Prof Eggeling fails to notice that the other volumes are of the same character). The collation of No 234 was begun, but abandoned on the discovery of its origin. Doubtless No 232 (old number 901) is another copy of the Polier first volume, made at the same time for Colebrooke, or else [made for Martin and] later given [to Colebrooke] by Martin, as it is stamped "Claud Martin", [at all events, the one who gave it to the Library was Colebrooke].

H. This manuscript, again, belongs to the India Office Library (No 231, old No. 1137; Catalogue, p. 37). It contains only the first six books, and is handsomely but rather incorrectly written. It has no date, but its accentuation was added in A.D. 1708. Its mode of marking the accent varies: see below.

[Manuscripts collated after publication of the text.—The following descriptions also were written out by Whitney, except those of mss. R. and T, which have been supplied by the editor.]

The above are all the manuscripts known to have been in Europe in 1853; and upon them alone, accordingly, the printed text was founded. Those that follow have been since collated, and their readings are reported in the notes to the translation.

O. In the possession at present of the Munich Library, but formerly of Prof. M. Haug (to whom they belonged at the time of their collation), are a parcel of Atharvan manuscripts containing a complete *samhitā*-text, with a *pada*-text of six books, variously divided and bound together, and in part mixed with other texts. The *samhitā*-text is designated as above: it is in five parts: 1. books i.—v., on European paper,  $8\frac{1}{4} \times 3$  in., each book separately paged. The date at the end. *çake* 1737 (= A.D. 1815) may be that of the original from which this copy is made. It is written in a small but neat and clear hand. 2. Books vi—xvii,  $8\frac{3}{4} \times 3\frac{3}{4}$  in., written in a good sizeable hand, by a Māmnajī, dated *samvat* 1690 (A.D. 1634); the paper is in parts badly damaged, so as hardly to hold together, and of two leaves in book xii. only fragments remain. It makes great use of the *virāma*, and of ω as *anusvāra*-sign. It numbers the verses only in *vargas*, making no account of the hymns (*sūktas*); nor does it notice the *prapāñchaka* division. 3. Book xviii,  $9\frac{1}{4} \times 5$  in.; in a large regular hand; dated *çake* 1735 (A.D. 1813). When collated, it was bound in one volume with *pada*-ms. of i.—iii. before it, and *samhitā* of xx. after it. 4. Book xix., bound up with 1. (*samhitā* i.—v.), and in all respects agreeing with it, save that the (copied?) date is two years later; both are works of the same copyist. 5. Book xx., bound in (as above noted) after 3. The size is  $8\frac{3}{4} \times 4\frac{1}{2}$  in., and it is dated *çake* 1735 (A.D. 1813).

Op. This designates the *pada*-text of the Haug or Munich manuscripts, as above described. They include books i.—iv., xviii., and xx., in three divisions: 1. books i.—iii., bound up (as noted above) with the *samhitā*-text of xviii. and xx. The books are paged separately, but all written by one hand; the dat. at the end is *çake* 1733 (A.D. 1811); size  $9 \times 4\frac{3}{4}$  in. The hand is large and clear, and the text (corrected by the accentuator) very correct. 2. Book iv.: size  $8 \times 4$  in.; date *çake* 1736 (A.D. 1814). 3. Books xviii. and xx., bound with the preceding, and of same size;

separately paged; date *çake* 1762 (A.D. 1840). From xx. are omitted the peculiar Atharvan parts, except hymn 2.

O. and Op. were not collated word by word throughout, because use of them was allowed only for the time of a limited stay in Munich. Books xv.-xix., and the peculiar parts of xx., also the *paryāya* hymns in the preceding books, and the *pada*-text, were collated thoroughly; in the metrical parts of vi-xiv. the comparison was made by looking through the transliterated copy and noting readings on all doubtful points.

[These mss. are described in the *Verzeichniss der orientalischen Handschriften aus dem Nachlasse des Professor Dr. Martin Haug in München*, München, T. Ackermann, 1876. By the siglum O are designated the mss. there numbered 12, 13, and 14; by Op, those numbered 15 and 17. The dimensions there given differ in part a little from those given by Whitney. It is worth while to report from JAOS x., p. cxviii, W's critical remark about this material: "all in good and correct manuscripts, made by and for Hindu scholars (not copies by professional scribes for the use of Europeans)."]

R. [This is a complete *samhitā*-ms., belonging at the time of its collation (1875) to Roth, and now in the Tübingen University Library. It is described by Roth, *Der Atharvaveda in Kaschmir*, p. 6, and by Garbe, in his *Verzeichniss*, as No. 12, p. 17. It is bound in two volumes, the one containing books i.-x., and the other, books xi.-xx. In the colophons to a number of the books (so viii., ix., x., xiv., xix.) is the date *çake* 1746 (A.D. 1824); but at the end of xx. is the date *samvat* 1926 (A.D. 1870). It was bought for Roth from a Brahman in Benares by Dr Hoernle, and Roth judged from the name of the scribe, Patuvardhana Viñhala, that it originated in the Deccan. Whitney says (JAOS. x., p. cxviii, = PAOS Nov. 1875) that it has special kindred with the Haug ms. Roth adds that it is written and corrected throughout with the most extreme care fulness and is far more correct than the AV mss. are wont to be.]

T. [This also is a complete *samhitā*-ms., a transcript made from the Tanjore-ms. described on p. 12 of A. C. Burnell's *Classified index to the Sanskrit mss. in the palace at Tanjore* and numbered 2526 and 2527. The transcript was sent to Roth by Dr Burnell and is described by Roth and by Garbe in the places just cited under codex R. Books i.-iv. of the transcript are unaccented; the rest are accented. According to Burnell, No. 2526 contains books i.-xx., is unaccented, and was written about A.D. 1800; and No. 2527 contains books v.-xx., is accented, and was written A.D. 1827 at Benares. I find no note stating the relation of Roth's transcript to its Tanjore originals: presumably the transcript of the unaccented books, i.-iv., was taken from the unaccented No. 2526; and that of the accented books, v.-xx., from No. 2527.]

D. This is a *pada*-manuscript belonging to the Deccan College at Poona, collated while in Roth's possession at Tübingen. It is unaccented in book xviii. It is very incorrectly written, and its obvious errors were left unnoted. It gives a *pada*-text even for book xix, but not for the peculiar parts of xx. [The Index to the Catalogue of 1888 of the Deccan College mss gives only two complete *pada*-mss of the AV, to wit, the ms listed as III 5 on p 13, and the one listed as XII 82 on p 174. The Catalogue gives as date of the latter *samvat* 1720; and as date of the former, *samvat* 1741. In the Collation-Book, Whitney gives at the end of book xx the colophon of his D with the dates *samvat* 1741, *çake* 1606. This agreement in date seems to identify his D with the ms. III 5. That ms is a part of the collection of 1870-71, made by Buhler; it is booked as consisting of 435 pages and as coming from Broach or Bharuch.]

L. A *pada*-manuscript of xix. in the Berlin Library was apparently copied from D while it was still in India (this copy is denoted by L) [It is described by Weber, *Verzeichniss*, vol ii., p. 79, under No 1486, with details confirmatory of the above]

K. By this sign is meant a manuscript from Bikaner containing the complete *sainhitā*-text; it was for some time in the hands of Roth at Tübingen, and was consulted by means of a list of some 1200 doubtful readings sent to Tübingen and reported upon. These concerned books i.-xviii alone; xix and the peculiar parts of xx, not admitting of treatment in that way, did not get the benefit of the collation. The manuscript claims to be written in *samvat* 1735, *çake* 1600 (A.D. 1678-9), by *Eimavāganeça*, under king Anūpasinha, at Pattana-nagara.

Accompanying this is a *pada*-manuscript written by the same scribe, but without accents. Where there is occasion for it, this is distinguished by the designation Kp

## 2. The Stanza *çámi no devír abhíṣṭaye* as Opening Stanza

[It was doubtless the initial stanza of the text in the Kashmirian recension.—This stanza, which appears as 16 i of the Vulgate, doubtless stood at the beginning of the Pāippalāda text. In 1875, Roth, in his *AV. in Kaschmir*, p 16, remarks upon the general agreement in the tradition according to which *çámi no* etc. was the initial stanza of Pāipp, and not *yé trisaptáḥ* as in the Vulgate; and regrets all the more on that account that the first leaf of the Pāipp. ms is lost.]

[*Çámi no* as initial stanza of the Vulgate text.—Whitney notes that this stanza is also found prefixed to the text of the Vulgate in four of the mss used by him, to wit, I and R and O. and Op. Thus at the beginning of I. we have the stanza *çámi no devír abhíṣṭaye* entire, and then *yé trisaptáḥ*.]

[In 1871, Haug had noted, p 45 of his *Brahma und die Brahmanen*, that the Mahābhāṣya, in rehearsing the beginnings of the four Vedas, gives *çām* etc as the beginning of the AV,<sup>1</sup> and that both of his mss (our O and Op, as just stated) prefix the stanza In 1873, *Ind. St.* xiii 431–3, Weber again called attention to the fact concerning the Mahābhāṣya, and to a similar one concerning the Gopatha Brāhmaṇa In 1874, *Indian Antiquary*, iii 132, Bhandarkar speaks of our stanza as representative *pratīka* of the AV. in the Brahmayajña or daily devotional recitation of the Hindus For further discussion of the matter, see Bloomfield, Kāučika, Introduction, pages xxxvii and xxxviii, and the references there given, and his note to 97, and his §§ 13–14 in the *Grundriss*, p 14 We may add that in 1879 Burnell observed, on p 37 b of his *Tanjore Catalogue*, that the real South Indian mss of the Mahābhāṣya ignore the AV., and omit the *çām no devīr*.]

### 3. Whitney's Collation-Book and his Collations

[Description of the two volumes that form the Collation-Book.—The Collation-Book is the immediate source of the statements of this work concerning the variants of the European mss of the Atharva-Veda. It contains, in Whitney's handwriting, the fundamental transcript (in Roman transliteration) of the text, and the memoranda of the subsequent collations. It is bound in two volumes: of these, the second, comprehending books x–xx, appears to have been written first, since it is dated "Berlin Oct 1851–Jan 1852"; while the first, comprehending books 1–ix, is dated "Berlin Jan–March 1852," and thus appears to have been written last The volumes are of good writing-paper (leaves about 8 by 10 inches in size), the first containing 334 leaves, and the second, 372.]

[Whitney's fundamental transcript of the text.—In copying book x (the first book copied), Whitney has written the text on both sides of the leaf, but for the books subsequently copied, books xi–xx and 1–ix, he has written the text on the verso only and used the recto of the next leaf for various memoranda For all the first eighteen books except book v, this fundamental copy is a transcript of the *pada*-text contained in the two Berlin *pada*-mss (see the table on page cxii), called Chambers, 8 and 108, and designated above as Bp. For book v, he copied from one of the four mss to which the designation Bp.<sup>2</sup> is applied, to wit from Chambers, 109.]

<sup>1</sup> While reading proof, I see that Weber had made the same observation in 1862, *Ind. Stud.* v 78 Moreover, the fact that *çām no* figures as opening stanza of AV in the GB at i. 29 is now used (1904) by Caland, WZKM xviii 193, to support his view that the GB attaches itself to the Pāṇḍip recension!

[The fundamental copy of book xix was made by Whitney from the *sāmhitā*-ms Chambers, 115 = B. He appears to have copied the text first on the recto, without word-division, and using Roman letters, although applying to them the vertical and horizontal accent strokes as if to *nāgarī*; and afterwards to have written out the text on the opposite page, the verso of the preceding leaf, with word-division, and with accents marked in the usual European way. At xix 27.6 Whitney makes the note, "acc. from Paris ms to the end of the book." — For book xx, the transcript was made from Chambers, 114 = Bp.<sup>c</sup>.]

[Collations made before publication of the text. The Berlin collations (first collations) — In this paragraph, only books i.—xix. are had in view, and codex B.", as being a mere copy of B', is disregarded. From the table on p cx, it appears that for books ii—iv, x, and xix there was only one ms at Berlin, and so none available for collation. The first collation of book v. (since this was copied from Bp.<sup>a</sup> = Chambers, 109) was made of course (see the table) from Bp. = Ch. 8. The first collation of the books copied from Bp. was made (also of course) from Bp.<sup>b</sup>. that is, the first collation of book i was made with Ch. 117, and that of books vi—ix with Ch 107. For books xi.—xviii. the collation was made of course with B. = Ch. 115.]

[The Paris and Oxford and London collations.—These, made in the months of March to July, 1853, were the last collations before the printing of the text. They were made in the order as named, and their sequence appears from the biographical sketch<sup>1</sup> above, p xliv.]

[Collations made after publication (that is, made in 1875 or later.)—Twenty years or more after the issue, in Feb. 1855, of the printed text of books i—xix., were made the collations of the mss. enumerated below. See above, page xliv, and JAOS. x, p. cxvii.]

[Collation of the Haug, Roth, Tanjore, and Deccan mss.—The collation with the Haug mss, O and Op, was made at Munich, in June and July, 1875. Then followed, at Tubingen, the collations with the mss D. and T. and R.]

[The collation with the Bikaner ms., K.—This, as stated above, p cxvi, was made by means of a list of doubtful readings sent by Whitney to Roth and reported upon.]

[Other contents of the Collation-Book.—The various memoranda (mentioned above, p cxvii, ¶ 3) are usually written on the blank page opposite the hymn or verse concerned. They include the excerpts from the Major Anukramaṇī, the citations of concordant passages gathered from an exceedingly comprehensive study of the other Vedic texts, very full

<sup>1</sup>[The date quoted at top of page 1 is not quite correct. Whitney spent from March 19 to May 10 (1853) at Paris, May 12 to June 1 at Oxford, and June 1 to July 22 at London.]

references to the AV. Prātiśākhya and to the Kāučika and Vāitāna Sūtras, references to the writings of Occidental Vedic scholars in which a given verse or hymn has been treated by way of translation or comment, schemes of the meters and criticism thereof, and finally miscellaneous notes. — I may add here that Whitney left a Supplement to his Collation-Book. It consists of 19 loose leaves containing statements of the variants of B.P.M.W.E.I.H. in tabular form. With it are about a dozen more leaves of variants and doubtful readings etc.]

#### 4. Repeated Verses in the Manuscripts<sup>1</sup>

Abbreviated by *pratīka* with addition of *ity ekā* etc. — There are 41 cases of a repeated verse or a repeated group of verses occurring a second time in the text and agreeing throughout without variant with the text of the former occurrence. These in the mss. generally, both *samhitā* and *pāda*, are given the second time by *pratīka* only, with *ity ekā* (sc. *itī*) or *iti dvē* or *iti tisrī* added and always accented like the quoted text-words themselves. Thus ix. 10. 4 (= vii. 73. 7) appears in the mss. as *śpā hvaya ity ekā*. On the other hand, the very next verse, although it differs from vii. 73. 8 only by having *bhydgat* for *nydgat*, is written out in full. So xiii. 2. 38 (= x. 8. 18) appears as *sahasrākṣayat ity ekā*; while xiii. 3. 14, which is a second repetition of x. 8. 18 but contains further the added refrain *idsya* etc., is written out in full as far as *idsya*. The like holds good of xiii. 3. 18. See note to xiii. 3. 14.

List of repeated verses or verse-groups. — The 41 cases of repetition involve 52 verses. The list of them is given on p. 3 of the *Index Verborum* (where xix. 23. 20 is a misprint) and is given with the places of first occurrence. The list is repeated here, but without the places of first occurrence, which may always be ascertained from the commentary below. It is: iv. 17. 3; v. 6. 1 and 2; 23. 10-12; vi. 58. 3; 84. 4; 94. 1-2; 95. 1-2; 101. 3; vii. 23. 1; 75. 1; 112. 2; viii. 3. 18, 22; 9. 11; ix. 1. 15; 3. 23; 10. 4, 20, 22; x. 1. 4; 3. 5; 5. 46-47, 48-49; xi. 10. 17; xiii. 1. 41; 2. 38; xiv. 1. 23-24; 2. 45; xviii. 1. 27-28; 3. 57; 4. 25, 43, 45-47, 69; xix. 13. 6; 23. 30; 24. 4; 27. 14-15; 37. 4; 58. 5.

Further details concerning the *pratīka* and the addition. — The *pratīka* embraces the first word, or the first two, [or even the first three, when one or two of them are enclitics: so vi. 94. 1; 101. 3; viii. 3. 22; ix. 1. 15]; but at xix. 58. 5 the whole first *pāda* is given with *ity ekā* added. Occasionally, in one or another ms., the repeated verse or group is given in full: thus by O.R. in the cases of repetitions in book xviii. Both editions give all the repeated verses in full.

<sup>1</sup> [On this topic, Whitney left only rough notes, a dozen lines or so: cf. p. xxix.]

The addition is lacking at v. 6. 1 and v. 6. 2; although these are consecutive verses, it is clear from the separate giving of two *pratikas* that here repetitions of non-consecutive verses are intended, and that the addition in each case would be *īty ēkā*. The addition is also lacking at xiv. 1. 23–24; where, however, the repetition of consecutive verses, vii. 81. 1–2, is intended. Here again the mss. give two *pratikas* separately, *pūrvāparām* (= vii. 81. 1 and xiii. 2. 11) and *nāvonaavalī* (= vii. 81. 2); and they do this instead of giving *pūrvāparām īti dvē*, because the latter procedure would have been ambiguous as meaning perhaps also xiii. 2. 11–12.

The addition *īti pūrvā* is made where the *pratika* alone might have indicated two verses with the same beginning. This happens at xiii. 1. 41 (where *avāhī pārena* might mean either ix. 9. 17 or 18; see note, p. 716) and at xviii. 4. 43 (but as to this there is disagreement: see note). — By lack of further addition, the intended repetition is doubtful at x. 5. 48–49, where *yād agna īti dvē* might mean either viii. 3. 12–13 or vii. 61. 1–2 (see note, p. 585); there is doubt also at xix. 37. 4 (the case is discussed fully at p. 957).

## 5. Refrains and the like in the Manuscripts

Written out in full only in first and last verse of a sequence.—For the relief of the copyists, there is practised on a large scale in both the *samhitā*- and the *pada*-mss. the omission of words and *pādas* repeated in successive verses. In general, if anywhere a few words or a *pāda* or a line or more are found in more than two successive verses, they are written out in full only in the first and last verses and are understood in the others [cf. p. 793, end]. For example, in vi. 17, a hymn of four verses, the refrain, being c, d of each of the four, is written out only in 1 and 4. Then, for verse 2 is written only *mahi dādhāre 'mān vānaspatin*, because *yāthe 'yām prithivi* at the beginning is repeated. [That is, the scribe begins with the last one of the words which the verse has in common with its predecessor.] Then, because *dādhāra* also is repeated in 2–4, in verse 3 *mahi* also is left out and the verse reads in the mss. simply *dādhāra pārvatān girin*—and this without any intimation of omission by the ordinary sign of omission.—Sometimes the case is a little more intricate. Thus, in viii. 10, the initial words *sō 'd akramat* are written only in verses 2 and 29, although they are really wanting in verses 9–17, *paryāya II* (verses 8–17) being in this respect treated as if all one verse with subdivisions [cf. p. 512 top].

Such abbreviated passages treated by the *Anukramanī* as if unabbreviated.—The *Anukramanī* generally treats the omitted matter as if present, that is, it recognizes the true full form of any verse so abbreviated. In

a few instances, however, it does not do so : such instances may be found at xv. 2, where the Anukr. counts 28 instead of 32 or  $4 \times 8$ , at xv. 5 (16 instead of  $7 \times 3$ ) ; at xvi. 5 (10 instead of  $6 \times 3$ ), at xvi. 8 (33 instead of 108 or  $27 \times 4$ ). cf. the discussions at p. 774, ¶ 2, p. 772, ¶ 3, p. 793 end, p. 794 top. Such treatment shows that the text has (as we may express it) become mutilated in consequence of the abbreviations, and it shows how old and how general they have been. — One and another ms , however, occasionally fills out some of the omissions — especially R , which, for example, in viii. 10 writes *só 'd akrāmat* every time when it is a real part of the verse.

= Usage of the editions in respect of such abbreviated passages.— Very often SPP. prints in full the abbreviated passages in both *samhitā* and *pada* form, thus presenting a great quantity of useless and burdensome repetitions. Our edition takes advantage of the usage of the mss to abbreviate extensively ; but it departs from their usage in so far as always to give full intimation of the omitted portions by initial words and by signs of omission. In all cases where the mss. show anything peculiar, it is specially pointed out in the notes on the verses.

## 6. Marks of Accentuation in the Manuscripts

Berlin edition uses the Rig-Veda method of marking accents. — The modes of marking the accent followed in the different mss and parts of mss of the AV are so diverse, that we were fully justified in adopting for our edition the familiar and sufficient method of the RV. That method is followed strictly throughout in books i.-v. and xix. of the Haug ms material described above at p. cxiv under O 1 and 4, but only there, and there possibly only by the last and modern copyist. [Whitney notes in the margin that it is followed also in book xviii. of O , and in books i.-iii. and iv. of Op , and in part of Bp<sup>2a</sup>. In this last ms , which is Chambers, 117, of book i , the] method of accentuation is at the beginning that of the Rik, but soon passes over to another fashion, precisely like that of Bp [see next ¶] saving that horizontal lines are made use of instead of dots. The method continues so to the end.

Dots for lines as accent-marks. — The use of round dots instead of lines as accent-marks is a method that has considerable vogue It is applied uniformly in the *pada*-mss at Berlin (except in Bp<sup>2a</sup> as just stated) · a dot below the line is the *anudāttatara*-sign, in its usual place, then the sign of the enclitic *svarita* is a dot, usually not above, but within the *akṣara*, and the independent *svarita* is marked either by the latter method or else by a line drawn transversely upward to the right through the syllable. The dots, however, are unknown elsewhere, save in a

large part of E. (from near the end of vi. 27 to the end of xix.) and also in large parts of H

Marks for the independent *svarita*. — It was perhaps in connection with the use of the dots that the peculiar ways of marking the independent *svarita* arose. The simplest way, used only in parts of the mss., is by a line below, somewhat convexed downwards. Or, again, we find just such a line, but run up into and more or less through the *akṣara*, either below or through the middle. [From this method was probably developed the method of] starting with a horizontal bit below and carrying it completely through the *akṣara* upwards and with some slant to the right and ending with a bit of horizontal above. [Cf. SPP's Critical Notice, p. 9.] This fully elaborated form is very unusual, and found only in three or four mss. (in part of Bp<sup>xx</sup> = Ch. 117, in D. and L., and occasionally in Kp.); [its shape is approximately that of the "long s" : cf. SPP's text of ii. 14 and my note to iii. 11. 2].

Horizontal stroke for *svarita*. — A frequent method is the use of the *anudāttatara* line below, just as in the RV., but coupled with the denotation of the enclitic *svarita* by a horizontal stroke across the body of the syllable, and of the independent *svarita* by one of the signs just noted. But even the independent *svarita* is sometimes denoted by the same sign as the enclitic *svarita*, to wit, by a dot or a horizontal line in the syllable itself. The last method (independent *svarita* by horizontal) is seen in the old ms. of book xx., Bp<sup>c</sup>, dated A.D. 1477, and in B'.

The *udātta* marked by vertical stroke above, as in the Māitrāyanī. — It is a feature peculiar to E. among our AV. mss. that, from the beginning of book vi. on, it marks the *udātta* syllable by a perpendicular stroke above,\* while the enclitic *svarita*, as in other mss., has the horizontal stroke in the *akṣara*; but just before the end of vi. 27, both these strokes are changed to dots, as is also the *anudāttatara*-stroke; while in xx. the accentuator goes back to strokes again for all three. \*[Note that in SPP's mss. A. and E. the *udātta* is marked by a red ink dot over the proper syllable.]

Accent-marks in the Bombay edition. — SPP., in his edition, adopts the RV. method, with the sole exception that he uses the fully elaborated peculiar *s*-sign, given by the small minority of the mss.,\* for the independent *svarita*. No ms., I believe, of those used by us, makes this combination of methods; and it may safely be claimed that our procedure is truer to the mss., and on that as well as on other accounts, the preferable one. \*[See, for example, his Critical Notice, p. 14, description of Cp.]

Use of a circle as *avagraha*-sign. — As a matter of kindred character, we may mention that for the sign of *avagraha* or division of a vocable into its component parts, a small circle is used in all our *pada*-texts, even

of book xx., excepting in the Munich text of xviii. and xx., as stated on p. 4 of the *Index Verborum*. [It is used also in SPP's *pada*-mss.: see his Critical Notice, pages 11–14.] This special AV. sign has been imitated in our transliteration in the *Index* and in the main body of this work [cf. page c]; but it may be noted that SPP. employs in his *pada*-text the sign usual in the RV.

## 7. Orthographic Method pursued in the Berlin Edition

Founded on the manuscripts and the Prātiçākhya.—Our method is of course founded primarily upon the usage of the manuscripts; but that usage we have, within certain limits, controlled and corrected by the teachings of the AV. Prātiçākhya

That treatise an authority only to a certain point.—The rules of that treatise we have regarded as authority up to a certain point; but only up to a certain point, and for the reason that in the AVPr., as in the other corresponding treatises, no proper distinction is made between those orthographic rules on the one hand which are universally accepted and observed, and those on the other hand which seem to be wholly the outcome of arbitrary and artificial theorizing, in particular, the rules of the *varṇa-krama*<sup>2</sup> or *dīrgha-pāṭha*. [Cf Whitney's notes to AVPr. iii. 26 and 32 and TPr. xiv. 1.]

Its failure to discriminate between rules of wholly different value.—Thus, on the one hand, we have the rule [AVPr. iii. 27: see W's note] that after a short vowel a final *ñ* or *ṇ* or *n* is doubled before any initial vowel, a rule familiar and obligatory<sup>3</sup> not only in the language of the Vedas but in the classical dialect as well; while, on the other hand, we have, put quite upon the same plane and in no way marked as being of a wholly different character and value, such a rule as the following:

The rule [iii. 31] that after *r* or *h* an immediately following consonant is doubled; [as to these duplications, the Prātiçākhyas are not in entire accord, Pāṇini is permissive, not mandatory, and usage differs greatly, and the *h* stands by no means on the same footing as the *r*: cf. W's *Grammar*, § 228; his note to Pr. iii. 31; and Pāṇini's record, at viii. 4. 50–51, of the difference of opinion between Çākaṭāyana and Çākalya.]

Another such rule is the prescription that the consonant at the end of a word is doubled, as in *triṣṭupp*, *vidyutt*, *godhukk*; this is directly contravened by RPr., VPr., TPr.—Yet another is the prescription that the

<sup>1</sup>[For this chapter, pages cxxxii to cxxxvi, the draft left by Whitney was too meagre and unfinished to be printed. I have rewritten and elaborated it, using freely his own statements and language as given in his notes to the Prātiçākhyas.]

<sup>2</sup>Cf. p. 832, ¶ 4, below.

<sup>3</sup>Nearly all the mss. and SPP. violate it at xi. 1. 22.

first consonant of a group is doubled, as in *agnih*, *vrkkṣalī*, etc. [See W's notes to these rules, at iii 26 and 28.] ["The manuscripts of the AV, so far as known to me, do not, save in very infrequent and entirely sporadic cases, follow any of the rules of the *varṇakrama* proper, excepting the one which directs duplication after a *r*, and even in this case, their practice is as irregular as that of the manuscripts of the latest literature." So Whitney, note to iii. 32]

Items of conformity to the Prātiçākhya, and of departure therefrom.—Without including those general euphonic rules the observance of which was a matter of course, we may here state some of the particulars in which the authority of the Prātiçākhya has served as our norm

Transition-sounds: as in *tān-t-sarvān* — Pr. ii. 9 ordains that between *ñ*, *n*, *n* and *ç*, *s*, *s* respectively, *k*, *t*, *t* be in all cases introduced: the first two thirds of the rule never have an opportunity to make themselves good, as the text offers no instance of a conjunction of *ñ* with *ç* or of *n* with *s*; that of final *n* with initial *s*, however, is very frequent, and the *t* has always been introduced by us (save [by inadvertence] in viii 5. 16 and xi. 2 25) — The usage of the mss. is slightly varying ["exceedingly irregular," says W in his note to ii 9, p. 406, which see]: there is not a case perhaps where some one of them does not make the insertion, and perhaps hardly one in which they all do so without variation

Final -n before ç- and j-: as in *pāçyañ janmāni*. — Pr. ii 10 and 11 prescribe the assimilation of -n before a following palatal (i e its conversion into -ñ), namely, before ç- (which is then converted by ii 17 into ch-), and before a sonant, i e before j- (since jh- does not occur). In such cases we have written for the converted -n an anusvāra; there can hardly arise an ambiguity † in any of the instances [A few instances may be given: for -n j-, i 33. 2\*; ii 25. 4, 5, iv 9 9\*; 36 9\*; v 8 7; 22 14\*; vi 50 3; viii 2 9\*; xii 5 44, for -n ç-, i 19 4\*, iii 11. 5; iv 8 3; 22 6, 7; xviii. 4 59. The reader may consult the notes to those marked with a star. — SPP seems to allow himself to be governed by his mss., this is a wrong procedure: see notes to viii 2 9, i 19 4; iv 9 9] † [But see xiii i 22]

Final -n before c-: as in *yāñç ca* — Rule ii 26 virtually ordains the insertion of ç. Owing to the frequency of the particle *ca*, the cases are numerous, and the rule is strictly followed in all the Atharvan mss and so of course in our edition. This is not, however, the universal usage of the Rik: cf for example ii. i. 16, *asmāñ ca tāñç ca*, and see RPr iv 32

Final -n before t-: as in *tāns te* — The same rule, ii 26, ordains the insertion of s. As in the other Vedas, so in the AV., a s is sometimes inserted and sometimes not, its Pr. (cf ii 30) allows and the mss show a variety of usage. Of course, then, each case has been determined on

the authority of the mss., nor do there occur any instances in which this is wavering and uncertain [The matter is fully discussed in W's note to ii 26, and the 67 cases of insertion and the 28 cases of non-insertion are given on p 417 Cf also note to AV. i 11 2]

Final -t before ç-: as in *asmac charavas*. — By the strict letter of rules ii 13 and 17, the ç- is converted into ch- and the preceding final -t is then assimilated, making -ch-. In such cases, however, we have always followed rather the correct theory of the change, since the -t and ç- by their union form the compound -ch-, and have written simply -ch-, as being a truer representation of the actual phonetic result The mss, with hardly an exception, do the same. [The procedure of the edition and of the mss. is, I believe, uniformly similar also in cases like *ṛchāt*, *gacha*, *yacha*, etc.]

**Abbreviation of consonant-groups:** as in *pañkti* and the like. — By ii 20 a non-nasal mute coming in the course of word-formation between a nasal and a non-nasal is dropped: so *panti*; *chintam* and *rundhi* instead of *chinttam* and *runddhi*; etc The mss observe this rule quite consistently, although not without exceptions, and it has been uniformly followed in the edition. At xii. 1. 40, *anuprayuṅktām* is an accidental exception; and here, for once, the mss happen to agree in retaining the *k*. [Cf. the Hibernicisms *stren'θ*, *len'θ*, etc.]

Final -m and -n before l-: as in *kan lokam* and *sarvāñ lokāñ* — Rule ii 35 prescribes the conversion of -m and of -n alike into nasalized l- In either case, the resultant combination is therefore, according to the prescription of the Pr, nasalized l + l, or two l's of which the first is nasalized Thus *kan lokam* becomes *ka* + nasalized l + *lokam*, a combination which we may write as *kal lokam* or as *kanl lokam* or as *kan̄ lokam*.

[It is merely the lack of suitable Roman type that makes the discussion of this matter troublesome. In *nāgarī*, the nasalized l should properly be written by a l with a nasal sign over it In Roman, it might well be rendered by an l with a dot as nearly over it as may be (thus ɿ); in practice, a n̄ is made to take the place of the dot alone or else of the dot + l, so that for the sound of "nasalized l" we find either nl or simply n̄]

For the combination resultant from -m l-, the mss are almost unanimous in writing [not what the Pr. ordains, but rather] a single l with nasal sign over the preceding vowel, as in *kan lokāñ* at xi 8. 11, this usage is followed by the Berlin text

For the resultant from -n l, the mss. follow the Pr, not without exceptions, and write doubled l with nasal sign over the preceding vowel, as in *sarvāñ lokāñ*, x 6 16, etc., *asmin loke*, ix 5 7, etc.; this usage also has been followed in the Berlin text (but not with absolute uniformity) — It would probably have been better to observe strictly the rule of the Pr. and to write both results with double l and preceding nasal sign.

Visarga before st- and the like: as in *ripu stena steyakrt*, viii. 4. 10 = RV. vii. 104. 10 Our Pr [see note to ii. 40] contains no rule prescribing the rejection of a final *visarga* before an initial sibilant that is followed by a surd mute The mss in general, although with very numerous and irregularly occurring exceptions, practice the rejection of the *h*, and so does the Rik [cf RPr iv 12, TPr. ix. 1; VPr iii. 12]; and the general usage of the mss has been followed by us [For examples, see x 5 1-14: cf. also notes to iv 16 1 (*ya stāyat* SPP. *yas tāyat*), 1. 8 3, etc.]

The kampa-figures 1 and 3.—Respecting the introduction of these figures between an independent circumflex and an immediately following acute accent in the *sainhitā*, our Pr is likewise silent The usage of the mss is exceedingly uncertain and conflicting: there is hardly an instance in which there is not disagreement between them in respect to the use of the one or of the other; nor can any signs of a tendency towards a rule respecting the matter be discovered. There are a few instances, pointed out each at its proper place in the notes, in which a short vowel occurring in the circumflexed syllable is protracted before the figure by all the *sainhitā*-mss \* Such cases seemed mere casual irregularities, however, and we could not hesitate to adopt the usage of the Rik, setting 1 after the vowel if it were short in quantity, and 3 if it were long. [This matter is discussed with much detail by W. in his notes to APr. iii 65, pages 494-9, and TPr. xix. 3, p 362] \*[See APr., p 499, near end, and notes to AV vi 109 1 and x 1 9.]

The method of marking the accent.—With respect to this important matter, we have adapted the form of our text to the rules of the Rik rather than to the authority of the mss As to the ways of marking the accent, a wide diversity of usage prevails among the Atharvan mss., nor is there perhaps a single one of them which remains quite true to the same method throughout. Their methods are, however, all of them in the main identical with that of the Rik, varying only in unimportant particulars [The details have been discussed above (see p. cxxi), and with as much fulness as seemed worth while.]

### 8. Metrical Form of the Atharvan *Sainhitā*

Predominance of *anustubh*.—The two striking features of the Atharva-Veda as regards its metrical form are the extreme irregularity and the predominance of *anustubh* stanzas The stanzas in *gāyatrī* and *trisṭubh* are correspondingly rare, the AV. in this point presenting a sharp contrast with the Rig-Veda. The brief bits of prose interspersed among metrical passages are given below, at p. 1011, as are also the longer passages in Brāhmaṇa-like prose. [In the Kashmirian recension, the latter are even more extensive than in the Vulgate: see p. lxxx.]

**Extreme metrical irregularity.**—This is more or less a characteristic of all the metrical parts of the Vedic texts outside of the Rig-Veda (and Sāma-Veda). In the *samhitās* of the Yajur-Veda, in the Brāhmaṇas, and in the Sūtras, the violations of meter are so common and so pervading that one can only say that meter seemed to be of next to no account in the eyes of the text-makers. It is probable that in the Atharvan *samhitā* the irregular verses outnumber the regular.

**Apparent wantonness in the alteration of RV. material.**—The corruptions and alterations of Rig-Veda verses recurring in the AV. are often such as to seem downright wanton in their metrical irregularity. The smallest infusion of care as to the metrical form of these verses would have sufficed to prevent their distortion to so inordinate a degree.

To emend this irregularity into regularity is not licit.—In very many cases, one can hardly refrain from suggesting that this or that slight and obvious emendation, especially the omission of an intruded word or the insertion of some brief particle or pronoun, would rectify the meter. It would be a great mistake, however, to carry this process too far, and by changes of order, insertions, and various other changes, to mend irregularity into regularity. The text, as Atharvan, never was metrically regular, nor did its constructors care to have it such; and to make it so would be to distort it.

### 9. The Divisions of the Text

[Summary of the various divisions.—These, in the order of their extent, are: *pra-pāthakas* or 'Vor-lesungen' or 'lectures,' to which there is no corresponding division in the RV.; *kāṇḍas* or 'books,' answering to the *mandalas* of the RV.; and then, as in the RV., *anu-vākas* or 're-citations,' and *sūktas* or 'hymns,' and *ṛcas* or 'verses.' The verses of the long hymns are also grouped into 'verse-decads,' corresponding to the *vargas* of the RV. Besides these divisions, there are recognized also the divisions called *arthā-sūktas* or 'sense-hymns' and *paryāya-sūktas* or 'period-hymns'; and the subdivisions of the latter are called *paryāyas*. In the *paryāya*-hymns, the division into *gānas* (or sometimes *dāyakas*; p. 628) is recognized, and the verses are distinguished as *avasānarcas* and *garavasānarcas* (see p. 472). A great deal of detail concerning the divisions of the books (the later books especially) may be found in the special introductions to the several books.]

[The first and second and third grand divisions of books i.-xviii.—A critical study of the text reveals the fact that the first eighteen books are divided (see p. xv) into three grand divisions: the first (books i.-vii.) contains the short hymns of miscellaneous subjects; the second (books viii.-xii.) contains the long hymns of miscellaneous subjects; and the

third consists of the books (xiii–xviii) characterized each by unity of subject. These divisions, although not clearly recognized in name (but cf. page clvii, below) by the text-makers, are nevertheless clearly recognized in fact, as is shown by the general arrangement of the text as a whole and as is set forth in detail in the next chapter, pages cxl–clxi. Concerning their recognition by the Old Anukr., see the paragraphs below, pages cxxxix f. In this chapter will be treated the divisions commonly recognized by the native tradition.]

**The division into *prapāṭhakas*.** — The literal meaning of *pra-pāṭhaka* is ‘Vor-lesung’ or ‘lesson’ or ‘lecture’. This division, though noticed in all the mss., is probably a recent, and certainly a very secondary and unimportant one. It is not recognized by the commentary, and it does not appear in the Bombay edition. No ms. gives more than the simple statement, “such and such a *prapāṭhaka* finished”, no enumeration of hymns or verses is anywhere added. There are 34 *prapāṭhakas*, and they are numbered consecutively for the whole text so far as they go, that is, from book i to book xviii inclusive. The *prapāṭhaka*-division is not extended into books xix and xx.

**Prapāṭhakas: their number and distribution and extent.** — First grand division (books i–vii): in each of the books i–iii there are 2 *prapāṭhakas*; in each of the books iv–vi. there are 3, and in book vii. there are 2: in all,  $(6 + 9 + 2 =) 17$ . — Second grand division (books viii–xii): in each of the five books viii–xii there are 2 *prapāṭhakas* in all, 10. — Third grand division (books xiii–xviii): each of the first five books, xiii–xvii, forms 1 *prapāṭhaka*, while the sixth and last, book xviii, forms 2 in all, 7. — Sum for the three divisions,  $(17 + 10 + 7 =) 34$ . — In book iv the division is very uneven, the first of the 3 *prapāṭhakas* containing 169 verses or over half the book; while in xii, on the other hand, in order to make an even division of the 304 verses as between the 2 *prapāṭhakas*, the end of the first is allowed to fall in the middle of a hymn (just after 3 30), thus giving 148 verses to the first and 156 to the second. [On comparing the verse-totals of the books of the first grand division with the number of *prapāṭhakas* in each book, an attempt towards a rough approximation to equality of length among them will appear. The like is true in the second grand division; and also in the third (note especially book xviii), so far as is feasible without making a *prapāṭhaka* run over more than one book.]

**Their relation to the *anuvāka*-divisions.** — The *prapāṭhaka*-divisions mostly coincide with the *anuvāka*-divisions. Exceptions are as follows: *prapāṭhaka* ii begins with v 8, in the middle of the second *anuvāka* of book v.; 19 begins with vii 6, in the middle of the third *anuvāka* of book viii; 21 begins with ix 6, in the middle of the thira *anuvāka*.

of book ix ; 23 begins with x 6, in the third *anuvāka* of book x ; 25 begins with xi 6, in the third *anuvāka* of book xi ; and 27, as already noted, begins in the middle of the third hymn (and conterminous *anuvāka*) of book xii.

The division into *kāndas* or 'books.' — [The word *kānda* means literally 'division' or 'piece,' especially the 'division of a plant-stalk from one joint to the next,' and is applied to the main divisions of other Vedic texts (TS, MS, CB, etc.) The best and prevailing rendering of the word is 'book.' As to the length of the *kāndas* and their arrangement within their respective grand divisions, see p cxlii, below.] The division into *kāndas* is of course universal, and evidently fundamental.

The division into *anuvākas*. — The *anu-vākas*, literally 're-citations,' are subdivisions of the individual book, and are numbered continuously through the book concerned. They are acknowledged by the mss in very different manner and degree. There is usually added to the *anuvāka* a statement of the number of hymns and verses contained in it, [and those statements are reproduced in this work in connection with the comment.] [From these it appears that the *anuvāka*-divisions are sometimes very unequal thus the last *anuvāka* of book vi, where the average is 35 verses, has 64.] [In the course of the special introductions to the books, there is given for each of the books vii—xix (except xiv and xvii) a table showing the number of hymns and the number of verses in each *anuvāka*. see pages 388 and so on. For xiv and xvii also the facts are duly stated, but not in tabular form, which was needless.] The enumeration of verses is often made continuously through the *anuvāka* (cf p 388, end)

[Their number, and distribution over books and grand divisions. — The pertinent facts may be shown by a table with added statements. In the table, the first couple of lines refers to the first grand division; the second, to the second, and the last, to the third]

Books respectively	i	ii	iii	iv	v	vi	vii	contain <i>anuvākas</i>
	6	6	6	8	6	13	10	
Books respectively	viii	ix	x	xi	xii *			contain <i>anuvākas</i>
	5	5	5	5	5			
Books respectively	viii *	xiv *	xx	xxi	xvii *	xviii *		contain <i>anuvākas</i>
	4	2	2	2	1	4		

Thus the first grand division has 55 *anuvākas*, the second has 25, and the third has 15 sum, 95. Moreover, book xix contains 7, and xx contains 9. In the colophon to book xvii, neither printed edition has the note *prathamo 'nūvākah*, but it is found (cf p 812) in the mss. Each of the books viii—xi has ten hymns (p 472), and so each *anuvāka* there consists of just two hymns. In book xii, of five hymns the *anuvāka* is

coincident with the hymn. The like is true in books xiii, xiv, xvii, and xviii (p 814) In the table, these five books are marked with a star. But furthermore: if, as seems likely (see p cxxx, below), books xv. and xvi. are to be reckoned each as a book of two hymns (and not as of 18 and 9 respectively), then all the books from xii on, to xviii, are to be starred, and regarded as having their *anuvākas* and hymns conterminous ]

[It is noted at p 898, ¶ 2, that in book xix there appears an attempt to make the *anuvāka*-divisions coincide with the sense-divisions or divisions between the subject-groups I do not know whether the same is true in books i–xviii, not having examined them with regard to this point; it is true in the case of the last *anuvāka* of book ix (= RV i 164 = AV ix 9 and 10), where, as the RV. shows, the true unit is the *anuvāka* and not the AV hymn On the other hand, Whitney observes (at p 194) that an *anuvāka*-division falls in the middle of the Mrgāra-group, and (at p 247) that another falls between v 15 and 16 with entire disregard of the close connection of the two hymns ]

[Their relation to the hymn-divisions in books xiii.–xviii.—In these books and in xii, the *anuvāka* is, as noted above, admittedly conterminous with the hymn everywhere except in the two *paryāya*-books, xv. and xvi In the colophon to xiv 1, a ms. of Whitney's speaks of the hymn as an *anuvāka-sūkta*; and it is possible that, for book xiv, at least, the author of the Anukr did not recognize the hymn-divisions (see p 739). That they signify very much less in books xiii–xviii. than they do in the earlier books is very clear (see the third paragraph of p cxxxii, and the third of p clx); so clear, that it is not unlikely that they are of entirely secondary origin.]

[It is at the beginning of book xii that the *anuvāka*-divisions begin to coincide with the hymn-divisions; and it is precisely at the corresponding point in the Anukr (the beginning of *paṭala* viii) that the author of that treatise apparently intends to say *athā 'nūvākā ucyante*. From book xii on, therefore, it would seem that the *samhitā* was thought of by him as a collection of *anuvākas*, or that the subordinate division below the *kānda* which was alone worthy of practical recognition, was in his opinion the *anuvāka* and not the *sūkta*.]

[If this be right, then it would seem as if, in the series of books xii.–xviii, the books xv and xvi ought not to be exceptions In them, also, the groups of individual *paryāyas* or *paryāya*-groups should be conterminous with the *anuvākas*. Book xv. will fall, accordingly, into two groups of 7 and 11 *paryāyas* respectively, and book xvi into two groups of 4 and 5 This method of grouping the *paryāyas* receives some support from the fact that hymn xix. 23 refers to book xv as "two *anuvākas*" (see note to xix. 23. 25), and from the fact that the Pañcapāṭalikā

makes similar reference to book xvi. (see p. 792, ¶ 4, to p. 793), and speaks of our xvi. 5 as *ādya*, that is, 'the first' of the second group (p. 793). Moreover, the treatment of books xv and xvi. by the makers of the Pāipp text (see p. 1016, line 12) would indicate that the *anuvāka* is here the practically recognized unit subordinate to the *kāṇḍa*. As for the bearing of this grouping upon the citation of the text concerned and upon the summations, cf. p. cxxxvii, top, and p. cxlv, table 3, both forms J

[The division into *sūktas* or 'hymns.' — The hymn may well be called the first considerable natural unit in the rising scale of divisions. Of the hymn, then, verses and *pādas* are the natural subdivisions, although single verses or even stock-*pādas* may also be regarded as natural units. Book and hymn<sup>1</sup> and verse are all divisions of so obviously and equally fundamental character, that it is quite right that citations should be made by them and not otherwise. However diverse in subject-matter two successive *sūktas* may be, we rightly expect unity of subject within the limits of what is truly one and the same *sūkta*. It is this inherent unity of subject which justifies the use of the term *artha-sūkta* (below, p. cxxxiii) with reference to any true metrical hymn, and our critical suspicions are naturally aroused against a hymn that (like vii. 35) fails to meet this expectation. The hymn, moreover, is the natural nucleus for the secondary accretions which are discussed below, at p. cliii.]

[The hymn-divisions not everywhere of equal value. — It is matter of considerable critical interest that the hymn-divisions of different parts of our text are by no means of equal value (cf. p. clv). Thus it is far from certain whether there is any good ground at all for the division of the material of book xiv into hymns (the question is carefully examined at pages 738-9). And again, the material of book xviii is of such sort as to make it clear that the hymn-divisions in that book are decidedly mechanical and that they have almost no intrinsic significance (see p. 814, ¶ 6, p. 827, ¶ 2, p. 848, ¶ 8). The familiar Dirghatamas-hymn of the Rīg-Veda has been divided by the Atharvan text-makers into two (ix. 9 and 10), and doubtless for no other reason than to bring it into an approximate uniformity in respect of length with the hymns of books viii.-xi. (p. clvi). As Whitney notes, hymns xix. 53 and 54 are only two divided parts of one hymn: so 10 and 11; 28 and 29.]

[The division into *ṛcas* or 'verses.' — This division is, of course, like the division into books and hymns, of fundamental significance. It is maintained even in the non-metrical passages, but the name is then usually modified by the prefixion of the determinative *ārasāna*, so that the prose verses in the *paryā, a*-hymns are called *ārasānarcus* (p. 472).]

<sup>1</sup> [This part of the statement is subject for books xiii.-xvi., to the modification by C in the preceding paragraph.]

[Subdivisions of verses: *avasānas*, *pādas*, etc.—Concerning these a few words may be said. *Avasāna* means 'stop,' and so 'the verse-division marked by a stop.' The verse usually has an *avasāna* or 'stop' in the middle and of course one at the end. Occasionally, however, there are, besides the stop at the end, two others· and the verse is then called *try-avasāna*. Moreover, we have verses with more than three stops, and sometimes a verse with only one (*ekāvasāna*). — The next subordinate division is the *pāda* or 'quarter.' As the name implies, this is commonly the quarter of a four-lined verse or verse with two *avasānas*, but sometimes, as in a verse with an odd number of *pādas* (like the *gāyatī*), a *pāda* may be identical with an *avasāna*. The division into *pādas* is recognized by the ritual, which sometimes prescribes the doing of a sequence of ceremonial acts to the accompaniment of a verse recited *pāda* by *pāda* (*pacchas*) in a corresponding sequence. — Even the *pāda* is not the final possible subdivision, as appears from KB xxvi 5, *r̥cam vārdharcam vā pādam vā padam vā varṇam vā*, where the verse and all its subdivisions receive mention.]

Numeration of successive verses in the mss.—In this matter, the mss differ very much among themselves, and the same ms differs in different books, and even in different parts of the same book, so that to give all details would be a long, tedious, and useless operation. A few may be given by way of specimen. In books iii and v the enumeration in our mss is by hymns only. [Sometimes it runs continuously through the *anuvāka*. above, p cxxix.] In vi it is very various· in great part, 2 hymns are counted together; sometimes 4, also 10 verses together, or 9, or 8. In book vii, some mss (so P and I) number by decades within the *anuvāka*, with total neglect of real *sūktas*, and the numbering is in all so confused and obscure that our edition was misled in several cases so as to count 5 hymns less in the book than does the Anukr., or than SPP's edition. The discordance is described at p 389 and the two numberings are given side by side in the translation.

[Groupings of successive verses into units requiring special mention.—The grouping of verses into units of a higher degree is by no means so simple and uniform in the mss as we might expect. It is desirable, accordingly, to discriminate between decad-*sūktas* and *artha-sūktas* and *paryāya-sūktas*. The differences of grouping are chargeable partly to the differences of form in the text (now verse, now prose) and partly to the differences in length in the metrical hymns.]

Decad-*sūktas* or 'decad-hymns.'—With the second grand division begins (at book viii) a new element in the subdividing of the text· the metrical hymns, being much longer than most of those in the first division, are themselves divided into verse-decads or groups of ten verses, five or

more odd verses at the end of a hymn counting as an added decad. The numbers in the final group thus run from five to fourteen. cf pages 388, end, and 472, ¶ 5. Book xvii divides precisely into 3 decades p 805. The average length of the decad-sūktas is exactly ten verses in book x (35 decades and 350 verses. p 562), and almost exactly ten in book xviii (28 decades and 283 verses p 814). In the summations, these decades are usually called sūktas and never by any other name (as *daçatayas*), while the true hymns are called *artha-sūktas*.

[Although known to the comm and to some mss in book vii (p 388), the decad-division really begins with book viii; and it runs on through book xviii (not into xix. p 898, line 6), and continuously except for the breaks occasioned by the *paryāya*-hymns (p 471, end) and *paryāya*-books (xv and xvi pages 770, 793). In book vii, this grouping is carried out so mechanically as to cut in two some nine of the short sense-hymns of the Berlin edition. The nine are enumerated at p 389, line 8, but in the case of five of them (45, 54, 68, 72, 76), the fault lies with the Berlin edition, which has wrongly combined the parts thus separated.]

[In the summations, as just noted, the decades are usually called sūktas, and they and the *paryāya*-sūktas are added together, like apples and pears, to form totals of "hymns of both kinds" (p 561, line 8). The summations of the decad-sūktas and *paryāya*-sūktas for books viii–xviii are duly given below in the special introduction to each book concerned, and these should be consulted, but for convenience they may here be summarized]

Book	viii	ix	x	xi	xii.		xiii	xiv	xv	xvi	xvii	xviii
Decads	24	21	35	27	23		14	14			3	28
Paryāyas	6	7		3	7		6		18	9		

**Artha-sūktas or 'sense-hymns.'** — [This technical term might be rendered, more awkwardly, but perhaps more suitably, by 'subject-matter hymns'. It is these that are usually meant when we speak of "hymns" without any determinative. The comm very properly notes that hymns xix 47 and 48 form a single *artha-sūkta*, and that the next two form another. The determinative *artha-* is prefixed in particular to distinguish the sense-hymns from the *paryāya*-hymns (p 611, ¶ 5), and there is little occasion for using it of the short hymns of the first grand division.] The verses of the *artha-sūkta* are sometimes numbered through each separate component decad or *sūkta*, and sometimes through the whole *artha-sūkta*. the two methods being variously mingled. In books xii–xiv and xvii and xviii, as already noted, the *artha-sūktas* and *anuvākas* are coincident, the mss specifying their identity.

**Paryāya-sūktas or 'period-hymns.'** — In the second and third grand divisions are certain extended prose-compositions called *paryāya-sūktas*

They are divided into what are called *paryāyas*, or also *paryāya-sūktas*, but never into decades [The term *paryāya-sūkta* is thus somewhat ambiguous, and has a wider and a narrower meaning as designating, for example, on the one hand, the whole group of six *paryāyas* that compose our ix 6, or, on the other, a single one of those six (e.g. our ix. 6 1-17). To avoid this ambiguity, it is well to use *paryāya* only for the narrower meaning and *paryāya-sūkta* only for the wider. The hymn ix 7 is a *paryāya-sūkta* consisting of only one *paryāya*. For the word *paryāya* (root *प॒र्य* literally *Um-gang*, circuit, *περίοδος*) it is indeed hard to find an English equivalent: it might, with mental reservations, be rendered by 'strophe', perhaps 'period' is better, and to leave it (as usual) untranslated may be best.]

[The *paryāya*-hymns number eight in all, five in the second grand division (with 23 *paryāyas*), and three in the third grand division (with 33 *paryāyas*). They are, in the second division, viii. 10 (with 6 *paryāyas*), ix. 6 (with 6) and 7 (with 1), xi 3 (with 3); and xii 5 (with 7), and, in the third division, xiii 4 (with 6); book xv (18 *paryāyas*), and book xvi (9 *paryāyas*). The *paryāya-sūktas* are marked with a P in tables 2 and 3. For further details, see p. 472.]

[It will be noticed that two books of the third division, xv and xvi, consist wholly of *paryāyas*, and, further, that each book of the second division has at least one of these hymns (ix has two such, and contiguous), except book x. Even book x has a long hymn, hymn 5, consisting mostly of prose, but with mingled metrical portions, but despite the fact that the Anukr divides the hymn into four parts, which parts are even ascribed to different authors (p. 579), it is yet true that those parts are not acknowledged as *paryāyas*. Moreover, the hymn is expressly called an *artha-sūkta* by at least one of Whitney's mss.]

[Differences of the Berlin and Bombay numerations in books vii. and xix.  
— As against the Berlin edition, the Bombay edition exhibits certain differences in respect of the numeration of hymns and verses. These are rehearsed by SPP in his Critical Notice, vol. i, pages 16-24. Those which affect book vii are described by me at p. 389, and the double numberings for book vii are given by Whitney from vii 6 3 to the end of vii. The Bombay numberings are the correct ones (cf. p. 392, line 4 from end). Other discrepancies, which affect book xix, are referred to at p. 898.]

[Differences of hymn-numeration in the *paryāya*-books.—These are the most important differences that concern hymns. They affect all parts of a given book after the first *paryāya* of that book. They have been carefully explained by me at pages 610-11, but the differences will be more easily apprehended and discussed if put in tabular form. The table harmonizes

the hymn-numbers, without going into the detail of the difference of verse-numberings, which latter, however, are not seriously confusing

Hymns of the Bombay ed	The underwritten hymns or parts of hymns of the Berlin edition correspond to the hymns of the Bombay edition as numbered in either margin					Hymns of the Bombay ed
	Book viii	Book ix	"Book xi	Book xii	Book xiii	
I	I	I	I	I	I	I
2	2	2	2	2	2	2
3	3	3	3 1-31	3	3	3
4	4	4	3 32-49	4	4 1-13	4
5	5	5	3 50-56	5 1-6	4 14-21	5
6	6	6 1-17	4	5 7-11	4 22-28	6
7	7	6 18-30	5	5 12-27	4 29-45	7
8	8	6 31-39	6	5 28-38	4 46-51	8
9	9	6 40-44	7	5 39-46	4 52-56	9
10	10 1-7	6 45-48	8	5 47-61		10
11	10 8-17	6 49-62	9	5 62-73		11
12	10 18-21	7 1-26	10			12
13	10 22-25	8				13
14	10 26-29	9				14
15	10 30-33	10				15]

[Since the two editions differ, the question arises, Which is right? The fourth paragraph of p 611 (which see) leaves it undecided, but states the real point at issue plainly I now believe that the methods of both editions are at fault and would suggest a better method To make the matter clear, I take as an example the *paryāya-sūkta* xi 3, which consists of a group of three *paryāyas*

Suggested method	Berlin method	Bombay method
xi 3 1-31	xi 3 1-31	xi 3 1-31
xi 3 2 1-18	xi 3 32-49	xi 4 1-18
xi 3 3 1-7	xi 3 50-56	xi 5 1-7

The four sets of numbers in the first column relate to the four text-divisions. the first set (xi) to the book; the second (3) to the *paryāya-sūkta* or group of *paryāyas*, the third (1, 2, 3) to the individual *paryāyas* of that group, and the fourth (1-31, 1-18, 1-7) to the verses of the *paryāyas* ]

[In the Berlin text, on the one hand, we must admit that each of the three component *paryāyas* of xi. 3 is duly indicated as such by typographical separation and that the *paryāya*-numbers (1 and 2 and 3) are duly given in parenthesis That text, however, practically ignores the *paryāyas*, at least for the purposes of citation, by numbering the verses of all three continuously (as verses 1-56) from the beginning of *paryāya* 1 to the end of 3 Thus only the group of *paryāyas* is recognized, and it is numbered as if coordinate with the *arthā-sūktas* of the book ]

[In the Bombay text, on the other hand, each *paryāya* is numbered as if coordinate with an *arthā-sūkta*, and the verses are numbered (of course, in this case) beginning anew with 1 for each *paryāya* This met] o

ignores the unity of the group of individual *paryāvas* and throws previous citations into confusion ]

[Books xv and xvi consist wholly of *paryāyas*. Here, therefore, the case is not complicated by the mingling of *paryāyas* and *artha-sūktas*, and the Berlin text ignores the grouping<sup>1</sup> of the *paryāyas*, and treats and numbers each *paryāya* as if coordinate with *artha-sūktas*, and numbers the verses beginning anew with 1 for each *paryāya* (cf. p. 770, line 30) ]

Whitney's criticism of the numbering of the Bombay edition.—[Whitney condemned, at p. 625, the procedure of the Bombay edition. In his material for this Introduction, I now find a few additional words on the matter, which may well be given.]

Each *paryāya* is reckoned, in the summations, as on the same plane as a real hymn or *artha-sūkta*. Hence SPP is externally justified in counting, for example, the nine *artha-sūktas* and three *paryāyas* of book xi as twelve hymns, numbering the verses of each separately, at the same time, such a deviation from the method pursued in our edition, throwing into confusion all older references to book xi after 3.31, was very much to be deprecated, and has no real and internal justification, since each body or group of *paryāyas* is obviously and undeniably a unitary one (see, for example, our viii.10, and note the relation especially of its third and fourth and fifth subdivisions or *paryāyas*). In such matters we are not to allow the mss. to guide us in a manner clearly opposed to the rights of the case.

[Suggestion of a preferable method of numbering and citing.—It is plain, I think, that both editions are at fault. the Berlin edition, in ignoring the individual *paryāyas* in books viii–xiii and in ignoring the *paryāya*-groups in xv–xvi, and the Bombay edition, in ignoring the *paryāya*-groups everywhere. Moreover, the procedure of the Berlin text is inconsistent (p. 770, line 27) as between books viii–xiii and books xv–xvi, the unity of the groups in xv–xvi being no less "obvious and undeniable" than in the example just cited by Whitney.]

[The purpose underlying the procedure of the Berlin edition was that all references should be homogeneous for all parts of the Atharvan text, not only for the metrical parts but also for the prose *paryāyas*, and consist of three numbers only. But, as between the *paryāyas* and the rest, it is precisely this homogeneity that we do not want, for the lack of it serves the useful purpose of showing at a glance whether any given citation refers to a passage in prose or in verse.]

[For a future edition, I recommend that all *paryāya*-passages be so numbered as to make it natural to cite them by book, *paryāya*-group *paryāya*, and verse. The verse-number would then be written as an exponent or superior, and, for example, instead of the now usual ix.6.31,

<sup>1</sup> As to what this grouping should be, see the discussion at p. cxxx, near end.

45, 7 26, xi 3 50, we should have ix 6 3<sup>1</sup>, 5<sup>1</sup>, 7 1<sup>26</sup>, xi 3. 3<sup>1</sup>. In books xv and xvi I should reckon the *anuvāka* as determining the limits of each group of *paryāyas* (p cxxx), and thus, for example, instead of the now usual xv 7 1, 8 1, 17 1, xvi 5 1, we should have xv 1 7<sup>1</sup>, 2 1<sup>1</sup>, 2 10<sup>1</sup>, xvi 2 1<sup>1</sup>. The tables on pages 771 and 793 may serve for conversion-tables as between the proposed method and the Berlin-Bombay method.]

[The merits of this method are clear from what has been said—it avoids ignoring the *paryāyas* of viii–xiii and the groups of xv–xvi, and avoids the inconsistency of the Berlin method, it maintains the recognition of the uniformity of books viii–xi as books of ten hymns each (p 611, line 25), and it assimilates all references to *paryāya*-text in a manner accordant with the facts, and shows at a glance that they refer to *paryāya*-passages<sup>1</sup>. Moreover, it avoids the necessity of recognizing hymns of less than 20 verses for division III (p cxlv); and by it one is not inconvenienced in finding passages as cited by the older method.]

[Differences of verse-numeration.—The differences of hymn-numeration, as is clear from the foregoing, involve certain differences of verse-numeration also, but besides these latter, there are certain other differences of verse-numeration occasioned by the adherence of the Bombay editor to the prescriptions of the Anukramanīs. They have been fully treated in the introductions to the books concerned, but require mention here because they affect the verse-totals of the tables considered in the discussion (pages clvii, cliv) of the structure of the text. The five *paryāya*-hymns affected are given in the first line of the subjoined table, and in the second are set references to the pages of this work where the Bombay totals are given. The third line gives the totals of *avasānarcas* for the Bombay edition, and the fourth those for the Berlin edition, and the fifth the differences. It may be well to remind the reader, that, in its proper place in the text, the second *paryāya* of xi 3 is printed, both by RW and by SPP (at vol iii, pages 66–83), as 18 numbered subdivisions, but that the Bombay editor prints it again (just after p 356 of the same vol), this time as 72 *avasānarcas*, as required by the Anukr. The matter is fully explained by me, pages 628–9. The totals for xi 3 in the one ed are  $31 + 18 + 7 = 56$ , and in the other  $31 + 72 + 7 = 110$ , a difference of 54. The sum of the plus items is 188.

Paryāya-hymns	viii 10	ix 6	xi 3	book xi	book xvi
[See pages	516	546	632	771	793]
Bombay totals	67	73	110	220	103
Berlin totals	33	62	56	141	93
Plus items	34	11	54	79	10

<sup>1</sup> [I beg the reader to compare my remarks on the Method of Citation in the pref. to the Karpūrimāñjari, pages xi–xii. For citations of the Māhārāstrī or verse passages the exponent is a letter, for Cāurasenī or prose, it is a figure.]

Summations of hymns and verses at end of divisions.—These are made in the mss at the end of the division summed up, and constitute as it were brief colophons, and the details concerning them are given in the notes at the points where they occur [For examples, see the ends of the several *anuvākas* and books thus, pages 6, 12, 18, 22, 29, 36, and so on. The summations become somewhat more elaborate and less harmonious in the later books see, for example, pages 516, 561, 659, 707, 737]

The summations quoted from the Pañcapatalikā.—A peculiar matter to be noted in connection with the summations just mentioned is the constant occurrence with them, through books i.-xviii., of bits of extract from an Old Anukramanī, as we may call it catch-words intimating the number of verses in the divisions summed up [For details respecting this treatise, see above, p lxxi] These citations are found accordantly in all the mss — by no means in all at every point, they are more or less fragmentary in different mss, but they are wholly wanting in none of ours (except K [and perhaps L]) The phrases which concern the end of a book are the ones apt to be found in the largest number of mss In book vii there is a double set, the extra one giving the number of hymns in the *anuvāka*

[Indication of the extent of the divisions by reference to an assumed norm.—In giving the summations of verses, it is by no means always the case that the Pañcapatalikā expresses itself in a direct and simple way Sometimes indeed it does so where its prevailing method would lead us to expect it to do otherwise thus in book vi, where the normal number of verses to the *anuvāka* is 30, it says simply and expressly that *anuvākas* 3 and 4 have 33 verses each (*trayastrinçakāu*. p 311) and that 5 and 6 have 30 each (*trinçakāu* p 1045) Very often, however, the extent of a division is intimated by stating its overplus or shortage with reference to an assumed norm One hardly knows how much critical value to assign to the norms (the last *anuvāka* of book vi, with 64 verses, exceeds the norm of 30 by more than the norm itself), but the method is a deviation from straightforwardness of expression, and that deviation is increased, as is so often the case, by the gratuitous exigencies of the metrical form into which the Pañcapatalikā is cast Thus for book v it says (pages 230, 236), 'the first [*anuvāka*] falls short of sixty by twice six and the next after the first by eleven' So forty-two is in one place (p 61) 'half-a-hundred less eight,' and in another (p 439) it is 'twice twenty-one' For *anuvāka* 3 of book vii the total is 31 (norm 20), but here (p 413) not even the overplus is stated simply as 'eleven,' but rather as 'eight and three' This method of reference to a norm is used even where the departure from it is very large, as in the case of *anuvāka* 3 of book iv, which is described (p 176) as having 21 verses over the norm of 30]

[Tables of verse-norms assumed by the Pañcapatalikā.—For the first grand division (books i–vii), on the one hand, this treatise assumes a norm for the verse-totals of the *anuvākas* of each book<sup>1</sup>. These may be shown in tabular statement as follows]

For book	i	ii	iii	iv	v	vi	vii
Verse totals	153	207	230	324	376	454	286
Anuvākas	6	6	6	8	6	13	10
Averages	25	34	38	40	63	35	29
Anuvāka-Norms	20	20	30	30	60	30	20

The norm is spoken of (p. 92) as a *nimitta*, literally, perhaps, ‘fundamental determinant’. Frequent reference has already been made to these norms in the main body of this work, either expressly (as at pages 220 and 388 cf. also pages 6, 18, 22, 152), or implicitly at the ends of the *anuvākas*.]

[By combining (as in lines 2 and 3 of the table) a part of table i of p. cxliv with a part of the table on p. cxxix, the actual average of the verse-totals of the *anuvākas* may be found for each book (as in line 4). It is perhaps a fact of critical significance that for each book this average is greater than the norm assumed by our treatise.]

[For the second grand division (books viii–xii), on the other hand, our treatise assumes a norm which concerns the verse-totals of the hymns, and not (as in the first division) those of the *anuvākas*. They are, in tabular statement, as follows]

For book	viii	ix.	x	xi	xii
Verse-totals	259	302	350	313	304
Hymns	10	10	10	10	5
Averages	26	30	35	31	61
Hymn-Norms	20	20	30	20	60

The lengths of the hymns are often (not always) described by stating the overplus or shortage with reference to these norms. This is oftenest the case in book x (so with seven hymns out of ten see p. 562), it is the case with all the *artha-sūktas* of book xii (four out of five: p. 660), with hymns 1, 3, and 5 of book ix, and 6 and 8 of book xi, and least often and clearly the case with book viii (cf. the unclear citation, p. 502, ¶ 2) — Here again the actual averages are greater than the norms.]

[The three “grand divisions” are recognized by the Pañcapatalikā.—Partly by way of example, and partly with ulterior purpose, we may instance the citations from the Pañcapatalikā which give the verse-totals of the six *anuvākas* of book iii. These totals are respectively 33, 40, 38, 40, 35, and 44. The citations are indeed to be found below, scattered over pages 92, 103, 113, 123, 131, and 141, but it will be better to combine

<sup>1</sup> [Another and wholly different matter is the norm assumed for the verse-totals of the individual hymns of each book (see p. cxlviii) thus book i is the book of four-versed hymns.]

them here (with addition of the “obscure” clause of p 141, ¶ 8) into what appears to be their proper metrical form, with attempted emendation at the points<sup>1</sup> in which the verse was obscure to Whitney

*trinçannimittāḥ sadrcesu kāryāś  
 tisro daçā 'stāu daça pañca ca rcah  
 caturdaçā 'nnyā, anuvākaçaç ca  
 samkhyām vidadhyād adhikām nimittāt*

‘Among the six-versed [hymns] (i.e. in book III), the verses are to be (made · i.e.) accounted [respectively] as three, ten, eight, ten, and five, with thirty as their fundamental determinant, and the last as fourteen · and one is to treat the number (*anuvāka* by *anuvāka* i.e.) for each *anuvāka* as an overplus over the norm’]

[In the section headed “Tables of verse-norms” etc., it was shown that, while the Pañcapatalikā’s norms for books I–VII concern the *anuvākas*, its norms for books VIII–XII concern the hymns. This distinction is observed also by the comm. in making his decad-divisions (see p 472 · 1 28). These facts are in entire accord with the explicit statements of the Pañcapatalikā. to wit, on the one hand, with that of the verse just translated, and, on the other, with the remark cited at the end of VIII 1 (p 475, end), *sūktaçaç ca gananā pravartate*, ‘and the numbering proceeds hymn by hymn’. Here *sūktaças* is in clear contrast with the *anuvākaças* of our verse, and the remark evidently applies to the remaining books of the text that come within the purview of the Pañcapatalikā, that is (since it ignores books XIX–XX), to books VIII–XVIII or to the second and third grand divisions.]

[Thus, between the first grand division on the one hand and the second and third on the other, our treatise makes a clear distinction, not only by actual procedure but also by express statement. But this is not all. As between the second and the third, also, it makes a distinction in fact, for, while a norm that concerns the verse-totals of *artha-sūktas* (and not of *anuvākas*) is assumed for the second, no norm is assumed for the third (cf. p 708, line 12) and the verse-totals for each *artha-sūkta* or *paryāya-sūkta* are stated simply hymn by hymn.]

## 10. Extent and Structure of the Atharva-Veda Saṁhitā

Limits of the original collection.—It is in the first place clearly apparent that of the twenty books composing the present text of the Atharva-Veda, the first eighteen, or not more than that, were originally combined

<sup>1</sup> The mss. read ‘*nnyānu-*, with double sandhi, -saç for -saç, with confusion of sibilants, *samkhyād* (but one has indeed -jām), and *adhikānum*, with omission of a needed twin. consonant (cf. p 832). As to the use of *kr*, cf. below, p 52 end, and p 186, ¶ 3

together to form a collection. There appears to be no definite reason to suppose that the text ever contained less than the books i–xviii. It is easy to conjecture a collection including books i–xiv. and book xviii, leaving out the two prose *paiyāya*-books xv and xvi and the odd little book xvii. with the queer refrain running nearly through it, but there is no sound reason for suspecting the genuineness of these prose books more than of the prose hymns scattered (see below, p 1011) through nearly all the preceding books, and in the Pāippalāda recension it is Vulgate book xviii that is wanting altogether, books xv–xvii. [or rather, books xv–xviii cf p 1015] being not unrepresented

Books xix. and xx. are later additions.—That these are later additions is in the first place strongly suggested by their character and composition. As for book xx, that is in the main a pure mass of excerpts from the Rig-Veda, it stands in no conceivable relation to the rest of the Atharva-Veda, and when and why it was added thereto is a matter for conjecture. As for book xix, that has distinctly the aspect of being an after-gleaning, if its hymns had been an accepted part of the main collection when that was formed, we should have expected them to be distributed among the other books; and the text is prevailingly of a degree of badness that sets it quite apart from the rest; while its *pada*-text must be a most modern production. [For the cumulative evidence in detail respecting book xix, see my introduction, pages 895–8]

Other evidences of the former existence of an Atharva-Veda which was limited to books i–xviii are not rare. That the *piapālhaka*-division is not extended beyond book xviii may be of some consequence, but probably not much. The Old Anukramanī stops at the same point. More significant is it that the Kāuçika-sūtra [does not, by its citations,<sup>1</sup> imply recognition of the text of book xix as an integral part of the *samhitā*, and that it] ignores book xx completely. It is yet more important that the Prātiçākhya and its commentary limit themselves to books i–xviii.

In the Pāippalāda text, the material of book xix appears in great part as we are bound to note, and quite on an equality with the rest. Of book xx, nothing [or practically nothing see p 1009] so appears. It is also noteworthy that Pāipp. (as mentioned above) omits book xviii, but from this need be drawn no suspicion as to the appurtenance of xviii to the original AV.—The question of the possible extension of individual hymns anywhere does not concern us here, [but is discussed on page clii.]

<sup>1</sup> [There are five verses which, although occurring in our xix., are yet cited by Kāuç in full, as if they did not belong to the Atharvan text recognized by Kāuç. Moreover, there are cited by Kāuç six *pratikās* which, although answering to six hymns (between 51 and 68) of our xix., may yet for the most part be regarded as *kalpāya mantrās*. For a detailed discussion of the matter, see pages 896–7.]

[The two broadest principles of arrangement of books i.-xviii. — Leaving book xx out of account, and disregarding also for the present book xix as being a palpable supplement (see pages 895-8), it is not difficult to trace the two principles that underlie the general arrangement of the material of books i.-xviii. These principles are ]

[1. **Miscellaneity or unity of subject and 2. length of hymn.**— The books i.-xviii fall accordingly into two general classes 1 books of which the hymns are characterized by miscellaneity of subject and in which the length of the hymns is regarded, and 2 books of which the distinguishing characteristic is a general unity of subject and in which the precise length of the hymns is not primarily regarded, although they are prevailingly long<sup>1</sup>. The first class again falls into two divisions 1 the short hymns, and 2 the long hymns ]

[The three grand divisions (I. and II. and III.) as based on those principles.— We thus have, for books i.-xviii, three grand divisions, as follows I the first grand division, consisting of the seven books, i.-vii, and comprehending the short hymns of miscellaneous subjects, more specifically, all the hymns (not *paryāyas* p cxxiv) of a less number of verses than twenty<sup>1</sup>, II the second grand division, consisting of the next five books, viii.-xii, and comprehending the long hymns of miscellaneous subjects, more specifically, all the hymns (save those belonging to the third division) of more than twenty verses; and III the third grand division, consisting, as aforesaid, of those books of which the distinguishing characteristic is a general unity of subject, to wit, the six books, xiii.-xviii. — There are other features, not a few, which differentiate these divisions one from another, they will be mentioned below, under the several divisions ]

[The order of the three grand divisions.— It is clear that the text ought to begin with division I, since that is the most characteristic part of it all, and since books i.-vi are very likely the original nucleus of the whole collection. Since division I is made up of hymns of miscellaneous subjects (the short ones), it is natural that the other hymns of miscellaneous subjects (the long ones) should follow next. Thus the last place is naturally left for the books characterized by unity of subject. This order agrees with that of the hymn-totals of the divisions, which form (cf tables 1, 2, 3) a descending scale of 433 and 45 and 15 ]

[Principles of arrangement of books within the grand division.— If we have rightly determined the first rough grouping of the material of books i.-xviii into three grand divisions, the question next in logical order is,

<sup>1</sup> [This statement is true without modification, if we treat books 7 and 11 each as two hymns of *paryāya* groups in the manner explained and reasoned at p cxix, and implied in the second form of table 3, p 417 of p cxix, line 13.]

What governs the arrangement of the books within each division? This question will be discussed in detail under each of the three divisions (cf pages cxlix ff., clvii, clix), here, accordingly, only more general statements are called for. Those statements concern the verse-norms of the hymns for each book, and the amount of text.]

[The normal length of the hymns for each of the several books.—For the first grand division these norms play an important part in determining the arrangement of the books within that division, as appears later, p cxlix. For the second grand division it is true that the Pañcapatalikā assumes a normal hymn-length for each book (p cxxxix), but that seems to have no traceable connection with the arrangement of the books within that division (p clv). For the third, no such norm is even assumed (p cxl, near end).]

[The amount of text in each book.—Table.—This matter, in its relation to the order of the books, I must consider briefly here for the three grand divisions together, although it will be necessary to revert to it later (pages clii, clvii, clix). Since our *samhitā* is of mingled verse and prose, it is not easy (except with a Hindu ms., which I have not at hand) to estimate the precise amount of text to be apportioned to each separate book. If we take as a basis, however, the printed page of the Berlin text, and count blank fractions of pages, the 352 pages are apportioned among the 18 books as follows

Book I has 13 pages	Book VIII has 22 pages	Book XIII has 13 pages
II 16	IX 21	XIV 12
III 20	X 27	XV 10
IV 27	XI 25	XVI 5
V 28	XII 22	XVII 3
VI 40		XVIII 21
VII 27		
Division I <u>171</u>	Division II <u>117</u>	Division III <u>64</u>

From this it appears that, for division I, the amount of text is a continuously ascending one for each of the books except the last (book vii), and that, for division III, it is a continuously descending one for each of the books except (in like manner) the last (book xviii); and that, although the verse-totals of the Bombay edition for the books of division II form a series (see p clvii, line 11) which ascends continuously (like that of I) for all books except (once again) the last, the books of division II are, on the whole, most remarkable for their approximate equality of length.]

Arrangement of the hymns within any given book.—While the general guiding principles of arrangement of the books within the division are thus in large measure and evidently the external ones of verse-norms and amount of text, it is not easy to see what has directed the ordering of the

Table 1. First grand division, books i.-vii , seven books

Verse numbers	Book vii		Book vi		Book i		Book ii		Book iii		Book iv		Book v		Sum of hymns	Sum of verses	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14			
56															hs of 1 vss	56	56
26															hs of 2 vss	26	52
10		122													hs of 3 vss	132	346
11		12	30												hs of 4 vss	53	212
3		8	1	22											hs of 5 vss	34	170
4			2	5	13										hs of 6 vss	24	144
3			1	5	6	21									hs of 7 vss	36	252
3				4	6	10	2								hs of 8 vss	25	200
1			1		2	3	4								hs of 9 vss	11	99
					2	3	2								hs of 10 vss	7	70
1					1		6								hs of 11 vss	8	88
						2	5								hs of 12 vss	7	84
						1		3							hs of 13 vss	4	52
								3							hs of 14 vss	3	42
								3							hs of 15 vss	3	45
								1							h of 16 vss	1	16
									2						hs of 17 vss	2	34
									1						h of 18 vss	1	18
118	142	35	36	31	40	31									hymns	433	
286	454	153	207	230	324	376									verses		2,030

Table 2. Second grand division, books viii -xii , five books

Book viii	Book ix	Book x.	Book xi	Book xii		contains		Sum of hymns	Sum of verses
1						h of 21 vss		1	21
1	2					hs of 22 vss		3	66
			1			h of 23 vss		1	23
1	2					hs of 24 vss		3	72
1	1	1				hs of 25 vss		3	75
3	1 P	1	3			hs of 26 vss		8	208
		1	2			hs of 27 vss		3	81
2	1					hs of 28 vss		3	84
	1		1			hs of 31 vss		2	62
		1				h of 32 vss		1	32
1 P		1				hs of 33 vss		2	66
		1	1	-		hs of 34 vss		2	68
		1				h of 35 vss		1	35
			1			h. of 37 vss		1	37
		1				h. of 38 vss		1	38
			2			hs of 44 vss		2	88
		1				h. of 50 vss		1	50
				1		h. of 53 vss		1	53
					1	h. of 55 vss		1	55
				1 P		h. of 56 vss		1	56
					1	h. of 60 vss		1	60
				1 P		h. of 62 vss		1	62
					1	h. of 63 vss		1	63
					1 P	h. of 73 vss		1	73
10	10	10	10	5			hymns	45	
259	302	350	313	304			verses		1,528

Table 3. Third grand division, books xiii.-xviii., six books

Rohita Book xiii.	Wedding Book xiv.	Vr̥itya Book xv.	Paritta Book xvi.	Sun Book xvii.	Funeral Book xviii.		contains	Sum of hymns	Sum of verses
		2					hs of 3 vss.	2	6
		1	1				hs of 4 vss	2	8
		2					hs of 5 vss.	2	10
		1	3				hs of 6 vss.	4	24
		2	1				hs of 7 vss.	3	21
		1					h of 8 vss	1	8
		3					hs of 9 vss.	3	27
		1					h of 10 vss	1	10
		4	1				hs of 11 vss	5	55
		1					h of 12 vss	1	12
			2				hs. of 18 vss	2	26
—	—	—	—	—	—	—	—	—	—
1							h of 26 vss	1	26
		1					h of 27 vss	1	27
			—	—	1		h of 30 vss	1	30
1							h of 46 vss	1	46
1 P							h of 56 vss	1	56
1					—	1	hs of 60 vss	2	120
—	—	—	—	—	—	1	h of 61 vss	1	61
1						1	h of 64 vss	1	64
						1	h of 73 vss	1	73
	1					1	h of 75 vss	1	75
						1	h. of 89 vss.	1	89
4	2	18 P	9 P	1	4		hymns	38	
188	189	141	93	80	288		verses		874

[Such is Whitney's table; and it is well to let it stand, as it furnishes the best argument against treating the *paryāyas* of books xv. and xvi. each as a single hymn (cf. p. cxxxvi, top). Treating them as explained at p. clx, it will appear as follows.

Table 3, second form

Rohita Book xiii.	Wedding Book xiv.	Vr̥itya Book xv.	Paritta Book xvi.	Sun Book xvii.	Funeral Book xviii.		contains	Sum of hymns	Sum of verses
1							h of 26 vss.	1	26
				1			h. of 30 vss	1	30
			1 P				h. of 32 vss.	1	32
1							h. of 46 vss	1	46
							h. of 50 vss.	1	50
1 P							h. of 56 vss	1	56
1					1		hs of 60 vss.	2	120
							hs. of 61 vss.	2	122
	1						h. of 64 vss	1	64
							h. of 73 vss.	1	73
		1 P					h. of 75 vss.	1	75
							h. of 89 vss.	1	89
							h. of 91 vss.	1	91
4	2	2 P	2 P	1	4		hymns	15	
188	189	141	93	80	283		verses		874 J

several hymns within any given book. It is clear that the subject has not been at all considered, nor is it at all probable that any regard has been had to the authorship, real or claimed (we have no tradition of any value whatever respecting the “*rishis*”) Probably only chance or arbitrary choice of the arranger dictated the internal ordering of each book [On this subject there is indeed little that is positive to be said; but (in order to avoid repetition) I think it best to say that little for each grand division in its proper place under that division · see pages cliv, clvii, and clx ]

[Distribution of hymns according to length in the three grand divisions.—Tables 1 and 2 and 3.—The distribution of the hymns according to their length throughout the books of the three grand divisions is shown by Whitney's tables 1, 2, and 3, preceding. The numbers rest on the numerations of the Berlin edition, and due reference to the differences of numeration of the Bombay edition is made below at p cxlvii. A vertical column is devoted to each book and in that column is shown how many hymns of 1 verse, of 2 or 3 or 4 and so on up to 89 verses, there are in that book, by the number horizontally opposite the number of verses indicated in the column headed by the word “contains”. To facilitate the summation of the number of hymns and verses in the Atharva-Veda, the last column but one on the right gives the number of hymns of 1 vs, of 2 vss and so on, in the division concerned, and the last column on the right gives the total number of verses contained in the hymns of 1 vs, of 2 vss. and so on (the total in each line being, of course, an exact multiple of the number preceding in the same line). Accordingly we may read, for example, the sixth line of table 1 as follows. “Book vii contains 10 hymns of 3 verses and book vi contains 122. The sum of hymns of 3 verses in the division is 132, and the sum of verses in those hymns is 396”]

[Tables 1 and 2 and 3 for divisions I. and II. and III.—These ought properly to come in at this point; but as their form and contents are such that it is desirable to have them stand on two pages that face each other, they have been put (out of their proper place) on pages cxliv and cxlv.]

[Grouping of the hymns of book xix. according to length.—Table 4.—Apart from the two hymns, 22 (of 21 verses) and 23 (of 30), which are in divers ways of very exceptional character, it appears that every hymn of this book, if judged simply by its verse-total length, would fall into the first grand division, as being of less than 20 verses<sup>1</sup>. This fact is of critical interest, and is in keeping with the character of book xix as an after-gleaning, and in particular an after-gleaning of such material as would properly fall into the first grand division (cf. p 895, ¶ 2). The table:

<sup>1</sup> [And so would hymns 22 and 23, if judged by their actual length.]

Table 4. The supplement, book xix., one book

In book xix. there are	15	4	2	9	6	8	4	3	1	12	2	hymns,
Containing respectively	1	2	3	4	5	6	7	8	9	10	11	verses
In book xix there are	2	1	1	1	1	1	1	1	1	Total	72	hymns
Containing respectively	14	15	16	21	30	verses				Total	456	verses ]

[Summary of the four tables.—Table 5.—Extent of AV. Saṁhitā about one half of that of RV.—The totals of hymns and verses of tables 1–4 are summed up in table 5. From this it appears that the number of hymns of the three grand divisions of the Atharva-Veda Saṁhitā is 516 or about one half of that of the Rig-Veda, and that the number of verses is 4,432 or considerably less than one half. If the summation be made to include also the supplement and the parts of book xx which are peculiar to the AV., the number of hymns amounts to 598 or about three fifths of that of the RV, and the number of verses amounts to 5,038 or about one half of that of the RV. Table 5 follows :

Table 5. Summary of Atharvan hymns and verses

Grand division I,	books i.–vii.,	contains	433	hymns and	2030	verses
Grand division II,	books viii.–xii.,	contains	45	hymns and	1528	verses
Grand division III,	books xiii.–xviii.,	contains	38	hymns and	874	verses
Totals for the three grand divisions			516	hymns and	4432	verses
The supplement,	book xix.,	contains	72	hymns and	456	verses
Totals for books i.–xix.			588	hymns and	4888	verses
The Kuntāpa khila of book xx		contains	10	hymns and	150	verses
Totals for books i.–xix. and khila			598	hymns and	5038	verses ]

[The numbers of tables 1–5 rest on the Berlin edition. The differences between that and the Bombay edition do not affect the amount of text, but only the verse-totals. Even the verse-totals are not affected, but only the hymn-totals (p. 389, l. 10), by the differences in book vii. For the *paryāya*-hymns, the verse-totals of the Bombay edition amount to 188 more (see p. cxxxvii) than those of the Berlin edition. For the Bombay edition, accordingly, the grand total must be raised (by 188) from 5,038 to 5,226.]

[First grand division (books i.–vii.): short hymns of miscellaneous subjects.—While the general considerations of length and subject are indeed sufficient for the separation of books i.–xviii. into three grand divisions as defined above, the first division shows yet other signs of being a minor collection apart from the other two. In the first place, the hymns that compose it are mostly genuine charms and imprecations, and wear on the

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whole a general aspect decidedly different from that of books viii–xviii, as is indeed apparent enough from the table of hymn-titles, pages 1024–37; they are, in fact, by all odds the most characteristic part of the Atharva-Veda, and this is tacitly admitted by the translators of selected hymns (see p. cvii), their selections being taken in largest measure (cf. p. 281) from this division. In the second place, the books of this division are sharply distinguished from those of the others by the basis of their internal arrangement, which basis is in part that of a clearly demonstrable verse-norm, a norm, that is to say, which, for each separate book, governs the number of verses in the hymns of that book.<sup>1]</sup>

[Evidence of fact as to the existence of the verse-norms.—A most pervading implicit distinction is made by the Major Anukramanī between this division and the next in its actual method of giving or intimating the length of the hymns. In division II., on the one hand, the number of verses is stated expressly and separately for every hymn. In division I., on the other hand, the treatise merely intimates by its silence that the number for any given hymn conforms to the norm assumed for that book, and the number is expressly stated only when it constitutes a departure from that norm. Thus for the 142 hymns of book vi, an express statement as to the length is made only for the 20 hymns (given at p. 281, lines 17–18) which exceed the norm of three<sup>2</sup>. — For convenience of reference, the norms may here be tabulated:

Books	vii.	vi.		i.	ii.	iii.	iv.	v.
Norms	7	3		4	5	6	7	8]

[Express testimony of both Anukramanīs as to the verse-norms.—The Major Anukr. (at the beginning of its treatment of book ii. : see p. 142) expressly states that the normal number of verses for a hymn of book i. is four, and that the norm increases by one for each successive book of the first five books: *pūrvakāñdaya caturrcapratir ity evam uttarottara-kāñdeśu ṣaṣṭhaṁ yāvad ekākādhihā etc.* Than this, nothing could be more clear or explicit. Again, at the beginning of its treatment of book iii., it says that in this book it is to be understood that six verses are the norm, and that any other number is a departure therefrom: *alāt*

<sup>1</sup> [That books i–vii are distinctly recognized as a separate unity by the Major Anukr. appears also from the fact that for the right or wrong study of its first five *śatas* (in which books i–vii. are treated), special blessings or curses are promised in a passage at the beginning of the sixth. The fact was noted by Weber, *Verzeichniss*, vol. ii., p. 79; and the passage was printed by him on p. 81.]

<sup>2</sup> [At i. 1, and also at v. 9 and 10 (these two are prose pieces), the treatise states the number when it is normal. This is not unnatural at i. 1, the beginning, and considering the prevailing departure from the norm in book v., it is not surprising there. On the other hand, the omissions at ii. 36 and vi. 121 are probably by inadvertence!]

*śaarcaprakrtir anyā vikrtir iti vijānīyāt* At the beginning of book iv. it has a remark of like purport: *brahma jajñānam iti kānde saptarcasūktaprakrtir* (so London ms.: cf. p 142 below) *anyā vikrtir ity avagachet.* Moreover, it defines book vi as the *trcasūktakāṇḍam* (cf. pages 281, 388), and adds to the definition the words *tatra trcaprakrtir itarā vikrtir iti* Cf Weber's *Verzeichniss der Berliner Sanskrit-hss.*, vol ii, p 79 ]

[In the recognition of the verse-norms, as in much else (p lxxii, top), the Pañcapāṭalikā serves as source and guide for the author of the Major Anukr. Thus the older treatise calls book ii. 'the five-versed' (see the citation at p. 45), and book iii in like manner 'the six-versed' (see p cxl). Cf also the statements of the next paragraph as to book vii.]

[One verse is the norm for book vii.—The absence of any book in which two-versed hymns are the norm, and the frequency of two-versed hymns in book vii, might lead us to think that both one-verses and two-verses hymns are to be regarded as normal for book vii (cf. p 388, line 13); but this is not the case (cf. line 24 of the same page). The Major Anukr. speaks of book vii. as 'the book of one-verses hymns,' *ekarcasūktakāṇḍam*, and its testimony is confirmed by the Old Anukr., as cited by SPP. on p 18 of his Critical Notice, which says, 'among the one-verses hymns [i.e. in book vii], [the *anuvākas* are or consist] of hymns made of one verse,' *r̥k-sūktā ekarceṣu* Further confirmation of the view that one (not one or two) is the true norm for book vii is found in the fact that the Anukr. is silent as to the length of the hymns of one verse (cf. p. cxlviii), but makes the express statement *dvyrcam* for each of the thirty<sup>1</sup> hymns of two verses ]

[Arrangement of books i.-vii. with reference to verse-norms.—If we examine table i (p cxliv), in which these books are set in the ascending numerical order of their verse-norms, several facts become clear It is apparent, in the first place, that this division is made up of those seven books in which the number—normal or prevalent—of versēs to a hymn runs from one to eight, secondly, that the *samihitā* itself begins with the norm of four; and, thirdly, that the number two as a norm is missing from the series. Fourthly, it is indeed apparent that every book shows departures from its norm, but also—what is more important in this connection—that these departures are all on one side, that of excess, and never on that of deficiency ]

<sup>1</sup> [This is the true number. The number 26, given at p cxliv in table i, rests on the actual hymn-divisions of the Berlin text. On account of the discordance, the 30 hymns may here be named 1, 6 1-2, 6 3-4, 13, 18, 22, 25, 29, 40-42, 47-49, 52, 54 2 with 55 1, 47-58, 61, 64, 68 1-2, 72 1-2, 75, 76 5-6, 78, 108, 112-114, 116 (They are very conveniently shown in the table, p 1021.) Note on the other hand the silence of the Anukr. as to our 45, 54 1, 68 3, and 72 3. Its silence means that our 45 1 (seer, Prashanva) and 45 2 (Atharvan) and 54 1 (Brahman) form three one-verses hymns, a fact which is borne out by the ascriptions of quasi authorship, and that 68 3 and 72 3 form two more ]

[We may here digress to add that, if we compare table I with those following, it appears, fifthly, that in book vii are put all the hymns of the three grand divisions that contain only 1 or 2 verses; sixthly, that neither in this division, nor yet in the other two, nor even in book xix, is there a hymn of 19 verses, nor yet one of 20<sup>1</sup>. From table I, again, it appears, seventhly, that this division contains a hymn or hymns of every number of verses from 4 verses to 18 verses (mostly in books i-v.) and from 1 verse to 3 verses (exclusively in books vi. and vii.)]

[*Excursus on hymn xix. 23, Homage to parts of the Atharva-Veda.* — It is worth while at this point to recall to the reader's mind this remarkable hymn in its bearing upon some of the questions as to the structure of our text see pages 931-4, and especially ¶ 6 of p. 931. As our *samhitā* begins with four-versed hymns, so does xix 23 begin with homage "to them of four verses" (p. 931, line 29), and not with homage "to them of one verse". Again, grouping all hymns of four verses or more in this division according to length, there are 15 groups (not in the least coterminous with books) each containing a hymn or hymns of every number of verses from 4 to 18, and to these 15 groups the first 15 verses of xix. 23 correspond (p. 931, line 27). Again, of the fact that books i-xviii contain not one hymn of 19 verses nor yet one of 20, account seems to be taken in that the form of verses 16 and 17 differs from that of the 15 preceding (p. 931, line 37). Again, as in our series the norm two is lacking, so also is lacking in xix 23 a *dvyrcebhyaḥ svāhā* (but cf. p. 931, line 28, with p. 933, line 2). Finally the verses of homage "to them of three verses" and "to them of one verse" (xix 23 19-20) stand in the same order relative to each other and to the verses of homage to the 15 groups as do books vi. and vii. to each other and to the books containing the hymns of more than three verses, namely books i-v. — Cf. further pages clvii and clix.]

[We now return to the arrangement of the books within the division by norms. — The norms of books i.-vii. respectively, as the books stand in our text, are 4, 5, 6, 7, 8, 3, 1. From this point of view, the books fall into two groups. group X contains books i-v., and its norms make a simple continuous ascending numerical scale beginning with four (4, 5, 6, 7, 8); group Y contains books vi. and vii., and its norms make a broken descending numerical scale beginning with three (3, 1). Here several questions arise as to group Y: first, why is its scale inverted, that is, why does not book vii. precede book vi.? second, why does not group Y (and in the reversed order, vii., vi.) precede group X, so as to make the whole series begin, as is natural, with one instead of four, and run on in the text as it does in the table at p. cxliv? and, third, why is the scale broken, that

<sup>1</sup> [In the *Kantiśākhila* there are two hymns of 20.]

is, why have not the diaskeuasts made eight books of the first division, including not only one for the one-versed hymns, but also another for the two-verses?]

[With reference to the last question, it is clear that the amount of material composing the two-verses hymns (30 hymns with only 60 verses. see p. cxlix, note) is much too small to make a book reasonably commensurate with the books of the first division, it is therefore natural that the original groupings of the text-makers should include no book with the norm of two.]

[Exceptional character of book vii.—The first two questions, concerning group Y or books vi and vii, are closely related, inasmuch as they both ask or involve the question why book vii does not precede book vi. By way of partial and provisional answer to the second, it is natural to suggest that perhaps the scrappy character of the one-verses and two-verses hymns militated against beginning the Vedic text with book vii. And indeed this view is not without indirect support from Hindu tradition. for according to the *Bṛhad-Devatā*, viii. 99, the ritualists hold that a hymn, in order to be rated as a genuine hymn, must have at least three verses, *tīcādhamam yāñnikāḥ sūktam āhuh*<sup>1</sup>. It may well be, therefore, that the diaskeuasts did not regard these bits of one or two verses as real hymns, as in fact they have excluded them rigorously from all the books i.—vi. From this point of view our groups X and Y have no significance except for the momentary convenience of the discussion, and the true grouping of books i.—vii should be into the two groups, A, containing books i.—vi, and B, containing book vii.]

[The exceptional character of book vii is borne out by several other considerations to which reference is made below. Its place in the *samhitā* is not that which we should expect, whether we judge by the fact that its norm is one verse or by the amount of its text (p. cxlii). If we consider the number of its hymns that are ignored by Kāuçika (see pp. 1011–2), again we find that it holds a very exceptional place in division I. Many of its hymns have a put-together look, as is stated at p. cliv; and this statement is confirmed by their treatment in the Pāippalāda recension (p. 1014, l. 15). Just as its hymns stand at the end of its grand division in the Vulgate, so they appear for the most part in the very last book of the Pāippalāda (cf. p. 1013, end). As compared with the great mass of books i.—vi, some of its hymns (vii. 73, for instance) are quite out of place among their fellows.]

<sup>1</sup> [For the productions of modern hymnology, one hardly errs in regarding three verses as the standard minimum length, a length convenient for use, whether in reading or singing, and for remembering. A two-verses hymn is too short for a dignified unity. Possibly similar considerations may have had validity with the ancient text-makers.]

[Book vii. a book of after-gleanings supplementing books i.-vi. — It is very easy to imagine group A, or books i-vi, as constituting the original nucleus<sup>1</sup> of the *samhitā* (p cxlviii, top), and group B, or book vii, as being an ancient supplement to that nucleus, just as book xix is unquestionably a later supplement to the larger collection of the three grand divisions (cf p 895) This view does not imply that the verses of book vii are one whit less ancient or less genuinely popular than those of books i-vi, but merely that, as they appear in their collected form, they have the aspect of being after-gleanings, relatively to books i-vi. This view accords well with the exceptional character of book vii. as otherwise established and as just set forth (p cli).]

[Arrangement of books with reference to amount of text.— If these considerations may be deemed a sufficient answer to the first two questions so far as they relate to book vii., there remains only that part of the second question which relates to book vi. One does not readily see why the *samhitā* might not have opened with book vi, the book of the varied and interesting three-versed hymns, so that the norms would have run in the order 3, 4, 5, 6, 7, 8 (1), and, since this is not the case, it may be that some other principle is to be sought as a co-determinant of the order of arrangement.]

[If we consult the table on p cxlii, we see that, in division I, the scale of numbers of printed pages of text in each book (13, 16, 20, 27, 28, 40, 27) is a continuously ascending one for each book except the last (book vii.) The like is true if we base our comparison on the more precise scale of verse-totals for each book (153, 207, 230, 324, 376, 454, 286), as given at the foot of table 1, p cxliv.]

[These facts, in the first place, strongly corroborate our view as to the exceptional character of book vii. By the principle of norms, it should stand at the beginning of the division, by the principle of amount (judged by verse-totals), it should stand between books iii and iv. That it does neither is hard to explain save on the assumption of its posteriority as a collection. In the second place, these facts suggest at the same time the reason for the position of book vi in the division, namely, that it is placed after books i-v because it is longer than any of those books.]

[Résumé of conclusions as to the arrangement of books i.-vii.— Book vii, as a supplement of after-gleanings, is placed at the end of the grand division, without regard to amount of text or to verse-norm. Books i-vi are arranged primarily according to the amount of text,<sup>2</sup> in an ascending scale. For them the element of verse-norms, also in an ascending scale,

<sup>1</sup> [If asked to discriminate between the books of that nucleus, I should put books vi and i and ii. first (cf p clui, ¶3), at all events, book v stands in marked contrast with those three.]

<sup>2</sup> [Whether this amount is judged by verse-totals or by pages, the order is the same.]

appears as a secondary determinant. It conflicts with the primary determinant in only one case,<sup>1</sup> that of book vi, and is accordingly there subordinated to the primary one, so that book vi (norm · 3) is placed after books i–v. (norms · 4–8).]

[Departures from the norms by excess.—The cases of excess are most numerous in book v. (see p. 220), and concern over  $\frac{1}{15}$  of all the hymns. On the other hand, the cases of conformity to the norm are most numerous in books vi. and i. and concern about  $\frac{6}{7}$  of the hymns in each book. For books ii., iv., vii., and iii respectively, the approximate vulgar fraction of cases of conformity is  $\frac{3}{5}$ ,  $\frac{1}{2}$ ,  $\frac{1}{2}$ , and  $\frac{2}{5}$ . For each of the seven books, in the order of closeness of conformity to the verse-norm, the more precise fraction is as follows for book vi, it is .859; for i, it is .857; for ii, it is .61, for iv, it is .52, for vii, it is .47, for iii, it is .42; and for v, it is .06.]

[Critical significance of those departures.—From the foregoing paragraph it appears that the order of books arranged by their degree of conformity (vi, i, ii), agrees with their order as arranged by their verse-norms (3, 4, 5), for the books of shorter hymns. This is as it should be; for if the distinction of popular and hieratic hymns is to be made for this division, the briefest would doubtless fall into the prior class, the class less liable to expansion by secondary addition.]

We are not without important indications<sup>2</sup> that the hymns may have been more or less tampered with since their collection and arrangement, so as now to show a greater number of verses than originally belonged to them. Thus some hymns have been expanded by formulized variations of some of their verses, and others by the separation of a single verse into more than one, with the addition of a refrain [Yet others have suffered expansion by downright interpolations or by additions at the end, while some of abnormal length may represent the juxtaposition of two unrelated pieces.]

Illustrative examples of critical reduction to the norm.—[The instances that follow should be taken merely as illustrations. To discuss the cases systematically and thoroughly would require a careful study of every case of excess with reference to the structure of the hymn concerned and to its form and extent in the parallel texts,—in short, a special investigation.<sup>3</sup>] ]

<sup>1</sup> [That the two orders, based on the one and the other determinant, should agree throughout books i–v. is no doubt partly fortuitous, but it is not very strange. The variation in the number of hymns for each book (35, 36, 31, 40, 31) is confined to narrow limits, and if, as is probable, the departures from the norm were originally fewer and smaller than now, the verse totals for each book would come nearer to being precise multiples of those ascending norms.]

<sup>2</sup> [Cf. p. 281, ¶ 2.]

<sup>3</sup> [A very great part of the data necessary for the conduct of such an inquiry may be found already conveniently assembled in this work in Whitney's critical notes, for, although

Thus in i. 3 (see p. 4), verses 2–5 are merely repetitions of verse 1 (and senseless repetitions, because only Parjanya, of the deities named, could with any propriety be called the father of the reed cf. i. 2. 1), while verses 7 & 8 have nothing to do with the refrain and are to be combined into one verse we have then four verses, the norm of the book.

Once more, in ii. 10 (see p. 51), no less evidently, the verse-couples 2 & 3, 4 & 5, and 6 & 7 are to be severally combined into three single verses, with omission of the refrain, which belongs only to verses 1 and 8 so that here we have five verses, again the normal number.

So, further, in iii. 31 (see p. 141), as it seems clear, 2 & 3, without the refrain, make verse 2, 4 with the refrain is verse 3, and 5 is a senseless intrusion, then, omitting all further repetitions of the refrain, 6 & 7 make verse 4, 8 & 9 make verse 5, and 10 & 11 make verse 6, six being here the verse-norm.

In book vi., a number of hymns which exceed the regular norm are formal and would bear reduction to hymns of three verses instances are hymns 17, 34, 38, 107, 132 [The cases are quite numerous in which the added verse is lacking in one of the parallel texts. Thus in book vi., hymns 16, 17, 34, 63, 83, 108, 121, and 128 (see the critical notes on those hymns and cf. p. 1014, 1. 16) appear in the Pāippalāda text as hymns of three verses each.]

Besides these cases, there are not a few others where we may with much plausibility assume that the verses in excess are later appendixes or interpolations such are i. 29. 4–5, ii. 3. 6, 32. 6, 33. 3 ab 4 cd, 6; iii. 15. 7–8, 21. 6, 8–10 (see note under vs. 7), 29. 7–8; iv. 2. 8, 16. 8–9, 17. 3; 39. 9–10, vi. 16. 4, 63. 4, 83. 4, 122. 3, 5, 123. 3–4. In book vii., moreover, the put-together character of many of the longer hymns is readily apparent (cf. hymns 17, 38, 50, 53, 76, 79, and 82 as they appear in the table on p. 1021).

But such analyses, even if pushed to an extreme, will not dispose of all the cases of an excess in the number of verses of a hymn above the norm of the book: thus iii. 16 corresponds to a Rig-Veda hymn of seven verses, iv. 30 and 33 each to one of eight; and v. 3 to one of nine. It will be necessary to allow that the general principle of arrangement [by verse-norms] was not adhered to absolutely without exception.

[Arrangement of the hymns within any given book of this division.—In continuation of what was said in general on this topic at p. cxliii, we may add the following. The “first” hymn (*pūrvam*), “For the retention of sacred learning,” is of so distinctly prefatory character as to stand of scattered through those notes, they may yet be said to be “assembled” in one work, and more “conveniently” than ever before. The investigation is likely to yield results of interest and value.]

right at the very beginning of the text, or removed therefrom only by the prefixion of the auspicious *çam no devīr abhiṣṭaye* (p cxvi). It is noteworthy that books ii, iv, v., and vii begin each with a "Mystic" hymn; that the five kindred hymns "Against enemies" are grouped together at ii. 19-23, as are the seven Mṛgāra-hymns at iv 23-29. Hymns iii 26-27 are grouped in place and by name, as *dīgyukte*, and so are the "two Brahman-cow" hymns, v 18 and 19, and the *vāiçvānarājya* couple, vi 35 and 36. The hymns "To fury" make a group in the AV (iv. 31-32) as they do in the RV. from which they are taken.]

[Second grand division (books viii.-xii.): long hymns of miscellaneous subjects.—As was said of the first division (p cxlvii), there are other things besides length and subject which mark this division as a minor collection apart from the other two—the verse-norms do not serve here, as in division I, to help determine the arrangement, the norms assumed by the Pañcapatalikā (p cxxxix) being for another purpose and of small significance, and the reader may be reminded of the fact (p cxxvii) that the grouping of verses into decades runs through this grand division. It is a noteworthy fact, moreover, that the material of division II appears distinctly to form a collection by itself in the Pāippalāda recension, being massed in books xvi and xvii. The Vulgate books viii-xi are mostly in Pāipp xvi and the Vulgate book xii is mostly in Pāipp. xvii. This is readily seen from the table on p 1022.]

[Their hieratic character: mingled prose passages.—More important differential features are the following. In the first place, if it be admitted that the first division is in very large measure of popular origin (p cxlvii), the second, as contrasted therewith, is palpably of hieratic origin—witness the hymns that accompany, with tedious prolixity, the offering of a goat and five rice-dishes (ix 5) or of a cow and a hundred rice-dishes (x 9), the extollation of the *virāj* (viii 9), of the cow (x. 10), of the rice-dish and the *prānā* and the Vedic student (xi 3-5) and the *ucchiṣṭa* (xi 7), the hymn about the cow as belonging exclusively to the Brahmans (vii 4); the prevalence of "mystic" hymns (cf viii 9; ix 9-10, x 7-8, xi 8), the priestly riddles or *brahmodyas* (cf x 2, especially verses 20-25), and the taking over of long continuous passages from the Rig-Veda, as at ix 9-10. In no less striking contrast with division I, in the second place, is the presence, in every book of division II, of an extensive passage of prose (viii 10, ix 6, 7, x 5, xi 3; xii 5). This prose is in style and content much like that of the Brāhmaṇas, and is made up of what are called (save in the case of x. 5) 'periods' or *paryāyas*. see pages cxxxiii and 472. It is evident that we are here in a sphere of thought decidedly different from that of division I.]

[Table of verse-totals for the hymns of division II.—The following table may be worth the space it takes, as giving perhaps a better idea of the make-up of the division than does the table on p cxliv. Opposite each of the five prose *paryāya*-hymns is put a P, and opposite the hymn x 5 (partly prose) is put a p. Disregarding the hymns thus marked, the verse-numbers are confined, for books viii–xi., within the range of variation from 21 to 44, and from 53 to 63 for book xii.

Hymn	in viii	in ix	in x.	in xi	in xii	verses
1 has	21	24	32	37	63	
2	28	25	33	31	55	
3	26	31	25	56 P	60	
4	25	24	26	26	53	
5	22	38	50 p	26	73 P	
6	26	62 P	35	23		
7	28	26 P	44	27		
8	24	22	44	34		
9	26	22	27	26		
10	33 P	28	34	27		

]

General make-up of the material of this division.—Whereas division I contains a hymn or hymns of every number of verses from one to eighteen and none of more, division II consists wholly of hymns of more than twenty verses, and contains all the hymns of that length occurring in books 1–xviii except such as belong of right (that is, by virtue of their subject) to the third division<sup>1</sup>. The forty-five hymns of this division have been grouped into books with very evident reference to length and number, as shown by the table just given: the five longest have been put together to form the last or twelfth book, while each of the four preceding books contains an even quarter of the preceding forty or just ten hymns. Disregarding ix. 6 and xi. 3 (*paryāya*-hymns), books viii–xi. contain all the hymns of from 21–50 verses to be found in the first two grand divisions, and book xii. contains all of more than 50 in the same divisions. Anything more definite than this can hardly be said respecting the arrangement of the several books within the second division. From the tables it appears that no such reference to the length of the hymns has been had in division II as was had in division I. None of the books viii–xii. is without one of the longer, formulaic, and mainly non-metrical pieces (marked with P or p in the table above); and this fact may point to an inclination on the part of the text-makers to scatter those prose portions as much as possible among the poetical ones.

<sup>1</sup> [See the tables, pages cxlii–cxlv. — Book xix. contains two hymns, mostly prose, of which the subdivisions number 21 and 30 (cf. p cxlvii); and among the Kuntāpa-hymns are three of 20 or more verses.]

[Order of books within the division: negative or insignificant conclusions.]

— If we consider, first, the amount of text in pages<sup>1</sup> for each book, namely 22, 21, 27, 25, 22, the series appears to have no connection with the order of the books, on the contrary, the books are, on the whole, remarkable for their approximate equality of length. The case is similar, secondly, with the hymn-totals of the Bombay edition, 15, 15, 10, 12, and 11. Thirdly, the verse-totals for each of the five books, according to the numeration of the Berlin edition, are 259, 302, 350, 313, and 304 (see above, p. cxliv), a sequence in which we can trace no orderly progression. On the other hand, fourthly, if we take the verse-totals of the Bombay edition, to wit, 293, 313, 350, 367, and 304,<sup>2</sup> we see that the first four books, viii–xi, are indeed arranged, like books i–vi (p. clii), on a continuously ascending arithmetical scale. Furthermore and fifthly, if, for the verse-totals of each of the five books, we make the (very easy) substitution of the average verse-totals of the hymns of each book, we obtain again a series, to wit, 29<sub>3</sub>, 31<sub>3</sub>, 35<sub>0</sub>, 36<sub>7</sub>, and 60<sub>8</sub>, which progresses constantly in one direction, namely upward, and through all the five books.]

Arrangement of the hymns within any given book of this division.—

[From the table on p. clvi it would appear that the individual hymns are not disposed within the book with any reference to length. It may, however, be by design rather than accident that the only hymn with the smallest number of verses in this division is put at the beginning, and that the longest is put last.] The arrangement in this division, like that in the first, shows no signs of a systematic reference to the subjects treated of, although (as in division I : p. clv, top), in more than one instance, two hymns of kindred character are placed together: thus viii 1 & 2; 3 & 4; 9 & 10; ix 4 & 5; 9 & 10; x 7 & 8; 9 & 10; xi 9 & 10, xii 4 & 5..

[Possible reference to this division in hymn xix. 23.— Such reference, I suspect, must be sought in verse 18, if anywhere, and in the two words *mahat-kāṇḍāya svāhā*, ‘to the division of great [hymns], hail!’ See p. 931, ¶ 7, and the note to vs. 18.]

[Postscript.— Such was my view when writing the introduction to xix. 23. Even then, however, I stated (p. 932, line 12) that verses 21 and 22 were not accounted for. Meantime, a new observation bears upon vs. 21.]

[Immediately after the passage referred to at p. cxlviii, foot-note, the Major Anukr., at the beginning of its treatment of book viii, proceeds: ‘Now are set forth the seers and divinities and meters of the mantras’ of

<sup>1</sup> [As printed in the Berlin edition (see above, p. cxlii). From a *ndgarī* ms. written in a hand of uniform size, I might obtain different and interpretable data.]

<sup>2</sup> [This series differs from the Berlin sequence by a plus of 34 and 11 and 54 in the first and second and fourth members respectively: see p. cxxxvi, and cf. pages 516, 546, 632.]

the sense-hymns of the *kṣudra-kāṇḍas* (?) or *-kāṇḍa*?). To the end of the eleventh *kāṇḍa*, the sense-hymn is the norm' etc. *atīha kṣudra-kāṇḍā-*  
*rthaśūkta-mantrāṇām rṣi-dāivata-chandāñsy ucyante. tato yāvad ekādaça-*  
*kāṇḍā-ntam arthaśūkta-prakṛtis tāvad vihāya paryāyān virād vā* (viii 10)  
*prabhṛtīn iti* etc. What pertinence the word *kṣudra* may have as applied to books viii.-xi I cannot divine; but it can hardly be an accident that the very same word is used in the phrase of homage to parts of the AV. at xix 22 6 and 23 21, *kṣudrēbhyaḥ svāhā*, and that this phrase is followed in h 22 and in the comm's text of h 23, by the words *paryāyikēbhyaḥ svāhā*, that is, by an allusion to the *paryāyas*, just as in the text of the Anukr. Apart from vss 16-18 of xix 23, vss 1-20 refer most clearly to the first grand division; and vss 23-28 refer just as clearly to the third. The allusion to the second ought therefore certainly to come in between vs 20 and vs 23, that is it ought to be found in vss 21 and 22. We have just given reason for supposing that vs 21 contains the expected allusion. The meaning of *ekānṛcēbhyaḥ* of vs 22 is as obscure as is the pertinence of *kṣudrēbhyaḥ*, probably *ekānṛcēbhyaḥ* is a corrupt reading. If I am right as to vs. 21, the mystery of vs 18 becomes only deeper.]

Third grand division (books xiii -xviii.): books characterized by unity of subject.—The remaining six books constitute each a whole by itself and appear to have been on that account kept undivided by the arrangers and placed in a body together at the end of the collection. The books in which the unity of subject is most clearly apparent are xiv (the wedding verses), xviii (the funeral verses), and xv. (extollation of the Vrātya) [The unity of books xiii. and xvii., although less striking, is yet sufficiently evident, the one consisting of hymns to the Sun as The Ruddy One or Rohita, and the other being a prayer to the Sun as identified with Indra and with Vishṇu. In book xvi., the unity of subject is not apparent,<sup>1</sup> although it seems to consist in large measure (see p 792) of "Prayers<sup>2</sup> against the terror by night."] Book xvi. is not so long that we might not have thought it possible that it should be included as a *paryāya-sūkta* in one of the books of the second division, and book xvii., too, is so brief that it might well enough have been a hymn in a book.

[Hindu tradition assigns at least four of the books of this division each to a single seer; the whole matter is more fully set forth at p 1038. However much or little value we may attach to these ascriptions of

<sup>1</sup> [In one of the old drafts of a part of his introductory matter, Whitney says: Until we understand the character of the ceremonies in connection with which book xvi. was used, it may not be easy to discover a particular concinnity in it. With reference to that remark, I have said, at p 792: The study of the ritual applications of the book distinctly fails, in my opinion, to reveal any pervading concinnity of purpose or of use.]

<sup>2</sup> [Perhaps, using a Pali term, we may designate book xvi. as a *Paritta*.]

quasi-authorship, they are certainly of some significance as a clear mark of differentiation between this division and the other two.]

[Division III. represented in Pāippalāda by a single book, book xviii. — An item of evidence important in its relation to the Vulgate division III as a separate unity is afforded by the treatment of that division in the Kashmirian recension: the Vulgate books xiii.—xviii., namely, are all grouped by the makers of the Pāippalāda text into a single book, book xviii., and appear there either *in extenso* or else by representative citations. The relations of the Vulgate division to the Pāipp. book are set forth in detail at p. 1014, which see.]

[Names of these books as given by hymn xix. 23. — It is a most significant fact, and one entirely in harmony with the classification of books xiii.—xviii. on the basis of unity of subject, that they should be mentioned in hymn xix. 23 by what appear to be their recognized names. It is therefore here proper to rehearse those names as given in verses 23—28 of the hymn (see pages 931, ¶ 5, and 933). They are: for book xiii., 'the ruddy ones,' *rōhitebhyaś*, plural; for xiv., 'the two Sūryās,' *sūryābhyām*, or the two [*anuvākas*] of the book beginning with the hymn of Sūryā's wedding, for xv., 'the two [*anuvākas*] about the *vrātya*,' *vrātyābhyām* (accent !), for xvi., 'the two [*anuvākas*] of Prajāpati,' *prājāpatyābhyām*, for xvii., 'the Visāsahī,' singular; and for xviii., 'the auspicious ones,' *mañgalikēbhyaś*, euphemism for the inauspicious funeral verses.]

[Order of books within the division. — The verse-totals for the books are, by the Berlin numeration, 188, 139, 141, 93, 30, and 283, and, by the Bombay numeration, 188, 139, 220, 103, 30, and 283 (above, p. cxxxvii). But for the disturbing influence of the numerous brief *paryāya*-verses of book xv. upon the third member of these series, they would both coincide in their general aspect with the series based on the amount of text in pages of the Berlin edition, namely, 13, 12, 10, 5, 3, and 21 (as given above, p. cxlii). From the last series, it appears that these books, except the last, are arranged in a descending scale of length, therein differing from divisions I and II in which the scale was an ascending one. In all three divisions, the final book is an exceptional one. In the first, it is a scanty lot of after-gleanings, in the second, it contains the five longest hymns, each about twice as long as the average of the four books preceding; and in the third, again, it contains very long hymns, which are, moreover, an extensive and peculiar collection of verses, unified indeed (like those of book xiv.) in large measure by the ritual uses to which they are put, but on the whole quite different in origin and character from most of the rest (see the introductions to the hymns of book xviii.)]

[Table of verse-totals for the hymns of division III. — The following table is made like that on p. clvi, and may give a better idea of the

make-up of the division than does the one on p cxlv. That seems to me wrong, because it follows the Berlin edition in treating the 18 individual *paryāyas* of book xv and the 9 of book xvi each as one hymn (see p cxxxvi), and in having to recognize accordingly hymns of 3 verses, of 4 and 5 and so on, in this division. We certainly must recognize some larger unity than the *paryāya* in books xv and xvi; and, whether that unity be the book or the *anuvāka*, in either case we avoid the necessity of recognizing any hymns with a verse-total of less than 20 in this division (see table 3, second form, p cxlv) Assuming that xv and xvi. make each two hymns, the table is as follows :

Hymn	in xii	in xiv	in xv	in xvi	in xvii	in xviii	verses
1 has	60	64	50 P	32 P	30	61	
2	46	75	91 P	61 P		60	
3	26					73	
4	56 P					89	

The scale of hymn-totals for each book is thus 4, 2, 2, 2, 1, and 4; and it then appears that all the books of the division except the last are arranged on a descending scale, the three books of two hymns each being arranged among themselves on a descending scale of amount of text.]

[Order of hymns within any given book of this division.—As to this, questions can hardly be raised; or, if raised, they resolve themselves into questions in general concerning the hymn-divisions of books xiii.—xviii and their value.]

[The hymn-divisions of books xiii.—xviii. and their value.—In these books the whole matter of hymn-division seems to be secondary and of little critical value or significance (cf. p cxxxii) — First, as to the metrical books (xiv., xviii., xiii., xvii.: that is, all but the two *paryāya*-books xv. and xvi.). In them, the hymn-division is, as in book xii of division II, coincident with the *anuvāka*-division Book xiv. is divided into two hymns by both editions, not without the support of the mss.; but the Major Anukr. seems rather to indicate that the book should not be divided (for details, see pages 738—9): the hymn-division is here at any rate questionable Book xviii., properly speaking, is not a book of hymns at all, but rather a book of verses The Pañcapaṭalikā says that these verses are ‘disposed’ (*vihitās*) in four *anuvākas* (see p 814, ¶ 5, and note the word *parah*, masculine)· from which we may infer that the *anuvāka*-division is of considerable antiquity; but the significance of the coincident hymn-division is minimized by the facts that a ritual sequence runs over the division-line between hymns 1 and 2 (see p 814, ¶ 6, and p 827, ¶ 2) and that the division between hymns 3 and 4 ought to come just before 3. 73 (and not just after: see p 848, ¶ 8) Even with book xiii. the case is essentially not very different: see the discussions in Deussen’s

*Geschichte*, i 1 215–230 Book xvii. consists of a single *anuvāka* (it is the only book of which this is true, p. 805), and although in the colophons the mss apply both designations, *anuvāka* and *artha-sūkta*, to its 30 verses (which the mss divide into decades), it is truly only one hymn.]

[The *paryāya*-books, books xv and xvi remain. These, as appears from the tables on pages 771 and 793, consist each of two *anuvākas* with 7 and 11 and with 4 and 5 *paryāyas* respectively. When writing the introductions to those books, I had not seriously considered the proper grouping of the *paryāyas* (cf p 770, lines 29–30) The discussion at p cxxx, above, seems now to make it probable that the *paryāya*-groups should be assumed, as everywhere else from book xii–xviii, to be conterminous with the *anuvākas*. The bearing of this assumption on the method of citation is treated at p. cxxxvi, above. The effect of this assumption upon the summations is shown in table 3, second form, p cxlv, and in the table on p clx.]

## **Cross-references to Explanation of Abbreviations and so forth**

[As such explanations are often sought at the end of the matter paged with Roman numerals (or just before page 1 of the pages numbered with Arabic), it will be well to give here cross-references to certain matters most frequently sought for, as follows:

	PAGES
For explanation of abbreviations, see . . . .	xcix-cvi
For explanation of abbreviated titles, see . . . .	xcix-cvi
For explanation of arbitrary signs, see . . . .	c
For key to the designations of the manuscripts, see . . . .	cix-cx
For synoptic tables of the manuscripts, see . . . .	cx-cxi
For description of the manuscripts, see . . . .	cxii-cxvi
For table of titles of hymns, see volume VIII., . . . .	1024-1037]

# ATHARVA-VEDA-SAMHITA.

TRANSLATED INTO ENGLISH

WITH A CRITICAL AND EXEGETICAL COMMENTARY.

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## Book I.

THE first book is made up mostly of hymns of 4 verses each, and no other ground of its existence as a book needs to be sought. It contains 30 such hymns, but also one (34) of 5 verses, two (11 and 29) of 6 verses, one (7) of 7, and one (3) of 9. There are conjectural reasons to be given in more than one of these cases for the exceptional length. Hymns of 4 verses are also found in books vi. and vii. (12 in vi., and 11 in vii.), also 9 in xix. The whole book has been translated by Weber, *Indische Studien*, vol. iv. (1858), pages 393-430

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### i. For the retention of sacred learning.

[*Atharvan — vācaspatyam caturcam ānustubham 4 4p virād urobrhati*]

The hymn is found also near the beginning of Pāipp i. MS (iv 12 1 end) has the first two verses. It is called in Kāuç (7 8, 139 10) *trisaptiya*, from its second word; but it is further styled (as prescribed in 7. 8) briefly *pūrvā* 'first,' and generally quoted by that name. It is used in the ceremony for "production of wisdom" (*medhāyanana*. 10. 1), and in those for the welfare of a Vedic student (11. 1), further, with various other passages, in that of entrance upon Vedic study (139 10), and it is also referred to, in an obscure way (probably as representing the whole Veda of which it is the beginning), in a number of other rites with which it has no apparent connection (12 10 14. 1; 18. 19; 25. 4, 32. 28), finally (13 1, note), it is reckoned as belonging to the *varcasya gana*. And the comm. [p 5, end] quotes it as used by a *paricista* (5 3) in the *puspābhiseka* of a king. The Vāit. takes no notice of it.

Translated Weber, iv. 393; Griffith, i. 1.

i. The thrice seven that go about, bearing all forms — let the lord of speech assign to me today their powers, [their] selves (*tanū*)

Ppp reads *paryanti* in a, and *tanvam adhyādadhatu me* for d. MS combines *trisaptas* in a, and *tanvā dyā* in d. The s of our *trisapta* is prescribed in Prāt. ii 95, *vācas p.* is quoted under Prāt. ii 71.

*Trisaptas* is plainly used as the designation of an indefinite number, = 'dozens' or 'scores.' Supposing *grutā* to signify one's acquired sacred knowledge, portion of *gruti*,

it perhaps refers to the sounds or syllables of which this is made up. If, on the other hand, *çrūta* (as in vi 41. 1) means 'sense of hearing,' the *triṣaptās* may be the healthy hearers, old and young (so R). R prefers to regard *tanvās* as gen sing *tanvō me* = 'to me', the comm. does the same, Weber understands accus. pl Read in our edition *bdlā* (an accent-sign dropped out under -lā)

As an example of the wisdom of the comm., it may be mentioned that he spends a full quarto page and more on the explanation of *triṣaptās*. First, he conjectures that it may mean 'three or seven'; as the three worlds, the three *gunas*, the three highest gods, or, the seven seers, the seven planets, the seven troops of Maruts, the seven worlds, the seven meters, or the like Secondly, it may mean 'three sevens' as seven suns (for which is quoted TA i 7 1) and seven priests and seven Adityas (TA i 13 3, RV. ix. 114 3), or seven rivers and seven worlds and seven quarters (TB ii 8 3<sup>8</sup>), or seven planets and seven seers and seven Marut-troops Thirdly, it may signify simply thrice seven or twenty-one, as twelve months + five seasons + three worlds + one sun (TS vii 3 105), or five *mahābhūtas* + five breaths + five *jñānen-driyas* + five *karmendriyas* + one *antahkarana* At any rate, they are gods, who are to render aid [Discussed by Whitney, *Festgruss an Roth*, p 94.]

2 Come again, lord of speech, together with divine mind; lord of good, make [it] stay (*ni-ram*); in me, in myself be what is heard.

Two of our mss (H O) have *rāmaya* in c. Ppp begins with *upā neha*, and has *asospate* in c, which R prefers But MS. rather favors our text, reading, for c, d, *vāsūpate vī ramaya máyy evā tanvām máma*; and it begins a with *upaprēhi*. The comm explains *çrutam* as *upādhyāyād vidhito dhitam vedādstrādikam*; and adds "because, though well learned, it is often forgotten"

3 Just here stretch thou on, as it were the two tips of the bow with the bow-string, let the lord of speech make fast (*ni-yam*); in me, in myself, be what is heard.

Ppp reads, in a, b, *tanū ubhey aratnt* With the verse is to be compared RV. x. 166 3 Prāt i 82 prescribes the *pada*-reading of *ārtntorva*, and iv. 3 quotes *abhl vī tanu* [That is, apparently (a), 'Do [for me] some stretching [or fastening],' namely, of my sacred learning, as also in c.]

4 Called on is the lord of speech; on us let the lord of speech call; may we be united with (*sam-gam*) what is heard; let me not be parted with what is heard.

Ppp has, for b ff, *upahīto 'ham vācaspatyu somsrena rādhasi sāmrēna vī rādhasi* — badly corrupt For similar antitheses with *upahī*, see AB ii. 27; VS ii 10 b, 11 a In AA (ii 7 1) is a somewhat analogous formula for the retention of what is heard or studied (*adhitā*) *çrutam me mā pra hāstr anenā dñitend 'horātrānt sam dadhāmi* The Anukr notes the metrical irregularity of the second pāda.

## 2. Against injury and disease: with a reed.

[Atharvan — *cdndramasar*; *prjanyam ānuṣubhīm 3 57 virdhūnāma gdyatri*]

The hymn is not found in the Pāpp ms., but may have been among the contents of the missing first leaf In the quotations of the Kāuç it is not distinguishable from the following hymn, but the comm is doubtless right in regarding it as intended at 14. 7.

where it, with i 19-21 and sundry other hymns, is called *sāmgrāmika* or 'battle-hymn,' used in rites for putting an enemy to flight, and it (or vs 1) is apparently designated by *prathamasya* (as first of the *sāmgrāmika* hymns) in 14 12, where the avoidance of wounds by arrows is aimed at, it is also reckoned (14 7, note) as belonging to the *aparājita gana*, further, it is used, with ii 3, in a healing ceremony (25 6) for assuaging wounds, etc., and, after hymn 1 has been employed in the *upākarmā*, it and the other remaining hymns of the *anuvāka* are to be muttered (139 11). The comm [p 16, top], once more, quotes it from Naksatra [error, for Čānti, says Bloomfield] Kalpa 17, 18, as applied in a *mahācānti* called *aparājitā*

Translated Weber, iv 394, Griffith, i 3, Bloomfield, 8, 233 — Discussed Bloomfield, AJP vii. 467 ff or JAOS xiii p cxii, Florenz, Bezzemberger's Beitrag, xiv 178 ff

1 We know the reed's father, Parjanya the much-nourishing, and we know well its mother, the earth of many aspects

*Vidmā* is quoted in Prāt. iii 16 as the example first occurring in the text of a lengthened final *a*

2 O bow-string, bend about us, make thyself a stone, being hard, put very far away niggards [and] haters

A bow-string is, by Kāuç 14 13, one of the articles used in the rite. With b compare ii 13 4 b Pāda d is RV ii 16.5 d 'Niggard' is taken as conventional rendering of *áraṭi*. The comm reads *vīlūs*, RV -wise

3. When the kine, embracing the tree, sing the quivering dexterous (?) *rbhiū* reed, keep away from us, O Indra, the shaft, the missile

That is, apparently (a, b), 'when the gut-string on the wooden bow makes the reed-arrow whistle' cf RV vi 67.11 c, d [The comm explains *rbhum* as *uru bhāsamānam* (!), and *diḍyum* as *dyotamānam*, which is probably its etymological sense [Discussed, Bergaigne, Rel vēd i 278 n, ii 182]]

4 As between both heaven and earth stands the bamboo (? *tejana*), so let the reed-stalk (*mūñja*) stand between both the disease and the flux (*āsrāvā*)

The verse seems unconnected with the rest of the hymn, but to belong rather with hymn 3. The comm glosses *tejana* with *venu*. For *āsrāva*, cf ii 3, vi 44 2, the comm. explains it here by *mūtrātsāra* 'difficulty (?) of urinating' or 'painful urination' ['diabetes,' rather?] Bloomfield understands it to mean "diarrhoea," and bases upon this questionable interpretation his view of the meaning of the whole hymn, which he entitles "formula against diarrhoea"

### 3. Against obstruction of urine: with a reed.

[Atharvan — navarcam parjanyamitrāddibahudevatyārī ḍnustubham 1-5 fatn, dārkti ]

Of this hymn, only vss 7-8 are found in Pāipp (in xix.), without the refrain. It is doubtless intended at Kāuç. 25 10, as used in a rite for regulating the flow of urine, vss 8-9 are specified in 25 12. The "reed" implies some primitive form of a *fistula urinaria*, the *vastiyāntra* (one of the *nādiyantrāni*) of the later physicians — who, however, do not appear to have made frequent use of it.

Translated Weber, iv 395, Griffith, i 4; Bloomfield, 10, 235 — Cf. Bergaigne-Henry, Maruth, p 130

1 We know the reed's father, Parjanya of hundredfold virility, with that will I make weal (*cām*) for thy body, on the earth [be] thine outpouring, out of thee, with a splash !

The last pāda is found also at TS iii 3.10<sup>2</sup>, bāl iti, again at xviii 2 22

2 We know the reed's father, Mitra of hundredfold virility; with that will etc etc

3. We know the reed's father, Varuna of etc etc.

4 We know the reed's father, the moon of etc etc

5 We know the reed's father, the sun of etc etc.

6 What in thine entrails, thy (two) groins (? *gavīnī*), what in thy bladder has flowed together — so be thy urine released, out of thee, with a splash ! all of it

The comm reads in b (with two or three of SPP's mss, which follow him) *samgrītam*. He explains the *gavīnyāu* as "two vessels (*nādī*) located in the two sides, affording access to the receptacles of urine"

7. I split up thy urinator, like the weir of a tank — so be thy etc. etc

The comm (with the same mss as above) has in b *vartam* Ppp reads *vṛttram* *veçantyā yantyah* ['I pierce or open up thy urethra' — with a metallic catheter, says the comm ]

8 Unfastened [be] thy bladder-orifice, like [that] of a water-holding sea — so be thy etc. etc.

Ppp gives, for b, *samudrasyo 'tadhir eva*

9. As the arrow flew forth, let loose from the bow — so be thy etc. etc.

Instead of *parādpata* in a, we should expect *parādpātāt*, the equivalent of a present

It is easy to reduce this hymn to the substance of four verses, the norm of the book, by striking out vss 2-5, as plainly secondary variations of vs. 1, and combining vss. 7-8 (as in Ppp) into one verse, with omission of the sense-disturbing refrain.

#### 4. To the 'waters: for blessings.

[*Sindhudvīpa — aponaपत्रियद्वि, somābdārvatद्वि gāyatrad्वि 4 purastaddbrhat्*]

The hymn is not found in Pāpp. It and the two that next follow are reckoned by Kāuç (9 1, 4) to both *cānti ganas*, major (*brhat*) and minor (*laghu*), also (7. 14) to the *apām sūktāni* or water-hymns, applied in various ceremonies, and by some (18 25, note) to the *salila gana*, which Kāuç. begins with hymns 5 and 6. The same three are joined with others (19 1) in a healing rite for sick kine, and (41 14) in a ceremony for good fortune. Again (25 20), this hymn is used (with vi 51) in a remedial rite, and (37 1) in the interpretation of signs. Hymns 4-6 further appear in Vāit. (16 10) as used in the *aponaपत्रिया* rite of the *agnistoma* sacrifice, and 4 2 alone with the setting down of the *vasatiवाति* water in the same sacrifice. The four verses are RV.i.23 16-19; for other correspondences, see under the verses

Translated . Weber, iv. 396 , Griffith, 1 6

1 The mothers go on their ways, sisters of them that make sacrifice, mixing milk with honey

2. They who are yonder at the sun, or together with whom is the sun — let them further our sacrifice

The verse is found further, without variant, in VS (vi 24 e)

3 The heavenly waters I call on, where our kine drink ; to the rivers (*sindhu*) is to be made oblation

[Cf note to x 27, below]

4 Within the waters is ambrosia (*amīta*), in the waters is remedy, and by the praises (*prācastī*) of the waters ye become vigorous (*vājīn*) horses, ye become vigorous kine.

The second half-verse is here rendered strictly according to the accent, which forbids taking the nouns as vocatives, SPP reads in c, with all his mss and the great majority of ours *bhāvatha* (our two Bp give *bhāv-*), the accent is to be regarded as antithetical RV. gives *prācastaye* at end of b, and ends the verse with c reading *dēvā bhāvata vājīnah* Other texts have the verse VS (ix 6 a), TS. (i 7 7<sup>1</sup>), and MS. (i 11 1), all lack a fourth pāda, and have at end of b *prācastisū*, for c, VS. has *ācva bhāvata vājīnah*, TS. *ācva bhāvatha vājīnah*, and MS. *ācva bhāvata vājīnah*

## 5. To the waters: for blessings.

[*Sindhudvīpa* — (etc, as 4)]

The first three verses occur, without variants, in Pāipp xix. The whole hymn, with the first three verses of the one next following, are, also without variants, RV x. 9 i-7 (vs 5 is here put before 4, 6, 7 are also RV i 23 20 a, b, c, 21), and they likewise occur in other texts thus, 5 i-3 in SV (ii 1187-1189), VS. (xi 50-52 et al), TS (iv 1 5<sup>1</sup> et al), MS (ii 7 5 et al), and TA (iv 42 4 et al), everywhere with the same text [for other references, see MGS, p 147], as to 5 4 and the verses of 6, see under the verses Hymns 5 and 6 together are called *çambhumayobhū*, Kāuç 9 1, for their uses in connection with the preceding hymn, see under that hymn Both appear also in the house-building ceremony (43. 12), and this one alone in the *darçapūrnamāsa*- or *parvan*-sacrifices (6 17), while the schol. add it (42 13, note) to the ceremony on the home-coming of the Vedic student. For the use in Vāit. with hymns 4 and 6, see under 4, with 6 (also under the name *çambhumayobhū*) it accompanies in the *paçubandha* (10 19) the washing of articles employed, and with it alone, in the *agnicayana* (28 11), is the lump of earth sprinkled The comm, finally, quotes the hymn from Naks Kalpa 17, 18, as used in a *mahāçānti* called *ādityā*

Translated Weber, iv 397, Griffith, i 7

1 Since ye are kindly waters, do ye set us unto refreshment (*īj*), unto sight of great joy

2 What is your most propitious savor (*rāsa*), of that make us share here, like zealous mothers

3 We would satisfy you in order-to that to the possession of which ye quicken, O waters, and generate us

[May not *janḍyathā*, like English *produce*, here mean ‘bring,’ and so signify about the same thing as *jīnvatha*?]

4 Of the waters, having mastery of desirable things, ruling over human beings (*carsanī*), I ask a remedy

The verse follows in RV our 6 1. It is found, without variants, in TB (ii 5 8<sup>5</sup>) and TA (iv 42 4), but MS. (iv. 9 27) has a corrupt third pāda, with much discordance among the mss., and adds a fourth

### 6. To the waters: for blessings.

[*Sindhudvīpa* (*Atharvākṛti*) — (etc., as 4) + *pāthyāpañkti*]

The hymn is not found in Pāipp, but perhaps stood at the beginning of its text, on the lost first leaf see [Bloomfield's introd to the Kāuç, p xxxvii and ref's, esp Weber, v. 78 and xiii 431]. Verses 1–3 occur in RV, as noted under the preceding hymn, and 1–2 in other texts, as pointed out under the verses. For the use of the hymn, with its predecessor or its two predecessors, in Kāuç and Vāit, see above, under those hymns. Verse 1 is also (Kāuç 9 7) directed to be repeated (with the *gāyatrī* or *sāvitrī*-verse) at the beginning and end of *çāntī* rites, and to be recited part by part six times, with rinsing of the mouth, in the *indramahotsava* ceremony (140 5)

Translated Weber, iv 397, Griffith, 1 8

1 Be the divine waters weal for us in order to assistance, to drink; weal [and] health flow they unto us

The verse occurs further, without variants, in VS (xxxvi 12), TB (i 2 1<sup>1</sup> et al.), TA (iv 42 4), and Āp (v 4 1); in SV (i 33) is repeated *çām nas* (instead of *āpas*) at beginning of b. The comm. explains *abhistī* by *abhīyajana*!

As to the prefixion of this verse to the whole text in a part of our mss., see p cxvi

2 Within the waters, Soma told me, are all remedies, and Agni (fire) wealful for all

Found also in TB (ii 5 8<sup>6</sup>), without variants, and in MS (iv 10 4), with, for c, *āpaç ca viçvāçambhuvah*

3 O waters, bestow a remedy, protection (*vārūtha*) for my body, and long to see the sun.

Only RV has this verse

4. Weal for us the waters of the plains, and weal be those of the marshes, weal for us the waters won by digging, and weal what are brought in a vessel; propitious to us be those of the rain.

Pādas a-d are nearly repeated in xix 2.

The mss. sum up this *anuvāka* [I.] or chapter as of 6 hymns, 29 verses, and their quoted Anukr says *ādyaprathama rco nava syur vidyāt*. i.e. the verses exceed by 9 the assumed norm of the chapters, which is 20. [Regarding *vidyāt*, see end of notes to i 11.]

7. To Agni: for the discovery of sorcerers.

[*Cātana — saptarcam ānustubham 5 tristubh*]

This hymn and the following occur in Pāipp iv, where the length of this one is more in place than here among the hymns of four verses. Both, with eight other hymns (mostly attributed by the Anukr to Cātana as author), are called by Kāuç (8 25) *cātanām* ‘expellers,’ and are used in a few places for exorcism and such purposes

Translated Weber, iv 398; Ludwig, p 523; Griffith, 19, Bloomfield, 64, 237 — Cf Bergaigne-Henry, *Manuel*, p 131, also Whitney, *Festgruss an Roth*, p 94 f

1. Bring hither, O Agni, the sorcerer (*yātudhāna*), the *kīmīdīn*, speaking out (*stu*), for thou, O god, being revered, hast become slayer of the barbarian (*dásyu*).

*Stu* is shown by its use also in 8 1, 2 to have here the virtual meaning ‘confess’ [‘naming, i.e confessing himself’, cf *laudare* ‘praise,’ but also ‘name,’ ‘mention’] The comm does not see this, but stolidly renders it ‘praise,’ making the first line mean “bring the god who praises my oblation or else who is praised by us, and make the *yātudhāna* etc go away”! He is never weary, when *kīmīdīn* occurs, of repeating Yāska’s (6 11) silly etymology from *kīm idānīm* ‘what now?’ Ppp reads for a *stu-vānastānaya*, and, for c, d, *tvam hi devām stuto hantā tasyo ta babbūvyaθā*.

2 O most exalted one (*paiaameṣṭhīn*), Jātavedas, self-controller, Agni, partake of (*pra-aç*) the sacrificial butter, of the sesame oil (?) ; make the sorcerers cry out

The translation ‘sesame oil’ follows our text, *tālāsyā*, but the reading of all the mss, which SPP follows, is *tāulāsyā*, and Ppp has *tūlāsyā*. The comm explains the word as meaning “situated in the sacrificial ladle,” from *tulā* ‘balance,’ used for ‘spoon,’ because by the latter the butter is measured out — or, he adds, it signifies simply *avadyamāna* ‘cut off’ (in the technical sense), since the root *tul* means *unmāne* [‘mete out’] Ppp further reads in c, d *prāçānam yātudhānād vilāpayaθ*. The comm first takes *vi lāpaya* from root *lī*, and makes it equal *vinaçaya*! but he adds further a derivation from *vi lap* [‘make ‘em squeal,’ as we should say] At end of a, the *samhitā*-mss, as usual, are divided between *-sthīn* and *-sthīn*, SPP chooses the former [cf Prāt. II 11] Ppp has *vaçīm* in b

3 Let the sorcerers cry out (*vi-lap*), let the devouring *kīmīdīns*, then do you, O Agni together with Indra, welcome this our oblation

Ppp combines, as often, *-dhānā* ‘tri-’, in a-b, and it reads *yathā* for *atha* in c, and at the end *ha yaçām* SPP reads everywhere *atṛīn*, the theoretically correct form, but never found in the mss

4. Let Agni first take hold, let Indra, having arms, push forth; let everyone that has a demon, coming, say “here am I”

*Yātumant* ‘having a familiar demon (*yātu*)’ is the equivalent of *yātudhāna* ‘sorcerer,’ lit’ly ‘holding a demon’ Ppp has for a, b *agnis purastād ā yachatu pratha indro nudadas vāhumā*, and for d, *ayam asmāt tedyā*

5 We would fain see thy heroism (*vīryā*), O Jātavedas; proclaim to

[May not *janāyathā*, like English *produce*, here mean 'bring,' and so signify about the same thing as *jñavatha*?]

4 Of the waters, having mastery of desirable things, ruling over human beings (*carsani*), I ask a remedy

The verse follows in RV our 6.1 It is found, without variants, in TB. (ii 5 8<sup>5</sup>) and TA (iv 42 4), but MS (iv 9 27) has a corrupt third pāda, with much discordance among the mss., and adds a fourth

### 6. To the waters: for blessings.

[*Sindhudvipa (Atharvākṛti)* — (etc., as 4) + *pāthyāpanīkti*]

The hymn is not found in Pāipp., but perhaps stood at the beginning of its text, on the lost first leaf see [ Bloomfield's introd to the Kāuç, p xxxvii and ref's, esp Weber, v 78 and xiii 431] Verses 1-3 occur in RV, as noted under the preceding hymn, and 1-2 in other texts, as pointed out under the verses. For the use of the hymn, with its predecessor or its two predecessors, in Kāuç and Vāit., see above, under those hymns Verse 1 is also (Kāuç 9 7) directed to be repeated (with the *gāyatrī* or *sāvitrī*-verse) at the beginning and end of *çānti* rites, and to be recited part by part six times, with rinsing of the mouth, in the *indramahotsava* ceremony (140.5)

Translated Weber, iv 397, Griffith, 18

1 Be the divine waters weal for us in order to assistance, to drink; weal [and] health flow they unto us

The verse occurs further, without variants, in VS (xxxvi 12), TB (i 2 1<sup>st</sup> et al.), TA (iv 42 4), and Āp (v 4 1); in SV (i 33) is repeated *çām nas* (instead of *āpas*) at beginning of b The comm. explains *abhisti* by *abhiyajana*!

As to the prefixion of this verse to the whole text in a part of our mss., see p cxvi

2. Within the waters, Soma told me, are all remedies, and Agni (fire) wealful for all.

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Only RV has this verse

4. Weal for us the waters of the plains, and weal be those of the marshes, weal for us the waters won by digging, and weal what are brought in a vessel; propitious to us be those of the rain

Pādas a-d are nearly repeated in xix. 2 -

The mss sum up this *aruvāka* [i.] or chapter as of 6 hymns, 29 verses, and their quoted Anukr says *ādyaprathama rco nava syur vidyāt*. i.e. the verses exceed by 9 the assumed norm of the chapters, which is 20 [Regarding *vidyāt*, see end of notes to i 11.]

**7. To Agni: for the discovery of sorcerers.**

[*Cātana — saptarcam ānustubham 5 tristubh*]

This hymn and the following occur in Pāipp iv, where the length of this one is more in place than here among the hymns of four verses. Both, with eight other hymns (mostly attributed by the Anukr to Cātana as author), are called by Kāuç (8 25) *cātanāni* ‘expellers,’ and are used in a few places for exorcism and such purposes

Translated Weber, iv 398, Ludwig, p 523, Griffith, 19, Bloomfield, 64, 237 — Cf Bergaigne-Henry, *Manuel*, p 131, also Whitney, *Festgruss an Roth*, p 94 f

1 Bring hither, O Agni, the sorcerer (*yātudhāna*), the *kimīdīn*, speaking out (*stu*), for thou, O god, being revered, hast become slayer of the barbarian (*dásyu*)

*Stu* is shown by its use also in 8 1, 2 to have here the virtual meaning ‘confess’ [‘naming, i.e confessing himself’, cf *laudare* ‘praise,’ but also ‘name,’ ‘mention’] The comm does not see this, but stolidly renders it ‘praise,’ making the first line mean “bring the god who praises my oblation or else who is praised by us, and make the *yātudhāna* etc go away”! He is never weary, when *kimīdīn* occurs, of repeating Yāska’s (6 11) silly etymology from *kim idānīm* ‘what now?’ Ppp reads for a *stu-vānastānaya*, and, for c, d, *tvam hi devām stuto hantā tasyo ta bābhūvya athā*.

2 O most exalted one (*paramesṭhīn*), Jātavedas, self-controller, Agni, partake of (*pra-aç*) the sacrificial butter, of the sesame oil (?); make the sorcerers cry out.

The translation ‘sesame oil’ follows our text, *tāulāsyā*; but the reading of all the mss, which SPP follows, is *tāulāsyā*, and Ppp has *tūlāsyā*. The comm explains the word as meaning “situated in the sacrificial ladle,” from *tulā* ‘balance,’ used for ‘spoon,’ because by the latter the butter is measured out — or, he adds, it signifies simply *avādiyamāna* ‘cut off’ (in the technical sense), since the root *tul* means *unmāne* [‘mete out’] Ppp further reads in c, d *prāçānam yātudhānād vilāpayaḥ* The comm first takes *vi lāpaya* from root *lī*, and makes it equal *vinaçaya* but he adds further a derivation from *vi lāp* [‘make ‘em squeal,’ as we should say] At end of a, the *samhitā*-mss, as usual, are divided between *-sthīn* and *-sthīn*, SPP chooses the former [cf Prāt. ii 11] Ppp has *vaçīm* in b

3 Let the sorcerers cry out (*vi-lap*), let the devouring *kimīdīns*, then do you, O Agni together with Indra, welcome this our oblation

Ppp combines, as often, *-dhānā* ‘tri-’, in a-b, and it reads *yathā* for *attha* in c, and at the end *haṣyatām* SPP reads everywhere *attrīn*, the theoretically correct form, but never found in the mss

4 Let Agni first take hold, let Indra, having arms, push forth, let everyone that has a demon, coming, say “here am I.”

*Yātumant* ‘having a familiar demon (*yātu*)’ is the equivalent of *yātudhāna* ‘sorcerer,’ lit’ly ‘holding a demon’ Ppp has for a, b *agnis purastād ā yachatu pratha indro nudadas vāhumā*, and for d, *ayam asmāt tedyā*

5 We would fain see thy heroism (*vīryā*), O Jātavedas; proclaim to

us the sorcerers, O men-watcher, let them all, burnt about by thee in front, come to this place, proclaiming themselves

Ppp reads in a *viryā*, in c, -*taptas*, in d, *yāntu*. The change of meter makes the verse suspicious as original part of the hymn, but the presence of all the verses in Ppp, in the same order, puts the intrusion, if it be one, far back.

6 Take hold, O Jātavedas; thou wast born for our purpose, becoming our messenger, O Agni, make the sorcerers cry out

The comm. this time, utterly regardless of the obvious connection with *vi lapantu* in 2d, and of the general sense of the hymn, glosses *vi lāpaya* only with *vinācaya*. Ppp has a totally different text. ā *rabbhasva bṛāhmanā jātavedo hr̄di kāmāya randhaya. dūto na agnir ut tistha yātudhānān ihā "naya*

7 Do thou, O Agni, bring hither the sorcerers bound, then let Indra with his thunderbolt crush in (*api-vraçc*) their heads

*Api vraçc* (used almost always of the head) is perhaps more nearly 'cut open'; Ppp reads *apa çīrsā vr̄çcatu*. In b, *ūpa baddhān* would be a more acceptable reading. The Prāt. (ii 27) quotes *upabaddhān* as the first instance in the text of such treatment of final -ān. Our text, by an error of the printer, reads *bāyrena* for *váj-* in c

### 8. To Agni and other gods: for the discovery of sorcerers.

[*Cātana — dnustubham 4. bārhatagarbhā tristubh*]

The hymn, except vs. 4, is found in Pāipp iv also next after our hymn 7, but in the verse-order 1, 3, 2. For its use by Kāuç with 7, see under the latter

Translated. Weber, iv. 401; Ludwig, p. 523, Griffith, i 11; Bloomfield, 65, 239 — Cf Bergaigne-Henry, *Manuel*, p. 132, Whitney, *Festgruss an Roth*, p. 94 f

1. This oblation shall bring the sorcerers, as a stream does the foam; whoever, woman [or] man, hath done this, here let that person speak out

Ppp has for c, d *nīdam strī pumān kar yaçam bhuvatām janah* ! For *stu*, see i 7 1, note ]

2 This man hath come, speaking out; this man do ye welcome; O Brihaspati, taking [him] into thy control — O Agni and Soma, do ye (two) pierce [him] through

Ppp has in a, b *stuvānā gama tvām smo 'ta prati*; in c, d, *vaçe kṛid 'gnisomāv id dhatañ*. The comm. makes nonsense every time by insisting on rendering *stu* by "praise"; here it is *yusmān stuvan*

3. Of the sorcerer, O soma-drinker, slay the progeny and conduct [him hither]; of him, speaking out, make fall out (*nis-pat*) the upper eye and the lower.

The comm. fills out the ellipsis in b by making it mean "conduct our progeny to obtain desired result"! and *stuvānasya* is *bhīṣā tvadvitayām stutim kurvatañ*. Ppp reads *nyastuvānasya*. SPP's text as well as ours gives *nl st-* (p. *nsh st-*); the *sar. hita* mss., as everywhere, are divided between that and *nsh st-*; the latter is authorized by the silence of the Prātiçākhyā [see p. 426] concerning the combination

4. Wherever, O Agni, thou knowest the births of them, of the devourers that are in secret, O Jātavedas, them do thou, increasing through worship (*brāhmaṇ*) — slay of them, O Agni, with hundredfold transfixion

The irregular meter and broken connection of the second half-verse suggest possible corruption of the text: cf *āsurānām cātatarhān*, TS. i 5 7<sup>b</sup>. The meter (11 + 11. 9 + 9 = 40) is well enough described by the Anukr if we may take *bārhatagarbha* as meaning *dvibārh-* ‘containing two pādas of nine syllables’ [For -tārham, cf Gram § 995]

### 9. For some one’s advancement and success.

[*Atharvan — vasvādināndmantroktadevatyam. trāstubham* ]

Found also in Pāipp 1 Reckoned to the *varcasya gana* (Kāuç 13. 1, note), and further used in various ceremonies by itself, in that of the restoration of a king (16. 27), with i. 35 and v. 28, in two ceremonies for fortune and for power (11. 19; 52. 20); with seven others, employed by a teacher at the reception of a Vedic student (55. 17). In Vāit. (3 1), vs 3 accompanies an oblation to Agni in the *parvan*-sacrifices. And the comm quotes its use in the Naks Kalpa 17-19, in two *mahācānti* ceremonies called *ātrāvatī* and *bārhaspatti*, and in Pariçista 5 3, in the *puspābhiseka* rite.

Translated Weber, iv. 401; Ludwig, p 456, Zimmer, p 163; Griffith, 112, Bloomfield, 116, 239.

1. In this man let the Vasus maintain good things (*vāśu*) — Indra, Pūshan, Varuna, Mitra, Agni; him let the Ādityas and also the All-gods maintain in superior light.

Ppp substitutes *tvastā* for *pūṣā* in b, and *uta me devā* for *uttarasmin* in d. The Anukr. appears to sanction the metrical combination *ādityo ’ta* in c

2. At his direction (*pradiç*), O gods, be there light, sun, fire, or also gold; be his rivals (*sapātna*) inferior to him; to the highest firmament (*nāka*) make this man ascend.

The translation implies in c the obviously called-for emendation of *asmāt* to *asmāt*, the comm first explains it as *asmadīyat purusāt*, and then, alternatively, as used for *asmāt* by Vedic shortening of the vowel. Ppp. begins with *asmīn devāḥ pradiçā*, and its second half-verse is quite different: *uttarena brahmaṇā vi bhāhi krnvāño anyān adharān sapatnān* (d = ii. 29 3 d)

3. With what highest worship (*brāhmaṇ*), O Jātavedas, thou didst bring together draughts (*rāyas*) for Indra, therewith, O Agni, do thou increase this man here; set him in supremacy (*grātsthya*) over his fellows (*sajātā*).

Ppp reads *uttarena* in b, and its d is *rāyas posam grātsthyaṁ ā dhehy asmāi*. The verse is found also in TS (ii 5 4<sup>a</sup>), MS (i 4 3), and K (v 6). Both TS. and MS. read *havīsā* for *brāhmaṇā* in b, and *agnē tvām utā* (for *tvām agna thā*) in c, and MS has *bharan* in a, *vardhayā mām* in c, and *mā* for *enam* at the end, and it inserts *mādhye* before *grātsthye* in d

4. I take to myself their sacrifice and splendor (*várcas*), their abundance of wealth and their intents (*cittá*), O Agni ; be his rivals inferior to him ; to the highest firmament make this man ascend.

The second half-verse is the same with 2 c, d above, and the translation makes the same emendation as there. Doubtless *vittáni* ‘acquisitions’ should be read for *cittáni* in b, the comm. glosses with *buddhim*. The text is defaced in Ppp, but in d can be read *uttame devā jyotisi dhatutama* (?) [meaning, presumably, *dadhātana*]

#### 10. For some one's release from Varuna's wrath.

[*Atharvan — āsuram, vārunam trāstubham 3, 4. anustubh (3 kakummañī)*]

Found in Pāipp i Used in Kāuç (25 37) to accompany lavation of the head in a healing ceremony (for dropsy, comm and schol.)

Translated · Weber, iv 403 ; Ludwig, p 445 , Griffith, i 13 , Bloomfield, 11,241 ; Weber, Sb 1897, p. 599, cf. 594 ff — Cf Bergaigne-Henry, *Manuel*, p 133

1 This Asura bears rule over the gods ; for the wills (*vidya*) of king Varuna [come] true ; from him, prevailing by my worship (*brāhmaṇi*), from the fury of the formidable one (*ugrā*) do I lead up this man

‘Come true,’ i.e. are realized or carried out the more etymological sense of *satyā*. Ppp reads *viçāya* for *vaçā hī* The comm explains *çāçadāna* as “exceedingly sharp ; having attained strength by favor of Varuna, gratified by praise etc” *Tatata* part in c, as the first example of its kind of combination, is quoted in Prāt. ii 66. The Anukr ignores the first pāda as a *jagatt*

2 Homage be to thy fury, O king Varuna ; for, O formidable one, thou dost note (*m-ci*) every malice (*drugdhā*) A thousand others I impel (*pia-sū*) together, a hundred autumns of thee shall this man live.

The obscure third pāda is understood by the comm, perhaps correctly, to mean “I buy off this man by furnishing Varuna a thousand others as substitutes” Two of our mss (O Op) read *ugram* (or *ugram*) in b; Ppp is defaced in a, b, as second half-verse it reads *çatam sahasram pra suvāmy anyān ayām no jīvām çarado vyapāje* Here, too, pāda a is an unacknowledged *jagatt* [Comm cites, for c, AB viii 15]

3 In that thou hast spoken with the tongue untruth, much wrong — from the king of true ordinances (-*dhárman*), from Varuna, I release thee

[Read *yāt tvām uvāktha ánrtañī?*] The comm has in a the absurd reading *uvakta*, treating it as for *uvaktha*, which all the mss give

4 I release thee out of the universal, the great flood (*arnavā*), speak, O formidable one, unto [thy] fellows here, and reverence our incantation (*brāhmaṇi*)

‘Universal’ (*tvāpñānara*), i.e., perhaps, dangerous to all men ; and the dropsy, Varuna’s special infliction, is probably spoken of as ‘flood’ [cf RV viii 89 4]. The (doubtful) rendering of the second half-verse takes it as addressed, like the first, to the patient ; the comm regards it as said to Varuna, which is not impossible. [See Gardner, ZDMG li 733] Ppp reads *amupcar* at the beginning, and has a *latura* in place of c, d [Render *apā-ci* by ‘regard’?]

### II. For successful childbirth.

[Atharvan — *sadrcam pāusnam pāñktam 2 anustubh, 3 4-5 usmiggarbhā kakummaty anustubh, 4-6 pathyāpāñkti*]

Verses 2-4 occur together in Pāipp. i, 5 and 6 in xx, but at different points. In Kāuç. (33. 1) it is quoted at the beginning of a long and intricate ceremony (filling the whole section) for safe delivery, the first of the *strikarmāni* or ‘women’s rites’; its details have nothing to do with the text of the hymn, and cast no light upon the latter’s difficulties. The Anukr add to the author’s name *anena mantroktān aryamādidevān nārtshukhaprasavāyā bhistīye stam ca sarvābhir aprārthayat*.

Translated Weber, iv. 404; Ludwig, p. 478, Griffith, i. 14 and 473, Bloomfield, 99,242.— Discussed. Roth, *Ueber den Atharva-veda*, p 15

1. At this birth, O Pūshan, let Aryaman [as] efficient (*vedhás*) invoker utter *vāsat* for thee; let the woman, rightly engendered, be relaxed; let her joints go apart in order to birth

The translation of c implies emendation of the text to *vt sisrtām*. Roth formerly preferred *sisrtām nāry rtāpi ajātah* ‘let a timely child come forth, O woman’, Weber leaves *sisratām* as pl with indefinite subject, and understands the two following words as a parenthesis. “be the woman properly constructed”, Ludwig renders as if *sisrtām*, Roth now (as in BR.) would emend only *sisrtām*, and understand it of the ‘flow’ of water preceding birth, but that would be rather *sru*, and *sr* without a prefix in such a sense seems very unlikely [cf, however, *sāram āpah*, RV iv 17 3]. *Rtāpi ajātā* might also be possessive, ‘rightly engendering’. The comm takes *sūtān* as from *sūti* [not *sūti*, fem, nor *sūtu*, fem note accent and gender!], and meaning the ceremony at birth, *vedhás* as = Dhātar ‘the creator’, *rtāprajātā* as = *jtvad-apatyā*, and *sisratām* (to the plural form of which he finds no objection) as “may she be relieved (*vinihsrtā*) of the pangs of birth.” The metrically irregular verse (9 + 10 10 + 11 = 40) is a *pāñkti* solely in virtue of the [aggregate] number of its syllables

2. Four [are] the directions of the sky, four also of the earth. the gods sent together the foetus; let them unclose her in order to birth

Or ‘unclose it,’ *tām*, which SPP reads in text and comm (the latter omits the word itself in the paraphrase) with the minority of his mss, but against all of ours, Weber and Roth prefer *tām*. The word and its predecessor are quoted in the Prāt. (ii. 30), as the earliest example in the text of a combination of *n* and *t* without inserted *s*, but the form of the quotation (*samāirayantādhnām*) prevents our seeing whether its authors read *tām* or *tām*, the comm gives *tām*. In d, the comm gives the false form *urnavantu*. The text in Ppp is confused, but does not appear to intend any variants from our reading

3 Let Pūshan (?) unclose [her or it], we make the *yōmī* go apart; do thou, *sūsanā*, loosen; do thou, *biskalā*, let go

The translation implies a very venturesome emendation in a, *pūsā* for *sūsā* (all the authorities have the latter) Pūshan, referred to in vs. 1 as principal officiating deity, might well be called on to do in particular what all the gods were begged to do in vs 2 c, d. [But see Bloomfield’s comment.] The comm gives three different etymologies for *sūsā* root *sū* + suffix-*sā*, root *sū* + root *san*, and *su-usas*. *Sūsanā* and *biskalā* are possibly names of organs, for the latter, Ppp has *puskale*, probably an alteration

to a more familiar word, the comm understands *sīsani* and *biskali* (of course, equally possible), the former, from roots *sū* and *san*, is name of an accouching goddess; the latter (for which are given three diverse but equally absurd etymologies) is another deity. The Anukr apparently intends the verse to be read as 6 + 8 7 + 8 = 29, instead of admitting the obvious resolution *tu-ām* in c. The supplying of *gārbham* as omitted at the beginning would make a good *anustubh*.

4. Not as it were stuck (*āhata*) in the flesh, not in the fat, not as it were in the marrows, let the spotted slimy (?) afterbirth come down, for the dog to eat, let the afterbirth descend

SPP reads in a *pīvasi*, with the comm and a small minority of his mss, three of ours (H O Op) have *pībasi*. Ppp has a very different text (preserved in the *nāgarī* copy, though lost in the original text) *nāi'va snāvasu na parvasu na kethcsu (keçsu)* *na nakhesu ca*, then our c, d, without variant, then *nāi'va pause (mānse?) na pīvasi* *nāi'va kastyoç vanā yutam*, then our e, and with this ends the hymn as given in book i. The comm reads in a *mānsēna* for *mānse nā*, and resorts to various devices to get rid of the difficulty thus caused, two of our mss (O Op), and one or two of SPP's, give the same. Some of our mss are very awkward about combining *jarāyu* and *āttave*, in part omitting the *v*, or (I) reading -*yūtt-*. PGS (1 16 2) has the verse, but in different order first our c, d, without variant, then our a, b, in the form *nāi'va mānsena pīvari na kasminç canā "yatam*, then our e. But for its support of *çevalam*, we might be tempted to emend to *kévalam*, the comm has the worthless explanation *jalasyo'paristhitāçātvālavat āntarāvayavāsambaddham*. Further may be compared HGS II 3 i. [MP, at II 11 19, 20, has the verse with variants]

5. I split apart thy urinator, apart the *yōni*, apart the [two] groins, apart both the mother and the child, apart the boy from the afterbirth; let the afterbirth descend

Ppp (xx) has for a, b *vi te relāmi tagarim v'yoni vi gavenyāu*, for d, e *in garbhām ca jarāyujah*, and TS (III 3 o') presents a version nearly accordant with this, but with *takarim*, *gavīnyāu*, and (at the end) *jarāyu ca*: neither has our refrain

6. As the wind, as the mind, as fly the birds, so do thou, O ten months' [child], fly along with the afterbirth; let the afterbirth descend.

Ppp has the version *yathā vāto yathā dagha yathā sasadroyajanta eva te garbha ejatu nr āitu daçamāsyo bahir jarāyunā saha*. For 'do thou fly' might be given 'do thou fall,' the verb having both meanings. [Ten (lunar) months cf. Weber's second *naksatra*-essay, p 313, *Aih. der Berliner Akad.*, 1861.] [Cf RV.v 78 8]

This *anurāka* [2] has 5 hymns, 25 verses, and the old *Anukramanī*, as quoted, says *pañca pāre tu* (apparently the *vidyāt* quoted at the end of *an* i belongs rather here than there).

## 12. Against various ailments (as results of lightning?).

[*Bhrigvāñgires — jatmanḍanadrevatdakam jāgātam + anustubh*]

Found also in Pāipp 1. It is reckoned (Kāuç 26 1, note) as belonging, with many other hymns, to a *takriṇandāvara* or *takman*-destroying *gāna*, and is used (26 1) to accompany the drinking of various things in a healing ceremony (comm says, against

disease arising from hurtful changes of wind, bile, or phlegm), and also (38. 1) in one against bad weather (*durdīna*), or (Keç.) for the prevention of rain. The third verse further is added to the Mṛgāra hymns in connection with lavation in another healing rite (27. 34).

Translated Weber, iv 405; Griffith, 115, Bloomfield, JAOS. xiii p cxiii ff. (= PAOS May 1886), AJP vii. 469 ff., SBE xlvi 7, 246 — Bloomfield regards it as addressed to "lightning, conceived as the cause of fever, headache, and cough." See his elaborate comment. Weber made it relate to fever, puerperal or infantile (on account of *jarāyujā*, 1 a).

1 First born of the afterbirth, the ruddy (*usrīya*) bull, born of wind and cloud (?), goes thundering with rain; may he be merciful to our body, going straight on, breaking; he who, one force, hath stridden out threefold.

The translation implies emendation in b to *vātābhrajās* or *-jās*, as suggested by 3 c, it is proposed by Weber, and adopted by Bloomfield, being a fairly plausible way of getting out of a decided difficulty. Weber renders, however, "with glowing wind-breath"; R, "with scorching wind" (emending to *-bhrajjās*). The comm reads *vātavrajās* (a couple of SPP's mss, which usually follow him, do the same), and explains it as "going swiftly like the wind," or, alternatively, "having a collection of winds." The 'bull' is to him the sun, and he forces this interpretation through the whole hymn. Neither he nor Kāuç nor the latter's scholia see anywhere any intimation of lightning, yet this is perhaps most plausibly to be suspected in the obscurities of the expression (so R also). The first words in a are viewed as signifying 'just escaped from its foetal envelop (in the cloud)' Ppp is wholly defaced in the second half-verse; in the first it offers no variants, merely combining *-jas prath-* in a, and reading *-bhraja st-* in b. Emendation in d to *yāsyāl' kam* would improve both meter and sense. *Tredhā* in d must be read as three syllables (as in RV) to make the verse a full *jagati*. [At OB vi 59 b, *vāta-dhrajās* is suggested — by R ?]

2 Thee, lurking (*çri*) in each limb with burning (*çocis*), we, paying homage, would worship (*vidhi*) with oblation; we would worship with oblation the hooks, the grapples, [him] who, a seizer, hath seized this man's joints

Or *yās*, at beginning of d, is abbreviation for 'when he' or 'with which he' [Render, rather, 'hath seized his (accentless) joints'. The patient is in plain sight of the exorcist. Emphatic pronoun is therefore needless, so *enam* vs 3.] Some of our mss, by a frequent blunder, read in a *çīry-*. The prolongation of the final of *asya* in d is noted by the comment to Prāt iv 79. Ppp has a very different (and corrupt) text *çīryāno yo grhīta parasya grbhīti · añko tam añko havisā yajāmi hrđi çrito manasā yo jayāna*. The definition of this verse and the next as *tristubh* seems to have been lost from the Anukr, which reads simply *dvitīyā* before *antyā nustubh*.

3 Release thou him from headache and from cough — whoever hath entered each joint of him, the blast (?) *çūsmā* that is cloud-born and that is wind-born, let it attach itself to forest-trees (*vánaspáti*) and mountains

Ppp has *sṛjatām* for *sacatām* in d. The comm takes *kāśās* in a as nomin, explaining it as *hṛtkāñthamadhyavarit prasiddhah çesmarogarvīsesah*, *vātajās* to him is

*kāusthyād vāyor utpannah* [For *çīrsakti*, see Knauer, *Indogermanische Forschungen, Anzeiger*, vii 225, Bloomfield, AJP xvii 416; Bohlingk, *Berichte der sächsischen Ges.*, 1897, xlvi 50, who takes it as 'a stiff neck with head awry']

4 Weal [be] to my upper member (*gāttra*), weal be to my lower, weal to my four limbs, weal be to my body

Ppp has a quite different text in a, b, te both times for *me*, and *parāya* for *avarāya*, for c, *çam te prstibhyo majjabhyah ca*, in d, *tava* for *mama* the address to a second person is decidedly to be preferred This is found also in the corresponding verse in VS (xxiii 44) and TS (v 2 12<sup>2</sup>), with readings in part agreeing further with those of Ppp *çam te pārebhyo gātrebhyah çam astv āvarabhyah çam asthabhyo majjabhyah çam v astu tanvāl tāva*. but TS has for d *çam u te tanūve bhuvat*

### 13. Deterrent homage to lightning.

[*Bhrgvañgiras — vāidyutam ānustubham 3 4-p virād jagatī, 4. tristupparā brhatigarbhā pañkti*]

The hymn occurs in Pāipp xix., and vs 1 also in xv. It is used by Kāuç (38.8, 9) in a charm against lightning, with vii 11, and it also appears (139 8), with 1 26 and vii. 11 and several other hymns, in the ceremony of introduction to Vedic study

Translated Weber, iv 406, Griffith, i 16

1 Homage be to thy lightning, homage to thy thunder, homage be to thy bolt (*dāçman*), with which thou hurlest at the impious one (*dūddāç*)

The version of this verse in Ppp. xix is like ours, in xv, d reads *yena dūrāt pradi-jassasi* (*pratyasyasi?*) The first half-verse is found also in VS. (xxvi 21 a, b) The irregular combination *dūddāç* (p *duhodāç*) is noted by Prāt. ii 60 The comm regards Parjanya as addressed, but then proceeds to give another interpretation of the verse, based on the absurd assumption that *namas* = *annam*, which appears also in numerous other places To him, also, *dāçman* is a *meghanāman* In our edition, an accent-mark is omitted over the -*çma-* of *dāçmane*

2 Homage to thee, child of the height (*pravāt*), whence thou gatherest (*sam-ñih*) heat (*tāpas*), be merciful to ourselves, do kindness (*máyas*) to our offspring (*tokā*)

Ppp has *çam nas* for *máyas* in d The first half-verse forms in VS (xxvi 21 c, d) one verse with our 1 a, b, but VS has [for a *námas te bhagavann astu*, and] for b *yātah srih samihase* 'from whence thou strivest after the sky,' which indicates that our reading is corrupt. [Pischel discusses *pravāt* (= 'stream') at length, *Ved Stud* ii 63-76, see 68.]

3. Child of the height, be homage to thee; homage we pay to thy missile (*heti*) and heat (*tāpus*), we know thy highest abode (*dūdāman*) that is in secret; thou art set as navel within the [cloud]-ocean

[The *te* in b is superfluous] Ppp rectifies the meter of a by omitting *eva*, <sup>13</sup> other pādas are more or less corrupt. *námas te* etc *tipusyati* in b (which ends there); *garidharo náma par-* in c; *náhita* *abhih* at the end The comm takes *tipus* <sup>25</sup> adjective The verse is scanned by the Anukr as 12 + 12 + 11 + 11 = 46 syllables

4. Thou whom all the gods did create, the bold one, [[the gods]] making an arrow for hurling — do thou, besung in the council (*vidātha*), be merciful to us, to thee as such be homage, O goddess

*Dhṛṣṇum* in b might qualify *tsum* directly. The comm supplies *he açane* 'O thunderbolt' as addressed. He reads *mṛla* in c. Ppp reads for a, b *yam tvā devā ajanyaanta viçvesām krnvānā açanāya trisvāt*; and for d *mitrasya varunasya prasrṣṭāu*. The Anukr seems to scan as 10 + 11 10 + 9 = 40 syllables [Read in c *mṛdaya* and in d *utā tāsyāt*? — For *vidātha*, see discussions of Bloomfield, JAOS xix<sup>2</sup> 17, and Geldner, ZDMG lii 757, and the literature cited by Foy, KZ. xxxiv. 226.]

#### 14. Imprecation of spinsterhood on a woman.

[*Bhrgvāñgiras — vārunam vo'ta yāmyam vā ānustubham x kakummatī, 3 4p virāj*]

Found in Pāipp 1. Used by Kāuç (36 15-18) in an incantation against a woman, the details of it cast no light on those of the hymn; and the comm defines its purpose simply as *striyāḥ puruṣasya vā dāurbhāgyakaranam*

Translated Weber, iv 408, Ludwig, p 459, Zimmer, p 314 (these misapprehend its character), Griffith, i 17, Bloomfield, JAOS. XIII p cxv = PAOS May, 1886, or AJP vii 473 ff, or SBE xlii 107, 252

1 Her portion (*bhāga*), splendor have I taken to myself, as from off a tree a garland, like a mountain with great base, let her sit long with the Fathers

Ppp has for a *aham te bhagam ā dade*, its b is defaced, in c it gives *mahāmūlāt 'vā*. The comm renders *bhagam* by *bhāgyam*, here and in the other verse, recognizing no sexual meaning. *Pitṛsu* he renders "in the later [2 c, d] to be specified houses of father, mother, etc," and all the translators understand it in the same way, but it is questionable whether the plural of *pitar* would ever be used in this sense, and the repeated mention of Yama later indicates that there was at least a double meaning in the expression. Perhaps a girl remaining unmarried was called "bride of Yama," i.e. as good as dead, and her stay at home compared to that in the other world [Cf Antigone, 816, "I shall be the bride of Acheron," Αχέροντι νυμφεύσω]. The Anukr appears to ratify the abbreviated reading -*budhne 'vā* in c, it counts six syllables in d.

2 Let this girl, O king, be shaken down to thee [as] bride, O Yama; be she bound in her mother's house, also in her brother's, also in her father's

Ppp has *yat* for *esā* at the beginning. The comm foolishly interprets *rājan* as indicating Soma, because Soma is first husband of a bride (he quotes RV v 85 40. cf AV xiv 2 3 ff), and takes *yama* as his epithet, as being her constrainer (*nyāma*). For *m-dhīt* compare iii 11 7, at TS v 2 53 it is used with *pitṛsu* [Does not *m-dhīt* covertly suggest *midhuvana*, which in its obscene sense, may be as old as the Veda?] ]

3 She is thy housekeeper O king, we commit her to thee, she shall sit long with the Fathers, until the covering in of her head

The translation of d implies the obvious emendation to *samopjīt* which SPP even admits into his text on the authority of the comm, but against every known ms. Ppp

however, gives *samopyā*. The comm explains it by *samvapnāt bhūmān sampañanāt*, and as equivalent to *maranaparyantam* 'till death'; that this last is the virtual sense is extremely probable. That *vap* has not the sense 'shave' in the compound (cf. AÇS vi 10 2) is shown by the inappropriateness of the prefixes *sam* + *ā* to that sense, and the frequency of the combination in the other sense [See Bloomfield, 255, ā çīrsndh *kēcam* ḫpiāt, 'till she shed the hair from her head.]. Ppp has further *imām u pari dadhmasi* in b. The comm gives *kulapā* (for -*pās* our *pada*-text *kulaopāh*) in a. The resolution *çīr-sn-ah* in d would make the verse a full *anustubh*, the Anukr. counts only 14 syllables in the second half.

4. With the incantation (*brāhmaṇ*) of Asita, of Kaçyapa, and of Gaya, I shut up (*api-nah*) thy portion (*vulva* ?), as sisters do what is within a box (-*kōcā*).

[For the names, see Bloomfield, 255, and AJP xvii 403.] *Bhaga* perhaps has here a double meaning. Three of our mss (E I H) with one or two of SPP's, read in c *antaskoçām*, against Prāt ii. 62, which expressly prescribes *ḥ*. The comm treats *antah* and *koçam* as two independent words, *antāh kōce* would be a not unacceptable emendation. The Anukr. appears to sanction the abbreviation *-koçam* 'va.

### 15. With an oblation: for confluence of wealth.

[*Atharvan — sāndhavam anustubham 2. bhurikpathyāpañkti*]

Found in Pāipp 1 (in the verse-order 1, 4, 3, 2) Used by Kāuç. only in a general rite for prosperity (19 4), to accompany a douche for persons bringing water from two navigable streams and partaking of a dish of mixed grain; it is also reckoned (19 1, note) to the *pusṭika* mantras, or hymns bringing prosperity.

Translated. Weber, iv. 409; Ludwig, p. 371; Griffith, i. 19.

1. Together, together let the rivers flow, together the winds, together the birds (*patatrīn*); this my sacrifice let them enjoy of old; I offer with a confluent (*samsrāvyā*) oblation

The verse is nearly identical with xix 1. 1, and in less degree with ii. 26. 3 From xix. 1. 3 c it may be conjectured that we should read *pradīgas* in c. [If we do read *pradīvas*, why not render it by 'continually'?] Ppp. has not the second half-verse, but instead of it vs. 3 c, d. For b Ppp gives *sam vātā divyā uta* The comm accents *sám-sam* in a. There is perhaps some technical meaning in *samsrāvyā* 'confluent' or 'for confluence' which we do not appreciate, but it is also unknown to the comm, who explains the word only etymologically. The verse is an *āślārapañkti* (strictly *vīḍy* 8 + 8 11 + 11 = 38), and its definition as such is perhaps dropped out of the Anukr. text (which reads *ādyā dvītīyā bhurik* etc.).

2. Come straight hither to my call, hither ye confluent also; increase this man, ye songs; let every beast (*paçū*) there is come hither; let what wealth (*rayī*) there is stay (*sthā*) with him.

The *pada* mss all give *yāt* in e. Ppp has in a, b *idam havyā upetane* 'dam', and, for c, *asya vārdhajato rayim*. The last pīda is nearly RV x. 19 3 d. [Render 'with this man let' etc.] The omission of *cud* in a would make the verse regular

3. What fountains of the streams flow together, ever unexhausted, with all those confluences we make riches (*dhiṇa*) flow together for me.

Ppp has in a, b *ye nadibhyas samsravanty uccāmas saram aksikā* The comm gives the verse twice, each time with a separate explanation

4. What [fountains] of butter (*sarpis*) flow together, and of milk, and of water, with all those confluences we make riches flow together for me

Ppp reads *samsrāvās* for *sarpis* in a. The comm supplies first *avayavās* as omitted subject in the verse, but afterwards *utsāsas* from vs. 3, which is of course right.

#### 16. Against demons: with an amulet of lead.

[*Cātana — agnīndram, vārunam, dadhatyam ānustubham · 4 kakummati*]

Found in Pāipp i. Kāuç. does not include the hymn among the *cātanāni* (8. 25), but a Pariç (ib., note) reckons it to them (in accordance with the Anukr.) Kāuç (47. 23) uses it once in a rite of sorcery (for the death of one's enemies : comm.), and its commentator (47. 13, note) in another.

Translated : Weber, iv 409 ; Grill, 1, 75 ; Griffith, i 20 ; Bloomfield, 65, 256

I. What devourers, on the night of new moon, have arisen troopwise (?) — the fourth Agni is the demon-slayer ; he shall bless us

*Vṛḍjam* in b is obscure ; 'troopwise' is the conjecture of BR ; the comm reads instead *bhrājam*, and absurdly explains it as *bhrājamāndam* or -nam 'shining,' and qualifying either the night or the "hearty" man whom the demons have risen to injure ! Ppp has *turyas* for *turiyas* in c ; what is meant by it is not clear ; the comm gives three different explanations : fourth after the death of his three brothers and predecessors (quoting for these TS 11. 6 6<sup>1</sup>) ; as the house-fire apart from the three sacrificial, or as the *āñgirasa* fire, as distinguished from the sacrificial, the household, and that of battle — thus teaching us nothing but his own ignorance and perplexity. Grill follows Weber in understanding the word to mean "powerful" For d, Ppp. has *san nah pātu tebhayah*.

2. The lead Varuṇa blesses ; the lead Agni favors; Indra bestowed on me the lead ; it, surely, is a dispeller of familiar demons.

Ppp. combines *mātī 'ndra p-* in c, and has for d *amīvāyas tu cātam* (for *cātanam*). The comm ascribes the mention of Varuṇa to the fact that river-foam is one of the articles declared (Kāuç 8 18) equivalent to lead, and here intended by that name. [Cf. Bloomfield, JAOS. xv 158.]

3 This overpowers the *vīskandha*; this drives off (*bādhi*) the devourers ; with this I overpower all the races (*jātā*) that are the *piçāci*'s

The first half-verse is nearly repeated below, as ii. 4. 3 a, b The short a in the reduplication of *sasāhe* in c, though against the meter and in part against usage, is read by all the mss., and in the comment to Prāt. iii 13 Ppp has in a *viskandam* (but compare ii 4. 3, where -dham). The comm. explains the (more or less fully personified) disorder as a disturbance caused by *raksas* or *piçāci* and obstructing motion (*gati-pratibandhaka*) cf. below ii 4 and iii 9

4. If our cow thou slayest, if [our] horse, if [our] man (*pūruṣa*), we pierce thee there with lead, that thou be no slayer of our heroes

Ppp. has for c *sīsena vīdhyāmīas tvā*

The 5 hymns of this *anuvāka* [3], as of the next, have just the norm, 20 verses, and the quotation from the old Anukr. (given at the end of hymn 21) is *vīṇçakāv aṭo 'nyāu*. At the end of the present hymn is read *vīṇçatīyā kuru*, which is perhaps the statement as to the assumption of a norm

The first *prapāṭhaka* ends here

### 17. To stop the vessels of the body.

[*Brahman — yosīddevatyam. ānustubham 1 bhury, 4 3<sup>4</sup> ārsīgāyatrī*]

Found in Pāipp xix. (in the verse-order 3, 4, 1, 2) Used once by Kāuç. (26 10 · the quotation appears to belong to what follows it, not to what precedes), in a remedial rite, apparently for stopping the flow of blood (the comm says, as result of a knife wound and the like, and also of disordered menses)

Translated . Weber, iv 411; Ludwig, p 508; Grill, 16, 76, Griffith, 1 21, Bloomfield, 22, 257 — Cf Hillebrandt, *Veda-Chrestomathie*, p 46

1 Yon women (*yosīt*) that go, veins with red garments, like brotherless sisters (*jāmtī*) — let them stop (*sthā*), with their splendor smitten

Ppp makes *yositas* and *jāmayas* change places, and has *sarvās* (better) for *hirās* in b. The comm. takes *yositas* as gen sing, and hence naturally understands *rajovahananādyas* to be meant in the verse , he renders *hirās* by *sīrās*, and he explains that brotherless sisters *pitrkule samtānakarmane pīṇḍadānāya ca tisthanti* The Anukr refuses to sanction the contraction -*tare* 'va in c.

2 Stop, lower one! stop, upper one! do thou too stop, midmost one! if the smallest stops, shall stop forsooth the great tube (*dhamāmī*)

The accent of *tisthati* seems to show *ca* to be the equivalent of *cet* here

3. Of the hundred tubes, of the thousand veins, have stopped forsooth these midmost ones; the ends have rested (*ram*) together

In d, emendation to *āntyās* 'the end ones' would be an improvement , but Ppp. also has *antās sakam antā 'ramisata*, its c is corrupt (*asthū nibaddhāmārvā*), and it inserts *te* after *catasya* in a.

4 About you hath gone (*kram*) a great gravelly sandbank (*dhanū*), stop [and] be quiet, I pray (*sū kamī*).

The comm sees in *dhanū* only the meaning "bow," and interprets it "bent like a bow" namely, a vessel containing the urine , in *sikatās* he sees an allusion to the menses, or to gravel in the bladder Kāuç (26 10) speaks of sprinkling on dust and gravel as a means of stanching the flow of blood , more probably, as Weber first suggested, a bag filled with sand was used in neither case can the menses be hid in *sikatās* Ppp. reads *sikatārayī lāurī sthīras̄ curas̄tīdām* The third pāḍī is identical with RV. i 191 6d; the comm (as Śāyana to the latter) fails to recognize the root *stī*; and he renders it *prerayata*, as if root *tr* were in question.

## 18. Against unlucky marks.

[*Dravinodas — vāndyakam ānustubham १ uparistādvirādbrhatī, २ nigrjjagatī, ३ virāddastārapañktitristubh*]

Verses 1-3 are found in Pāipp xx (but vs 2 not with the others) Used by Kāuś (42.19) in a charm against unlucky signs in a woman

Translated Weber, iv 411; Ludwig, p 498, Geldner, *Ved Stud* i 314, Griffith, i. 22, Bloomfield, 109, 260 — It may be mentioned that Geldner takes the whole hymn as relating to a domestic cat

1. Out we drive (*mr-sū*) the pallid sign, out the niggard, then, whatever things are excellent (*bhadrá*), those we lead together (?) for our progeny.

The translation implies in d the very venturesome emendation of *árātum* to *sám*, the former appears wholly impracticable, and has perhaps stumbled into d from b, Geldner conjectures instead *tvā* Ppp is defaced, and gives no help The comm reads *lakṣmam*, and explains *lalāmyam* as accus sing masc *lalāme bhavam tilakasthānagatam*, to *yāni* in c he supplies *cihñāni* [making c a separate sentence and supplying *bhavantu*] It would also be possible to make the cesura after *prajāyāt*, and read *nāçayāmasi* (so R) In our edition, dele the accent-mark under *tā-* of *tāni* in c

2. Savitar has driven out the trouble (?) *ádrani* in her feet, out have Varuṇa, Mitra, Aryaman [driven] [that] in her hands, out hath Anumati, bestowing (*rā*) upon us, the gods have driven this woman forward unto good fortune

All the mss. give in a *sāvisak*, which SPP very properly retains, though the comm and Ppp have -*sat* (see my Skt Gr 2, § 151 a), '*sāvisak* (p as-) would be an improvement, and may be understood For c, d, Ppp has *yad ádityāmaravatī rārānā prnasuvā savitā sāubhagāya* The comm gives two etymological guesses at *aranīm* (which is his reading, instead of -*num*), both worthless, and describes *rārānā* as accented on the final The separation of this verse from the others in Ppp indicates that it probably has nothing to do with "marks" It is rather unusual for the Anukr to take notice of the occurrence of a *tristubh* pāda in a *jagatī* verse [d, no less than c, is *tristubh*, pronounce *devāsāvisuh*]

3. Whatever in thy self, in thy body, is frightful, or what in hair or in mien — all that do we smite away with [our] words, let god Savitar advance (*sūd*) thee.

'God Savitar' or 'the heavenly impeller,' everywhere equivalent Ppp begins *yat tā tman tarvā ghoram*, and has for c, d *tat te vidvān upabādhayesām pra tā survā savitā sāubhagāya* The metrical description of the verse (11 + 11 10 + 10 = 42) by the Anukr is unusual and questionable

4 The antelope-footed, the bull-toothed, the kine-repelling, the out-blown, the licked-out, the pallid — these we make disappear from us

Designations either of the unlucky signs or of the women marked with them — probably the former. The comm prefers the latter, except for the two last, which he blunderingly takes from the stems -*dhyā* and -*myā*, and makes them qualify *laksnā*

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Ppp. has for c *sīsena vidhyāmas tvā*

The 5 hymns of this *anuvāka* [3], as of the next, have just the norm, 20 verses, and the quotation from the old Anukr (given at the end of hymn 21) is *vinçakāv ato 'nyāu*. At the end of the present hymn is read *vinçatyā kuru*, which is perhaps the statement as to the assumption of a norm.

The first *prapāthaka* ends here.

### 17. To stop the vessels of the body.

[*Brahman — yosiddevatyam ānustubham s bhury, 4-3-p ārṣīgāyatrī*]

Found in Pāipp xix (in the verse-order 3, 4, 1, 2). Used once by Kāuṣ (26 10) the quotation appears to belong to what follows it, not to what precedes), in a remedial rite, apparently for stopping the flow of blood (the comm says, as result of a knife wound and the like, and also of disordered menses)

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The accent of *tīsthatī* seems to show *ca* to be the equivalent of *cet* here.

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### 18. Against unlucky marks.

[*Dravinas.*—*vāndyakam ānustubham* 1 *uparistādvirādbrhatī*; 2 *nirjjagatī*,  
3 *virādāstārapāñktitristubh*]

Verses 1-3 are found in Pāipp. xx. (but vs 2 not with the others) Used by Kāuṣ (42 19) in a charm against unlucky signs in a woman

Translated Weber, iv 411; Ludwig, p 498, Geldner, *Ved Stud* i 314, Griffith, i. 22, Bloomfield, 109, 260 — It may be mentioned that Geldner takes the whole hymn as relating to a domestic cat

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'God Savitar' or 'the heavenly impeller,' everywhere equivalent. Ppp begins *yat tā t̄man tanvā ghoram*, and has for c, d *tat te vidvān upabādhayesām pra tvā survā savitā sāubhagāya* The metrical description of the verse (11 + 11 10 + 10 = 42) by the Anukr. is unusual and questionable

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understood He explains *gosedhā* (p. *goosedhām*) as "going like a cow," and *vildhā* as a lock "on the edge of the forehead, licked as it were the wrong way"— or what is called a "cowlick" [Skt. *kākaphala*] Both editions give at the beginning *rīṣyap-*, instead of the true reading *rīṣyap-*, which the comm. (with three of SPP's mss.) has, the mss. bungle all the occurrences of this word In part of our edition the *m* is broken off from *vr̄sadatīm*

### 19 Against enemies.

[*Brahman — āīvaryaṁ ānustubham 2 purastadbr̄hatī; 3 pathyāpañkti*]

The hymn is found also in Pāipp 1 With the two that follow it (and others), it is reckoned by Kāuç (14.7) among the *sāmgṛāmikāni* or battle-hymns, or likewise (ib., note) to the *āparājita* ('unconquered') *gana* · without them, but with vi. 13, it is used in several of the charms to ward off the effects of portents (104.3, 105.1, 113.3) In Vāit (9.21), vs 3 appears alone in the *cāturmāsyā* or seasonal sacrifice, accompanying the release of the two *purodāça* baskets¹

Translated Weber, iv 413, Griffith, 123, Bloomfield, 120, 262 — Cf Bergaigne-Henry, *Manuel*, p 134

1 Let not the piercers find us, nor let the penetrators find [us], far from us make the volleys (*çaravyā*) fly, dispersing, O Indra

Ppp combines *mo 'bhi-* in b The rendering of *çaravyā* follows the comm., here and to vs 3 (*çarasamhatti*)

2 Dispersing from us let the shafts fly, those that are hurled and that are to be hurled; ye divine arrows of men (*manusyā-*), pierce my enemies

The comm. inserts an "and" in c · "divine and human arrows", this is possible, but opposed by the accent Ppp has for c, d. *devā manusyā rsayo 'mitrān no vi viddhatu*, the comm. also reads *vidhyatu*.

3 Whether one of our own or whether a stranger, fellow or outsider, whoso assails (*abhi-dās*) us — let Rudra with a volley pierce those my enemies

Ppp's version is somewhat different *yas samāno yo 'samāno 'mitro no jighānsati rudraç çavyā tān amitrān vi viddhata* With a, b compare RV vi. 75.19 a, b *yō nah svō drano ydç ca nīstyo jighānsati* (= SV ii. 1222 a, b, which combines *svō 'rano*), the latter half of this verse is our 4 c, d Two or three of our mss (P M O p m) follow RV in omitting *yō* after *svō* Ap iv 16.1 has *yo nah sapatno yo 'rano marto 'bhidāsatī devāh*, with a wholly different second half The comm. absurdly explains *nīstyas* as *nirgalavīryo nikrstabalah çatruh*

4 Whatever rival (*sapātna*), whatever non-rival, and whatever hater shall curse us, him let all the gods damage (*dhūrv*); incantation (*brāhmaṇ*) is my inner defense.

Ppp has as first half-verse *sabandhuç cā 'sabandhuç ca yo na indrā 'bhidāsatī* The second half-verse is found, without variant, in RV (and SV see under vs 3) The comm. explains *sapatna* well as *jñātirūpah çatruh* SPP follows the very bad example of a part of his mss by reading *dvisan ch-* (instead of *-añ* or *-an*) in b [cf. i. 33.2, ii. 4.6, and see Prāt. ii. 10, 17, and especially ii. — The *pada*-text reads *dvisāñ*]

## 20. Against enemies and their weapons.

[*Atharvan — sāumyam ānustubham x tristubh*]

The first three verses are found in Pāipp. xix, and vs. 4 in ii see below. For the use of the hymn by Kāuç with 19 and 21, see under 19. And vs 1 is used alone (so the comm) in the *parvan*-sacrifices (Kāuç 2. 39), on viewing the cooked oblation.

Translated Weber, iv 413, Griffith, i 24.

1 Let there be the *ādārasrt*, O god Soma; at this sacrifice, O Maruts, be gracious to us; let not a portent find us, nor an imprecation, let not the wrong that is hateful find us.

The first pāda is rendered on the assumption that the *sāman* of this name, as described in PB xv 3 7, is intended, it might be used of the person intended to be benefited ‘let him be one not getting into a split (i.e. hole, or difficulty)’ · this is the sense distinctly taught in PB, the comm says *na kādācid api svastriśamīpam prāṇotu (madīyah cātruh)*! The verse occurs in TB. (ii 7. 5<sup>12</sup>. and repeated without change in Āp ii 20 6), with *bhavata* in a, *mr̥datā* (without the anomalous accent) in b, and *vṛjānā* in d. Ppp. begins with *adārasur bh-*, adds *ayam* after *soma* in a, and has in d the easier reading *prā pad duchunā* for *vidad vṛjñā* The second half-verse occurs again as v 3 6 c, d. Though connected with vss. 2, 3 in Pāipp. also, this verse does not appear to have anything originally to do with them.

2 What missile (*sēnya*) weapon of the malignant (*aghāyū*) shall go up today, do ye, Mitra-and-Varuṇa, keep that off from us

The first half-verse in Ppp is *yo 'dya sānayo vadho jighāsam̄ nam upāyati*, which is nearly our vi. 99 2 a, b. The half-verse occurs also in PB. (i. 3. 3 a, b) and AÇS. (v 3 22 a, b), both of which have *sāumyas*, PB elides *yo 'dya*, AÇS. gives at the end -*trati* *Aghāyūnām* would be the proper accent (and this the comm has), unless the word were understood as feminine

3. Both what [is] from here and what from yonder — keep off, O Varuṇa, the deadly weapon; extend great protection (*cārman*); keep very far off the deadly weapon.

The *pāda* text marks the pāda-division in the first half-verse before instead of after the second *yāt*. Ppp reads in b *yāvayah*. The second half-verse is found again at the end of the next hymn — which is perhaps an additional indication that this hymn properly ends here. The Anukr ignores the metrical irregularity of the verse (9 + 8 · 7 + 8 = 32). [Read in a *itō yād*, and in c *yacha nah*.]

4. Verily a great ruler (*çāsā*) art thou, overpowerer of enemies, unsubdued, whose companion (*sákhi*) is not slain, is not scathed (*jyā*) at any time

This verse is the first in RV v 152, of which the remaining verses constitute the next hymn here; in Ppp it occurs with them in ii, far separated from the matter which in our text precedes it. RV and Ppp both read for b *amitrakhādō ādbhutah*, and RV accents in d *jīyate kīdā*. The comm paraphrases *çāsās* by *çāsako nyantā*; he takes *jīyāte* as from root *jī*, which is of course equally possible

## 21. Against enemies.

[Atharvan — āndram ānustubham]

As just pointed out (under 20 4), this hymn and the last verse of the preceding make one hymn in RV (x 152) and in Pāipp (ii); the latter has a different verse-order (3, 2, 1, 4), but no various readings. For other correspondences, see under the several verses. For the ritual use of the hymn with the two preceding, see under 19, it is further reckoned (Kāuç 16 8, note) to the *abhaya* ('free from fear or danger') *gana*. It is the first hymn applied (with vii 55) in the *svasīyayana* or 'for well-being' ceremonies (50 1), and is, according to the comm., referred to as such in 25 36. Verse 2 is also used, with others, by Vāit. (29 5), in the *agnicayana* or building of the fire-altar.

Translated Weber, iv 414, Griffith, 1 25

1 Giver of well-being, lord of the people (*vīç*), Vṛtra-slayer, remover of scorners, controlling, let the bull Indra go before us, soma-drinker, producing fearlessness

The comm. renders *vimrdhās* by *viçesena mardhayitā çatrūnām*, although he explains *mṛdhās* in vss 2, 3 by *samgrāmān*, the word is plainly a possessive compound [accent! no genitive], expressing in form of epithet the action of 2 a and 3 a. RV reads in a *viçās pātis*. The verse occurs further in TB (iii 7 114) and TA (x 1.9), both have *viçās*, and, in d, *svastidās* for *somaçās*.

2 Smite away, O Indra, our scorners (*mṛdhi*); put (*yam*) down them that fight (*pṛtany*) [us]; make go to lowest darkness whoso vexes us.

RV reverses the order of c and d, and reads *ādharam*, and with it agree precisely SV (ii 1218) and VS (viii 44 a et al.), while TS (i 6 124) and MS (iv 12 3) have for c *adhaspadām tām īm krdhi* [Cf. MGS ii 15 6 h and p 155.]

3 Smite away the demon, away the scorners, break apart Vṛtra's (two) jaws, away, O Indra, Vṛtra-slayer; the fury of the vexing enemy

RV and SV. (ii 1217) have the same text; TS (i 6 125) reads *çātrūn* for *rāksas*, *nuda* for *jahi*, and *bhāmitō* for *vrtrahan*

4 Off, O Indra, the mind of the hater, off the deadly weapon of him that would scathe, extend great protection; keep very far off the deadly weapon

RV reads *manyōs* for *mahāt* in c, and *yavayā* for *yāv-* in d. TS (iii 5 8, only a, b) supplies in the first half-verse the missing verb, *jahi*, putting it in place of *vadhām*. Unless we resolve *çārma* into three syllables, the *anustubh* is defective by a syllable [Add *nah* after *yacha*?]

The 5 hymns of this *anuvāka* [4.] again have 20 verses, the norm see at the conclusion of the preceding *anuvāka* (after hymn 16)

## 22. Against yellowness (jaundice).

[Brahman — sāuryam uta mantrorktaharimadevatyam ānustubham]

Found in Pāipp i. Used by Kāuç (26 14) in a remedial rite (against heart disease and jaundice [*kāmala*, Kec. : *kāmila*, the comm.])

Translated . Weber, iv. 415 ; A Kuhn, KZ xii 113 ; Griffith, i 26 ; Bloomfield, 7, 263 — Cf also Zimmer, p. 388 ; Bloomfield, AJP. xii 437 ; Bergaigne-Henry, *Manuel*, p 134 Kuhn adduces analogous old Germanic charms.

1. Let them (both) go up toward the sun, thy heart-burn (-*dyota*) and yellowness ; with the color of the red bull, with that we enclose (*pari-dhā*) thee.

Ppp reads in a *udetām*, its c is *yo rohitasya gor varnas*, which construes better with d The abbreviated writing *hrdyot-* for *hrdayot-* (see my Skt Gr § 232 a [and Roth, ZDMG xviii 102]) betrays the *pada*-text into dividing *hrdayotdh* (cf *tād yām*, iv 19 6, so even the RV *pada*-text has *jaratovtsam* from *jaraddvlsam* at v 8 2) SPP has properly in his text the unabbreviated form *hrddyo-* *U'dayatām* in the AV Index Verborum is an erratum for *id ayatām* the comm takes the form, doubtless wrongly, as 3d sing mid instead of 3d du active Kāuç follows the indication of c, d, and of 3 a, b, by prescribing the use of products of a red cow, hair and skin etc , in the healing rite

2 With red colors we enclose thee, in order to length of life ; that this man may be free from complaints (-*rāpas*), also may become not yellow

Ppp has a different second half-verse *yathā tvam arapā 'so atho 'hāito bhava*  
The third pāda is iv 13 4 d (or RV. x 137 5 d) The comm explains *rapas* as = *pāpa*

3. They that have the red one for divinity, and the kine that are red — form after form, vigor (*váyas*) after vigor, with them we enclose thee

The translation implies the easy emendation in a to *rōhinīdevatyās*, in accordance with the universal use of *devatyā* elsewhere The ‘red one’ is perhaps the red star (or lunar asterism) Rohinī, our Aldebaran. Ppp reads *rohinīr devatyā*, and in b *rohinīr uta*, in d it has *tēna tvā*.

4 In the parrots, in the *ropanākās*, we put thy yellowness ; likewise in the *hāridravas* we deposit thy yellowness.

Not one of our mss gives at the beginning the true reading *çūkesu*, as found in RV 1 50 12 [and Ppp ] (and TB ii 7 6<sup>22</sup>), but it is presented by the comm , and by three of SPP's authorities RV and TB have *me* for *te* both times, and accent *hāridra-  
vesu* The names are understood by the comm as those of birds *ropanākā* = *kāstha-  
çuka*, apparently a kind of parrot, and *hāridrava* = *gopitanaka*, apparently a yellow water-wagtail [Ppp has in b *prapanākāça* ]

### 23. Against leprosy : with a healing herb.

[*Atharvan* (*çvetalaksmavināçanāyā 'nend 'siknīm osadhim astdut*) — *vānaspatyam  
ānustubham* ]

Found in Pāipp 1, but defaced, so that-for the most part comparison is impossible. Also, with vs 3 of the next hymn, in TB. (ii 4. 4<sup>1-2</sup>) Used by Kāuç (26 22-24), in company with the next following hymn, in a remedial rite (against white leprosy, *çvetakusṭha*, schol and comm )

Translated . Weber, iv 416 , Ludwig, p 506 , Grill, 19, 77 , Griffith, i 27 , Bloomfield, 16, 266 , furthermore, vss 1, 2 by Bloomfield. AIP xi 325 — Cf Bergaigne-Henry, *Manuel*, p. 135.

1 Night-born art thou, O herb, O dark, black, [and] dusky one, O colorer (*rajani*), do thou color this leprous spot and what is pale (*paliṭā*)

According to the comm., the herb addressed is the *haridrā* (*Curcuma longa*). R writes "The *rajani* is known to the lexicographers, and has later as principal name *parpati* [an Oldenlandia dyeing red, OB], Madana 46 47, Dhanvantari (ms.) 1 27. In Bhāvapr 1 194 (where, according to my old and good ms., *rañjanī* is to be read instead of -nā), it is noted that this remedy is fragrant, and comes out of the north. It has a dark aspect. The species not to be determined, because the later identifications are entirely untrustworthy" [See Dhanvantari, Ānanda-ācrama ed., p 17]. The causative stem *rajaya* (the meter calls for *rāj-*) is found only here.

2 The leprous spot, what is pale, do thou cause to disappear from hence, the speckled; let thine own color enter thee; make white things (*cukla*) fly away.

TB has *na* (*nah?*) for *tvā* and *açnutām* for *vīyatām* in c, and in d *çvetāni* for *çuklāni*. The comm. gives *pr̥thak* for *pr̥sat* in b, and has the usual support of a small minority of SPP's mss.

3 Dusky is thy hiding-place, dusky thy station (*āsthāna*); dusky art thou, O herb; make the speckled disappear from hence

TB has the easier reading *nīlāyanam* in a. The comm. again gives *pr̥thak* in d; he holds that the plant here addressed is the indigo (*nīl*).

4 Of the bone-born leprous spot, and of the body-born that is in the skin, of that made by the spoiler (*dūṣi*) — by incantation have I made the white (*çvetā*) mark disappear.

Ppp has in c *dūṣyā*, TB reads instead *kṛtyāyā*, the comm. explains *dūṣi* as *çatrūtpādītā kṛtyā* Ppp has at the end *anenaçam*.

#### 24. Against leprosy.

[*Brahman — āsurīvanaspatisdevatyam ānustubham 2 micṛpathyāpañkti*]

Found in Pāipp 1, but not in connection with the preceding hymn. For the use of 23 and 24 together by Kāuç., see under hymn 23

Translated Weber, iv 417, Ludwig, p 509, Grill, 19, 77, Griffith, 1 28, Bloomfield, 16, 268.

1 The eagle (*suparnā*) was born first; of it thou wast the gall; then the Asura-woman, conquered by fight (*yūdhī*), took shape as forest-trees

Ppp reads at the end *vanaspatiḥ*, which is more in accordance with the usual construction of *rūpam kr* (mid.) and the like. Ppp has also *jighānsitā* for *yudhā jitā* in c. R suggests the emendation *tad āsurī* (instr.) *jighatsitam rū-*, 'that, attempted to be eaten by the Āsuri, took on vegetable form' i.e. became a healing plant. The comm. still regards the indigo as addressed. He coolly explains *jitā* by its opposite, *jitaravī*. All our mss have in d the absurd accent *cākṛe* (emended in the edition to *cākṛe*). SPP reports the same only of two *pada*-mss.

2 The Asura-woman first made this remedy for leprous spot, this

effacer of leprous spot, it has made the leprous spot disappear, has made the skin uniform (*sáriūpa*).

Ppp has again (as in 23.4) *anenaçat* in c, in d it reads *surūpam*

3 Uniform by name is thy mother, uniform by name is thy father; uniform-making art thou, O herb; [so] do thou make this uniform.

Found also, as noted above, in TB. (II 4.4<sup>2</sup>), which has for c *sariūpā sy osadhe*. Ppp. reads throughout *surūp-*. It inserts between this verse and the next: *yat tanūjam yad agnijam citra kilāsa jajñise tad astu sukrtas tanvo yatas tvā'pi nayāmasi*.

4. The swarthy, uniform-making one [is] brought up off the earth; do thou accomplish this, we pray; make the forms right again.

All our mss have at the beginning *çāmā*, and also very nearly all SPP's; but the latter very properly admits *çyā-* into his text, it being read by the comm with a couple of mss that follow him, and being found in Ppp. also Ppp. once more has *surūp-*, it corrupts b into *prthivyābhyañbhavam*, and gives *sādaya* at end of c. The phrase *idām nū sū* is quoted in Prāt. III. 4 and IV. 98, which prescribe the protraction and lingualization, and words of the verse are repeatedly cited in the commentary to other rules

## 25. Against fever (*takmān*).

[*Bhrvgvañgiras — yaksmanāçanāgnidārvatam trāstubham 2,3 virādgarbhā;*  
4 *puro 'nusti: bh*]

Found in Pāipp i Used by Kāuç in a remedial rite (26.25) against fever, in connection with heating an ax and dipping it in hot water to make a lotion; and reckoned (26.1, note) to the *takmanāçana gana*.

Translated Weber, IV 419, Grohmann, *Ind Stud* ix 384–6, 403, 406, Ludwig, p. 511, Zimmer, p. 384 and 381, Griffith, 129; Bloomfield, 3, 270; Henry, *Journal Asiatique*, 9. x. 512 — Cf Bergaigne-Henry, *Manuel*, p. 136.

1. As Agni, entering, burned the waters, where the maintainers of duty (*dhárma*) paid acts of homage, there they declare to be thy highest birth-place; then do thou, O fever (*takmān*), complaisant, avoid us.

The comm explains pāda a in accordance with the ceremonial act founded on its mechanical interpretation; c [cf RV 1.163.4 d] shows that it is part of the heavenly waters that is intended *Samvidvān* (occurring nowhere else) he renders “fully knowing thy cause, the fire (or Agni)” the translation takes it as equivalent to the not uncommon *samvidāna Adahat* he quietly turns into a future “shall burn thee, O fever”! Ppp reads *aduhat* instead, and in c combines to *tā* “huh.” Cf Grohmann’s interpretation, 1c, 403, 404.]

2 If thou art flame (*arcis*) or if heat (*çocis*), or if thy birth-place eeks the shavings (?), *hṛīdu* by name art thou, O god of the yellow one; then do thou, O fever, complaisant, avoid us

The *pāda*-reading *çakalyaœsi* in b is assured by Prāt. III 52, but the meaning is extremely obscure Ppp has the better reading *çākalyesu* ‘among the shavings’, *janitram* rather requires a locative. The comm guesses it as loc of *çakalyes* from *çakalya* explained as a “heap of shavings,” and root *is* ‘seek,’ and so an epithet of fire,

BR conjecture "following the shaving, i.e. glimmering" Ppp reads in a *dhūmas* for *çocis*. The name at the beginning of c is of quite uncertain form, the ms readings are *hrūdu*, *hrūdru*, *hrudu*, *hūdu*, *rūdu*, *hrudbhū*, *hrudu*, *rūdhu* [*hrūdhu*], SPP adopts in his text the same form as we, and, it is to be hoped, on the authority of his oral reciters, which in such a case must be better than mss, Ppp has (in both verses) *hudu*, which is a word occurring also elsewhere, and meaning "ram", the comm reads *rūdhu*, explaining it as = *rohaka* or *purusacaritre utpādaka* 'producing in the human body'

[Henry, *Journal Asiatique*, 9 x 513, suggests that the problematic word may be connected with the Assyrian *huraçu* and the Hebrew *harūç*, and so go back to a proto-Semitic \**harūdu*, 'gold' J Halévy, however, 1c, 9 xi 320 ff, suggests that it may be rather a Sanskritization of χλωρός, 'greenish-yellow,' and compares the relations of *vāndūrya*, Prākrit *velurya* (*veruliyā*) βηρύλλιον Cf further, Barth, *Revue de l'histoire des religions*, xxix. 26 ]

3 If heating (*çoká*) or if scorching (*abhiçoká*), or if thou art son of king Varuna, *hrūdu* by name etc etc

Ppp has for b the more sensible version *rudrasya prāno yadi vāruno* (vā 'runo?) 'si

4 Homage to the cold fever, homage I pay to the fierce (*rūná*) heat (*çocis*), to the one that befalls on every other day, on both days, to the third-day fever be homage

Ppp reads in b *durāya krnvā vayam te*, and in c *ubhayebhyaç ca hatas* The compound *ubhayadyus* is noticed in Prāt. iv 21 [As for rhythmical fevers — tertian, quartan, etc, see Grohmann, 1c, 387, 388]

## 26. For protection from the wrath of the gods.

[Brahman — *indrādibahudevatyam. gāyatram 2 3-p sāmnī tristubh, 4 pādanicrt*  
(2, 4. *ekāvasāna*)]

Found in Pāipp xix, but vss 3-4 elsewhere than 1-2 The hymn appears to be called (so schol and the comm) *açanodanāni* 'thrusters away' in Kāuç (14 14), and quoted and used as such in 25 22 and (with iv 33) in 42 22; it is further applied (with 27 and vi 3, 76) at the beginning of the *svastyayana* rites, on going to bed and getting up again (50 4), and (with 1 13 and other hymns) in the rite of entrance on Vedic study (139 8)

Translated Weber, iv 420; Griffith, 1 31

1 Far be that from us — may [your] missile (*heti*) be, O gods; far the bolt (*åçman*) which ye hurl

The last pāda is identical with RV 1 172 2 c, the other two pādas (for which Ppp has no variants) sound in part like a misunderstood echo of the RV text. *āre sā vah sudānavo māruta rūjati çāruh* For c Ppp has *āre mantām* (or *mariñām*, for *mariñām?*) *åçastih* The comm foolishly supplies an "O our enemies" in c, *åçmā* he explains as *yantrādivinirmuktah pāsānah* The Anukr ignores the defectiveness of b

2 Be yon Rāti ('liberality') a companion (*sákhi*) for us, a companion [be] Indra, Bhaga, Savitar of wondrous favors

*Rātī* seems to be made a personification here, as in iii 8 2 and vii 17 4 below, the comm makes it equal to Mītra or Sūrya Ppp has a very different text *sakhe'va no rātīr astu sakhe'ndras sakha savitā sakha bhagas satyadharma no'stu*, which is better as regards both sense and meter The *tripadā* of the Anukr is probably a mis-reading for *dvipadā*, the mss agree with it in using no *avasāna*-sign in the verse, and SPP very properly follows them, the *pada*-mss mark a cesura after *rātīh* The comm makes *citrarādhās = bahuvidham dhanam yasya*

3. May ye, issue (*nāpāt*) of the height, sun-skinned Maruts, yield us breadful protection

The mss all read at the end *saprāthās*, and SPP retains it in its text, the comm has *saprathas*, in accordance with our emendation. [Cf Lanman, *Noun-Inflection*, p 560] The comm further has *yacchāta* in c

4 Do ye advance [us], be gracious; be thou gracious to our selves (*tanū*), show kindness (*máyas*) to our offspring (*toká*)

Ppp fills up the deficiency of a, reading *su mrdatā susūdatā mrdā no aghābhyaḥ stokāya tanve dā* (perhaps defective at the end) The mss, supported by the Anukr, make no division of the verse before *máyas*, and SPP follows them, the meter, however, is plainly *gāyatrī* The name given by the Anukr is not used by it elsewhere, it doubtless signifies, as in the VS Anukr.,  $7+7+7=21$  syllables, the resolution *-bhi-as* being refused in b and c.

## 27. Against various evils.

[*Atharvan (svastyayanakāmala)* — *cāndramasam ute'ndrānīdārvatam ānustubham i pathyāpañkti*]

Found in Pāipp xix. For the use of the hymn with its predecessor by Kāuç, see under 26, it is also reckoned to the *svastyayana gana* (25 36, note), and vs 4 appears by itself near the beginning of the *svastyayana* ceremonies, in the same rite as hymns 26 and 27

Translated Weber, iv 421, Ludwig, p 517, Griffith, 132 — Griffith says the sloughs are to make the travellers invisible to highway robbers, and cites an old English analogue

1 Yonder on the further shore are she-adders, thrice seven, out of their sloughs (*jarāyu*), with the sloughs of them do we wrap up (*āpi vyā*) the (two) eyes of the malignant waylayer.

*Jarāyu* in the sense ‘cast-off skin of a snake’ appears to be quotable only here; the comm regards the word as so applied by a figure *jarāyuvat garīrasya vestakās ivacah* Ppp reads *imās pāre* in a, and *jarjarāyuvah* in b, the comm has instead *nirjarā rva*, explaining as *jarārahita devā rva*

2 Let the cutting one (*krt*) go asunder, she who bears as it were a club (*pīnāka*), asunder [go] the mind of her that returns to life (*punarbhūt*), unsuccessful [are] the malignant ones.

Ppp has no variants to cast light on this very obscure verse, it adds at the end *ape'tas paripanthino 'po ghāyur arsatū* The comm reads *punarbhava* in c, he

supplies "the army (*senā*) of our enemies" as the missing noun in the verse, and explains the epithet as "reassembling after dispersal" He paraphrases *krntati* with *chindat* [SPP's *pada*-reading is *punahobhūvāh*, against *Index Verborum*, p 184 (corrected p 383), and against *Skt. Gr.* § 352 a, which should be corrected by p 411 of Lanman's *Noun-Inflection*.]

3. The many have not been able together; the few have not ventured on [it]; like the sprouts (? *adga*) of a bamboo (*ucuy*) round about, unsuccessful [are] the malignant ones.

The first half-verse in Ppp is defaced, but apparently its text agreed with ours, except that at the end stands *abhi dhṛsnuvam* As the second half is wanting, these two pādas probably form one verse with the two reported above, under vs 2 The comm reads *dādr̥ṇus* at end of b, and has *udgā rva paritas* in c, explaining *udga* etymologically as = *çākhā* The comment to Prāt. iii 13 quotes *dādl̥rsus*, and that to ii 38 gives *adgās* among its examples; neither *adga* nor *udga* appears to be quotable from elsewhere

4 Go forward, ye (two) feet; kick (*sphur*) forward; carry to the houses of the bestower (*pr*); let Indrāñī go first, unscathed, unrobbed, in front

Ppp has *grham* and *vahantu* (yet *pādāu*) in b, and, for d, *jihitvā muktvā pathā* The comm reads *ajitā* in d; he ingeniously quotes from TS (ii. 2 81) "Indrāñī is deity of the army" in explanation of her introduction here [Cf Bergaigne, *Religion Védique*, iii 155 n.]

## 28. Against sorcerers and witches.

[*Cātana — svastyayanam dnustubham 3. virātpathyābrhati; 4. pathyāpañkti*]

The hymn is not found in Pāipp Though not mentioned as one of the *cātanāni* by the text of Kāuç, it is added to them by the schol (8 25, note) It is once used by itself in a witchcraft ceremony (*ābhicārika*) for the relief of one frightened, accompanying the tying on of an amulet (26 26).

Translated : Weber, iv. 423 , Griffith, 1 33

1 Hither hath come forth god Agni, demon-slayer, disease-expeller, burning away deceivers, sorcerers, *kimidins*.

In our text, *upā* is a misprint for *ūpa* (an accent-sign slipped out of place to the left) The comment on Prāt. iv 3 quotes the first three words as exemplifying the disconnection of prefixes from a verb

2 Burn against the sorcerers, against the *kimidins*, O god; burn up the sorceresses that meet thee, O black-tracked one.

In c the comm, with two or three of SPP's authorities that follow him, reads *kṛṣnavartmane* (treating it as a vocative)

3. She that hath cursed with cursing, that hath taken malignity as her root (? *mūra*), that hath seized on [our] young to take its sap—let her eat [her own] offspring.

The verse is repeated below as iv 17 3, and has there a parallel in Ppp. The comm first takes *mūram* as for *mūlam* (as rendered above), but adds an alternative explanation as *mūrchākarām*, adjective to *agham*; he has *ādade* in place of *-dhe*. *Jātām* is metrically an intrusion, but completes the sense.

4 Let the sorceress eat [her own] son, sister, and daughter (<sup>?</sup>*naptī*); then let the horrid-haired sorceresses mutually destroy (*vi-han*) one another; let the hags (*arāyi*) be shattered asunder

The comm explains *naptī* as *naptī* or *pāutrasya* (*putrasya?*) *apatyarnpā samitati*. He reads *yātudhānt* (for *-nts*) in a, and *atha* in c.

The 7 hymns of this *anuvāka* [5] have 28 verses, as determined by the quoted Anukr *pañcame* 'stāu.

## 29. For a chief's success: with an amulet

[*Vasiṣṭha* — *sadṛcam abhīvartamāṇisūktam ānustubham*]

Found (except vs 4) in Pāipp 1, and (with the same exception, in RV, chiefly x. 174 1, namely, AV verses 1, 2, 3, 6 correspond respectively with RV. verses 1, 2, 3, 5. See Oldenberg, *Die Hymnen des RV*, 1 243 J. Kāuç. uses the hymn in the ceremony of restoration of a king, with preparing and binding on an amulet made of the rim of a chariot-wheel (16 29 · the comm. says, vss 1-4); the last two verses are specifically prescribed for the binding on. The comm. quotes the hymn as employed by the Naksatra Kalpa (19) in a *mahācānti* called *māhendri*.

Translated. Weber, iv 423, Griffith, i. 33.

1 With an over-rolling amulet (*maṇī*), wherewith Indra increased—therewith, O Brahmanaspati, make us increase unto royalty (*rāṣṭrā*).

*Abhi*, literally 'on to,' so as to overwhelm. Our version spoils the consistency of the verse by reading *-vāvrdhē* and *vardhaya* in b and d for RV. (x. 174. 1) *-vāvrte* and *vartaya*, which Ppp. also gives (Ppp *vartayaḥ*). Ppp. further has *imam* for *asmān* in c. RV reads *havīṣā* for *maṇīnā* in a. The long ē of *abhīvarta* (p. *abhīv-*) is noted by Prāt. iii. 12.

2. Rolling over our rivals, over them that are niggards to us, do thou trample on him who fights—on whoever abuses (*duras-*) us.

RV. (x 174 2) has in d *irasyātī*, Ppp., by a not infrequent blunder, reads *duras-*  
*yatu*. Pāda a lacks a syllable, unless we resolve *-patnān* into three syllables

3 Thee hath god Savitar, hath Soma made to increase, thee have all existences (*bhūtā*) [made to increase], that thou mayest be over-rolling.

The connection is again spoiled in our text by the substitution of *avīvrdhat* in b for *avīvṛlat* (which is read by RV x 174 3), with the former it is impossible to render the prefix *abhi*. This time Ppp. gives *abhibhr̄cat* instead, doubtless a mere corruption

4 The over-rolling, overcoming, rival-destroying amulet be bound upon me unto royalty, unto the perishing (*parābhū*) of rivals

The verse is wanting in both RV. and Ppp. Its excision, with the following verse

(which, however, Ppp has), would leave the hymn of normal length, and composed of four out of the five verses of RV x 174 [ , of the fourth of which the excision is called for ]

5 Up hath gone yon sun, up this spell (*vácas*) of mine, that I may be slayer of foes, without rivals, rival-slayer

RV x 159 1 a, b is to be compared (b reading *úd ayám māmalō bhágah*), Ppp appears to mix the versions of b, giving, ungrammatically, *ayam* with *vácas* [ Cf also MP i 16 1 ]

6 A rival-destroying bull, conquering royalty, overpowering — that I may bear rule over these heroes and the people (*jána*)

RV (1 174 5) has instead of a our 5 d (found also as x. 6 30 c, and xix 46 7 b); in c it reads *bhūtānām* [ Cf MP i 16 5 ]

### 30. For protection: to all the gods.

[*Atharvan (āyuskāmah)* — *vāiqvadevam trāistubham 3. cākvaragarbhā virādjagatī*]

Found in Pāipp 1, but damaged and only in part legible The hymn belongs, according to the comm., to the *āyusya* ('for length of life') *gana*, although not found among those mentioned (Kāuç 54 11, note) as composing that *gana*, it is used in ceremonies for long life by 52 18 and 59 1, also, with 19 and other hymns, in the reception of a Vedic student (55 17), and in dismissal from Vedic study (139 15) And vss 3, 4 appear in Vāit. (4 4, 15) in connection with different parts of the *parvan*-sacrifices The comm further quotes it from Naks Kalpa 17 and 18 in two *mahācānti* rites, styled *āirāvatt* and *vāiqvadevī*, and from Pariçista 5 4, in the *puspābhiseka* ceremony

Translated Weber, iv 424, Ludwig, p 430, Griffith, 1 34

1 O all ye gods, ye Vasus, protect this man; likewise ye Ādityas, watch ye over him; him let not one related (*sánābhi*) nor one unrelated — him let not any deadly weapon of men (*pāñruṣeya*) reach

Ppp has in b the false form *jāgrata* The comm paraphrases *-nābhi* in c by *garbhācaya* [ For the syntax, cf Caland, KZ xxxiv 456 ]

2 Whoso of you, O gods, are fathers and who sons, do ye, accordant (*sáctas*), hear this utterance of mine, to you all I commit this man; happily unto old age shall ye carry him

Ppp has at the end *nayātha* The comm reads in b *ultham*

3 Ye, O gods, that are in the heaven, that are on earth, that are in the atmosphere, in the herbs, in the cattle, within the waters — do ye make old age the length of life for this man, let him avoid the hundred other deaths

The intrusion of *paçusu* and *apsū* in b spoils the meter [ or we may read *yé'rttis, ikṣa  
śadhlīśv' apsū artdh* ], Ppp, omitting *paçusu* and *antdr*, makes it good The Arīkr. requires us to scan the pāda as of 14 syllables Prīt n 101 notes the lingualization in forms of *as* after *dīrū*, and the comment cites this passage (a) as example. The comm. has in d *urnakta*, and renders it as causative. [ As to 101 deatys, see Zimmer, p 400 ]

4. Whose are the fore-offerings and whose the after-offerings ; the gods that share the oblation and that eat what is not made oblation of ; you among whom the five directions are shared out — you do I make sitters at the session (*sattrá*) of this man.

Ppp. reads in d *tān no-smār satrasadah k-* The comm. explains *ahutādas* as *baliharanādidevās*, in *satra* he sees nothing more than simple *sadana*. Both editions read *satra*, in accordance with universal manuscript usage

### 31. To the divine guardians of the quarters.

[*Brahman*. — *āçāpāliyam, vāstospātyam ānustubham 3 virāttristubh,*  
*4 parānustuptristubh*]

Found in Pāipp. i. The hymn is called in Kāuç (38 11) *āçāpāliyam*, and is also reckoned by the schol (8 23, note) to the *vāstospātyāni* or *vāstu gana*. It is used with xii 1 in the ceremony (38. 16) for establishing a house, and again, except vs 3, as *ārnhanāni* 'establishers' in a like rite (38. 11), it appears in one of the *sava*-sacrifices (64 1) with an offering of four dishes (*caturçarāva*), and in the portent ceremony (127 6) against obscuration of the "Seven Sages" (the Dipper, or Charles's Wain) by a comet. Verse 2 (32 27, note), but the comm says instead vs 1, quoting its *pratīka* is reckoned among the *anholināgās*, and applied in rites for healing, security, long life, etc.; and vs 4 (50 11) in one for good fortune in the night. In Vāit. (36. 20) the hymn (as *āçāpāliya*) accompanies in the *açvamedha* the turning loose of the sacrificial horse. And the comm. quotes it as used in Naks Kalpa 14 in the *adbhuta mahācānti*.

Translated. Weber, iv. 425, Ludwig, p 372, Griffith, i 35.

1. To the four immortal region-guardians of the regions (*āçā*), to the overseers of existence (*bhūtā*), would we now pay worship (*vidhi*) with oblation.

The verse occurs also in TB (ii 5 3<sup>3</sup>) and AÇS (ii. 10. 18) in the latter, without variants, TB. inserts *tvā* after *āçānām* in a. The comm. paraphrases *āçās* by *prācy-didigas*, which is plainly its meaning here.

2 Ye, O gods, who are the four region-guardians of the regions — do ye release us from the fetters (*pāçā*) of perdition (*nirṛti*), from every distress (*ánhas*)

The comm. reads *stana* for *sthana* in b. The Anukr does not note b as metrically deficient, doubtless making the harsh resolution *ca-tu-ā-ro*.

3. Unlamed I sacrifice to thee with oblation, unmaimed I make oblation to thee with ghee ; the god that is fourth region-guardian of the regions, he shall bring hither to us welfare (*subhūtā*).

At the beginning, *āçrāmas* is read by half the mss (including our E I O Op K Kp) and by the comm., SPP gives *āsr-* in his text, as we in ours. *Açlonas* in b in our edition is an erratum for *āçlonas*. Ppp has for a, b *āçronas te havisā virdhema maçrāmas te ghrt-*, the comm. also reads *āçronas*. Ppp gives *turyas* in c the word perhaps means simply 'any] one of the four'. The Anukr appears not to sanction the resolutions to *tu-ā* which would fill out a and b. The *pada*-mss mark the division between c and d after *devas*, as the sense, but not the meter, demands

4 Well-being (*svasti*) be to our mother and father, well-being to kine, to creatures (*jagat*), to men (*pūrusa*), all welfare [and] beneficence (? *suvidātra*) be ours, long may we see the sun

For *jagate* in b Ppp has *uta*, with manifest advantage to both meter and sense, and it reads *pūrusebhyas* (with our H s m), and in d *drçeva* Many of the *samhitā*-mss (including our H K) give *no* after *pitrē* in a The comm gives three different interpretations (taking it always, however, from *vid* and not from *dā*) for the ambiguous *suvidātra*. The Anukr appears to read *no stu* in c, and *ji-bg* and *sū-ri-am* in d [rather, *jybg* and *sūryam*, so as to make 11 + 11 11 + 8?] [As to *jagat*, see Zimmer, p 150]

### 32. Cosmogonic.

[*Brahman — dyāvāprthivīyam ānustubham a kakummati*]

Found in Pāipp 1., next after our hymn 31 Used by Kāuç in a women's rite (34 1), against barrenness, and again (59 3) in a ceremony for prosperity, to heaven and earth, and the first verse (so the comm) further (6. 17), as alternate to x. 5 23, with conducting water into the joined hands of the sacrificer's wife, in the *parvan*-sacrifices

Translated Weber, iv 426, Ludwig, p. 533, Griffith, i. 36.

1 Now, ye people, take knowledge, he will speak a great mystery (? *brāhmaṇ*), that is not on earth nor in the sky whereby the plants breathe

With a, b is to be compared the very similar line xx. 127 1 a, b *idām janā ūpa  
gruta nārāçansā stavisyate*, which makes it probable that the ungrammatical *vidātha* means *vidata* or *vedatha* (accent is unmotived), and suggests also *vadisyate*, passive, the former seems confounded with the noun *vidātha*, of which *vidāthe*, or, as Ppp reads, *vidātham*, would make fairly good sense 'will now be spoken at (or to) the council' Ppp reads *yatas* for *yena* in d [For *prāṇānti*, see Prāt. iv 57]

2 In the atmosphere is the station of them, as of those sitting wearied; the station of this that exists (*bhūtā*). that the pious know — or they do not

'Of them' (*āsām*, fem) in a the comm explains to mean "of the plants," and then, alternatively, "of the waters", doubtless the latter is correct, the waters being that "whereby the plants live" (1 d) Ppp reads in a *antarikṣam*, which means virtually the same as our text the reservoir of the waters is the atmosphere or is in it (not in heaven nor earth, 1 c) The analogy of vii 95 2 suggests *gāvām* as wanting at the beginning of b the waters are ordinarily as quiet as cows that lie resting a comparison from the usual Vedic source Weber suggested that *sīhāma* be read twice; and this R favors The Anukr ignores the deficiency in the pāda. For d, Ppp has *vidus  
kṛd bhesatodanah*.

3 What the (two) quaking firmaments (*rōdasi*) — and the earth — fashioned out, that at present is always wet, like the streams of the ocean.

In b the translation implies emendation to *ātakṣatām*, as favored by the Ppp reading *nara-caksatām*; there remains the anomaly of letting the verb agree with *rōdasi*

(Ppp has *rodhasi*); perhaps we ought to read *bhūmes* 'out of the earth.' The comm., with a disregard of the accent which is habitual with him, takes *rōdasi* and its epithet as vocatives, and then supplies *dyāus*, vocative [JAOS xi 66], in b to help make a dual subject for the verb! For d Ppp. has *vidurassevavartasi* [For c, cf CB vi 6 33]

4 The one hath covered all ; this rests upon the other ; both to the heaven and to the all-possessing earth have I paid homage

The first pāda is translated according to the Ppp version *viçvam anyā 'bhī vavāra*; which is quite satisfactory, Weber had suggested *abhi'vāra*. The pāda-reading is *abhirovāra*, and the word is quoted under Prāt. iii. 12 as an example of a compound showing protraction of the final vowel of the first member TB (iii 7 103) and Āp (ix 14. 2) have the verse, and both have *anyā 'bhivāvṛdhē*. The comm. gives *abhivāras*, and explains it in three ways, as *abhitō varanam chādanam*, as *abhrī tam*, and as *abhitah sambhajanayuktam*. For b, Ppp has *viçvam anyasyām adhi çratam*. For *viçvāvedase* in c (Ppp *viçvavedhase*; TB. Āp *viçvākarmane*) the comm. also gives two interpretations, from *vid* 'acquire' and from *vid* 'know.'

### 33. To the waters: for blessings.

[*Çamitāti — cāndramasam ḍpyam uta trāstubham* ]

Found in Pāipp 1, and also in TS (v 6 1), MS (ii 13 1), and the Mantrapātha [1 2 2-5] (Winternitz in *Denksch d Wiener Akad* xl. 44) [See also MGS i 2 11 and p 158]. Reckoned by Kāuç to the *apām sūktāni* 'hymns of the waters' (121 1, and 7 14, note), also to both the *çānti ganas* (9 1, 4), appears further, with several other hymns, in a rite for good-fortune (41 14), and in the *godāna* ceremony to accompany bathing after the shaving (54 5), also in the feet-washing of a guest (90 9), against the portent of the appearance of water in a waterless place (121 1), and against that of the causeless breaking of water-jars etc (136 8). And the comm quotes it as employed by Pariçista v 2 in the *puspābhiseka* rite

Translated . Weber, iv. 428; Winternitz, *Hochzeitsrituell, Wiener Denkschr* xl. 44; Griffith, 1 37

1. Of golden color, clean (*çūci*), purifying, in whom [was] born Savitar, in whom Agni, who, of beauteous color, assumed Agni as embryo — let those waters be weal, pleasant to us

[In c, for *dadhire*, better, 'conceived'?] TS and MS. read in b *jātāh kaçyāpo yāsv īndrah*, and Ppp agrees with them, MP has *agnih* instead of *īndrah*. In c TS MS give *vtrūpās* for *suvarnās*, and TS omits *yās*, and hence has *dadhire* (un-accented), MS. puts *yās* after *agnim*. MP. offers *te* for *nas* in d. [As to *savitr* = *kaçyāpa*, cf Bloomfield, AJP. xvii. 403.]

2 In the midst of whom goes king Varuṇa, looking down at the truth-and-falsehood of men ; who, of beauteous color, etc etc

The first half-verse is found also in RV. (vii. 49 3 a, b), without difference of reading , MP. agrees through the whole verse [except in d, *te* for *nas*], TS. MS have a wholly different c. The comment to Prāt ii 11 gives *atāpāçyāñ janāñ* as example of the general requirement that final *n* be assimilated to a following initial pālatāl, and half or more of our mss. so read , but SPP., as elsewhere, gives *-an j-* [cf note to 1 19 4.]

3. They of whom the gods in heaven make [their] draught (*bhakṣā*) ; they that come to be abundantly in the atmosphere ; who, of beauteous color, etc etc.

Again TS. MS. have a different c (*yāḥ pṛthivīm pāyaso 'ndānti cukrāḥ*) Our O. has at end of c *vīrūpāḥ* (as TS MS. in 1 c). MP. substitutes *nīviṣṭāḥ* for *bhāvanti* in b The comm renders *bhakṣām* by *upabhogam*

4. With propitious eye behold me, O waters; with propitious body touch my skin ; they that are ghee-dripping, clean, purifying — let those waters be weal, pleasant to us.

The first half-verse appears again below as xvi. i. 12. It alone is found in TS and MS , but our c is RV vii 49 3 c, and the two other texts have it after our 2 a, b [all reading *madhu-* for *ghṛta-*] MP. reads *civēna tvā cāksusā pācyantv āpah-*, and in b *sprcāntu* and te AB (viii 6 10) quotes the whole verse in its TS. and MS. version Our Bp. K read -*cyutas* in c ; Ppp has -*catas*. The Anukr. ignores the redundancy of one syllable (or more) in b

#### 34. A love-spell: with a sweet herb.

[*Atharvan — pañcarcam. madughamanisūktam. vānaspatyam ānustubham*]

Verses 1, 2, 5 are found in Pāipp. ii., vs 3 in vi , and vs 4 in part in viii. It is used by Kāuç. in a ceremony for superiority in disputation (38 17) · the ambitious disputant is to come into the assembly from the north-east, chewing the sweet plant ; again, twice in the nuptial ceremonies, once with tying a *madugha* amulet on the finger (76 8), and once (79 10) on crushing the amulet at the consummation of the marriage. The comm further declares it used at the disputation in the *açvamedha* sacrifice , but he quotes no authority for it. All these applications are evidently imposed upon the hymn, not contained in it.

Translated : Weber, iv. 429 ; Grill, 52, 78 ; Griffith, i 38 ; Bloomfield, 99, 274. — Cf. Hillebrandt, *Veda-chrestomathie*, p 46

1. This plant is honey-(*mādhu-*-)born ; with honey we dig thee ; forth from honey art thou engendered ; [so] do thou make us possessed of honey.

The comm calls the plant *madhuka*, and uses that form of the name also in the quotations from Kāuç (instead of *madugha*, *madhugha*, etc., the mss vary greatly in their readings).

2 At the tip of my tongue honey, at the root of my tongue honeyeateness ; mayest thou be altogether in my power (*krātu*), mayest thou come unto my intent (*cittā*)

The second half-verse agrees nearly with that of iii 25 5 and vi 9 2, in both of which the *yāthā*, here unexpressed, helps the construction (though the accent of *āsas* does not absolutely need it, being capable of being viewed as antithetical) Ppp has for *ayihvāyā 'gre me madhu*, and for c, d *yathā mām kāminy aso* (our 5 c) *yam vāca mām anvāyass* The comm explains *madhūlakam* by *madhurarasabahulam jalama-dhūlakavṛksapuspam*: *yathā*; he understands the plant to be addressed in c, d — which is plainly wrong

3. Honeyed (*mádhumant*) [is] my in-stepping, honeyed my forth-going ; with my voice I speak what is honeyed ; may I be of honey-aspect

*Vadāni* might be a better reading in c. The first half-verse resembles RV. x. 24.6 a, b (*m. m. parāyanam mádhumat pūnar āyanam*). Ppp. has for second half-verse *vācā madhumad ubhyāma akṣo me madhusamidṛṣī*. The comm. takes *madhu* and *samidṛṣas* in d as two independent words.

4. Than honey am I sweeter (*mádhu*), than the honey-plant more honeyed ; of me verily shalt thou be fond (? *van*), as of a honeyed branch.

The majority of our mss. (not Bp. I. E. D.) read here *madhūghāt* in b, as do also the Prāt. mss. in both places (ii. 5 c; iv. 16 c) where the verse is quoted ; but at vi. 102.3 all read -*du*- ; SPP. reads -*du*- (as does our text), and makes no report of discordance among his authorities ; the comm. has -*du*-, and derives the word from *madhūdugha*. All the mss., and both texts, give the unmotived accent *vānās* in c ; the comm. explains the word by *sambhajes*. He again regards the plant as addressed in the second half-verse. Ppp. (in viii) has a and b, with [*aham* for *asmi* and] *madhumān* for *madughāt*.

5. About thee with an encompassing (*paritatnū*) sugar-cane have I gone, in order to absence of mutual hatred ; that thou mayest be one loving me, that thou mayest be one not going away from me.

The second half-verse is found repeatedly later, as ii. 30. 1 d, e and vi. 8. 1-3 d, e. The *pada*-reading in d is *āpaogā*, and the word is quoted under Prāt. iii. 34 as one of the cases of irregular hiatus to which the rule refers. Disregarding this, SPP. alters the *pada*-text to *āpaogāt*, against all our *pada*-mss. and most of his, for no better reason than that the comm. seems to read so. Our Bp. (both copies) accents here *āpaogā*, as also at vi. 8. 1, 3, but not at ii. 30. 1. The comm. allows this time that the address is to a woman [Ppp. has for b-d *yakṣayākām avidvīṣe yathā na vidvāvadvī na vibhāva kādā cana*. As for the rite, cf. Pāraskara's Gṛhya-sūtra, iii. 7<sup>1</sup>, and Stenzler's note.]

### 35. For long life etc.: with a gold amulet.

[*Atharvan*. — *kāranyam*; *āindrāgnam* *ula vāṇivadevam*. *jāgutam*: & *annasubgarbhā* &*p. triṣṭubh*.]

Not found in Pāipp. [Of vss. 1 and 2, Schroeder gives the Kātha version, with variants, *Tübinger Kātha-hss.*, p. 36.] Used by Kāuç., with i. 9 and v. 28, in two ceremonies for fortune and for power (ii. 19; 52. 20); and the comm. considers it involved also at 57. 31, in the *upanayana*. The comm. further quotes it from the *ādityā mahā-*  
*gānti* in Nākṣ. Kalpa 19; also from Pariçīṣṭa 4. 1 and 13. 1.

Translated : Weber, iv. 430 ; Ludwig, p. 457 ; Griffith, i. 39.

I. What gold the descendants of Dakṣa, well-willing, bound on for Çatānika, that I bind for thee, in order to life (*īyus*), splendor, strength, to length of life for a hundred autumns.

It would rectify the meter and improve the sense (considering that *dirghānyuṣā* follows) to omit *īyuse* in c ; the Anukrt. notes the redundancy of the pāda (14 syllables). VS (xxxiv. 52) has the first half-verse, with a different second half ; and so has a RV.

khila to RV x 128 (9, Aufrecht, p 685). The Kāuç. speaks of *yugmakṛṣṇala* as the amulet: probably a pair of beads of gold like *kṛṣṇala* berries. The comm. quotes AB viii 21 5 for Çatānīka

2 Not demons, not *piçācas* overcome him, for this is the first-born force of the gods; whoso bears the gold of the descendants of Dakṣa, he makes for himself long life among the living.

VS (xxxiv 51) has the verse, reading *tād* for *enam* and *taranti* for *sahante* in a, accenting *bibhārti* in c, and giving *devēśu* for *jīvēśu* in d; and it repeats d with *manus-yēśu* instead, and the RV. khila (8, as above) follows it very nearly (but *caranti* in a, and *dāksāyanā hir-* in c) The Anukr. ignores the metrical irregularities of a and b

3. The waters' brilliancy, light, force, and strength, also the heroic powers (*vīryā*) of the forest trees, do we maintain in him, as in Indra Indra's powers (*indriyā*); this gold shall he, being capable, bear.

The comm explains *dāksamāna* in d by *vardhamāna*. Omission of the superfluous *indriyāmī* in c would rectify the meter; the *pāda*-text marks the division wrongly before *asmīn* instead of after it, [the Anukr. likewise reckons *asmīn* to d and describes the pāda as one of 14 syllables!]

4 With seasons of summers (? *sāmā*), of months, we [fill] thee, with the milk of the year I fill [thee], let Indra-and-Agni, let all the gods, approve thee, not bearing enmity.

Emendation to *tvā 'ham* at the end of a would rectify both meter and construction. Between c and d the *pāda*-text wrongly resolves *te 'nu* into *te· ānu* (as again at viii 2.21), and the *pāda*-mss put the sign of pāda division before instead of after *te*; apparently the Anukr. makes the true division [after *te*, accentless] The comm, too, understands *te*. The combination *-bhīs tvā* is quoted as an example under Prāt. ii 84.

The concluding *anuvāka* [6] has again 7 hymns, with 31 verses; and the quoted Anukr of the mss says *ekādaça co 'ttare parā syuh*

Some of the mss sum the whole book up correctly as 35 hymns, 153 verses  
Here ends also the second *prapāthaka*

## Book II.

[The second book is made up mostly of hymns of 5 verses each. It contains 22 such hymns, but also five hymns (namely, 3, 4, 14, 15, and 32) of 6 verses each, five hymns (namely, 5, 17, 27, 29, and 33) of 7 verses each, and four hymns (namely, 10, 12, 24, and 36) of 8 verses each. Compare page 1. The possibilities of critical reduction to the norm are well illustrated by hymns 10, 12, 14, 27, see, for example, the critical notes to ii. 10. 2.]

The whole book has been translated by Weber in the *Monatsberichte der Kon. Akad. der Wiss. zu Berlin*, June, 1870, pages 462–524. This translation was reprinted, with only slight changes, in *Indische Studien*, vol. xiii. (1873), pages 129–216. The following references to Weber have to do with the reprint.]

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### i. Mystic.

[*Vena.—brahmātmadārvatam trāstubham 3 jagati*]

Found in Pāipp. ii, and parts of it in other texts, as pointed out under the several verses. [Von Schroeder gives what may be called a Kātha-recension of nearly all of it in his *Tübinger Katha-hss*, pp 88, 89.] Used by Kāuç (37 3) in addressing various articles out of whose behavior afterward signs of success or the contrary, and the like oracular responses, are to be drawn (the comm gives them in a more expanded detail) And Vāit (29 14) applies vs 3 in the *upavasatha* rite of the *agnicayana*

Translated Weber, xiii 129, Ludwig, p 393, Scherman, *Philosophische Hymnen*, p 82, Deussen, *Geschichte*, 1 253, Griffith, 1 41

I Vena (the longing one?) saw that which is highest in secret, where everything becomes of one form; this the spotted one (*pr̄cni*) milked [when] born, the heaven-(*svār*-)knowing troops (*vrā*) have shouted at it

A bit of labored obscurity, like the verses that follow; books iv. and v. begin similarly, no attempt will be made here to solve the riddles. The comm explains at great length (nine to 40 pages), but evidently without any traditional or other understanding; he guesses and etymologizes this way and that, giving in part wholly discordant alternative interpretations. In this verse he first takes *vēna* as = Āditya, and then, after a complete exposition on this basis, he says. *yadvā venah parjanyātmā madhyama-sthāno devah*, and gives another; *pr̄cni* to him is “the common name of sky and sun”

The translation given implies emendation in c of *jāyamanās* to *-nā*, but the epithet might belong to *vrās* (so Ludwig and the comm), or be the second object of *aduhat* (so Weber). The variants of the parallel versions of other texts make the impression (as often in other cases) of rather aimless stumbling over matters not understood.

VS (xxxii 8) and TA (x. 1 3) have the first half-verse VS reads in a *pācyan nīhitam gūhā sād*, and TA *pācyan viçvā bhūvanāni vidvān*, both have *ekanīdam* at end of b The pratīka is quoted in ÇCS xv 3 8, with the addition *iti pāñca*, apparently referring to this hymn Ppp. has *padam* for *guhā* in a, *ekanadam* in b, *dhenur* for *pr̄ṇis* in c (with -*nās* at the end), and, for d, *svarvido bhyanuktir virāt* The phrase *abhy ānū-sata vrāh* occurs also in RV iv 1 16 d, Pischel (*Ved Stud* ii 121 [and 321]) takes *vrās* to mean “women”, the comm. etymologizes it as *āvrtātmānah prajāh* [Cf RV. x. 123 2]

2 May the Gandharva, knowing of the immortal, proclaim that highest abode that is in secret; three quarters (*padā*) of it [are] deposited in secret; whoso knoweth them, he shall be the father's father

Ppp begins with *prthag* (for *pra tad*), and for *amṛtasya* has -*tam na*, probably intending the *amṛtam nū* of VS (xxxii 9) and TA (x 1 3-4). TA. reads also *voce* In b, TA gives *nāma* (for *dhāma*), and for *paramām* TA has *nīhitam*, and VS *vibhītam*, while VS ends with *gūhā sāt* and TA with *gūhāsu* In c, Ppp and TA give *pāda*, and Ppp *nīhatā*; and TA, this time with the concurrence of Ppp, ends the pāda again with *gūhāsu* In d, TA has *tād* for *tāni*, and *savitūs* for *sā pitūs*, while Ppp gives *vas* for *yas* at the beginning Prāt ii 73 prescribes the combination *pitūs p-* (in d), and both editions read it, though nearly all our *samhitā*-mss, and part of SPP's, read -*tūh p-* instead To make a good *tristubh* pāda, we must resolve *prā* at the beginning. [Hillebrandt, *Ved. Mythol* 1 433, discusses the verse.]

3 He, of us the father, the generator, and he the connection (*bāndhu*), knoweth the abodes, the beings all; who of the gods is the sole nomenclator, of him all beings come to inquire.

Here, as usual elsewhere [cf BR iv. 1088, citations from TB, TS, AB], -*praçnam* is of infinitival value Ppp begins quite differently *sa no bandhur janitā sa vidhartā dhārmani veda* etc., its c, d are our 5 c, d, with variants for which see under vs 5 VS (xxxii 10) and TA (x 1 4) have a verse made up like that of Ppp, differing from the latter in the first half only by having *vidhātā* and *dhāmāni* A corresponding verse in RV (x 82 3) reads in a *yās* for *sā* and again for *sā utā*, accents of course *vēda* in b, and has *nāmadhās* in c and *anyā* for *sārvā* in d, and with it agrees in all points VS xvii 27, while TS (iv 6 2) and MS (ii 10 3) also follow it closely in a, c, d (MS *vidhartā* in a) but have a different b *yō nah satō abhy ā sāj jajāna* Our O has the RV readings, *vēda* in b and *nāmadhās* in c, and the latter is given by the comm and by nearly half of SPP's authorities, the latter's text, however, agrees with ours The verse is no *jagati* at all, but, if we make the frequent (RV) combination *sō 'tā* in c, a perfectly regular *tristubh*

4 About heaven-and-earth at once I went; I approached (*upa-sthā*) the first-born of righteousness (*rtā*), abiding in beings as speech in the speaker, eager (?) is he, is he not Agni (fire)?

Of this verse, only the first pāda is found in VS (xxxii 12 a) and TA (x 1 4), VS reading *itvā* for *āyam*, and TA having at the end *yanti sadyāh* Ppp. has for first half *pari viçvā bhūvanāny āyam upācaste prathamajā rtasya*, and for d *dhāsram nesaya tveso agnih* The accus *vācam* in c suggests emendation to -*sthām*, in apposition with *prathamajām*, but then the comm agrees with Ppp in reading instead -*jās*,

and emendation without any traceable sense to guide us is of no avail. The combination *bhuvanesthā* (p -*nesthā*) is noted under Prāt. ii 94. In the *pada*-text of b is noted from our mss no other reading than *úpa astishe*; but SPP gives *úpa āstishe*, and reports no various readings, as *āstishe* (without any accent) is an impossible form [Skt Gr § 1083 a] this is perhaps simply a blunder in his text, the comm, with a minority of SPP's mss, has *-tisthet*.

5. Around all beings I went, the web (*tántu*) of righteousness stretched out for beholding, where the gods, having attained immortality (*amíta*) bestirred themselves (? *īraya-*) upon the same place of union (*yóni*).

The proper rendering of d is especially doubtful, but *ádhū*, by its independent accent (which is established by Prāt iv 5), is clearly only a strengthener of the locative sense of *yónāu*. In b, perhaps better 'to behold the web' etc (the comm absurdly explains the particle *kám* as *sukhātmakam brahma*) The second half-verse is, as noted above, found in VS., TA., and Ppp, combined into one verse with our 3 a, b, Ppp has in it *ānaçānā samāne dhāmann addhī "rayanta*, VS. reads *tr̄tiye dhāman* for our *samānē* *yónāu*, TA, *tr̄tiye dhāmāny abhy átrayanta* Ppp has as vs 5 something quite different for a, *pari dyāvāprthivī sadyā "yam* (exchanging 4 a and 5 a see under 4); for b, our own b, for c, d *devo devatvam abhirakṣamānas samānāni bandhum viप-रicchad ekah* The first pāda requires the harsh resolution *vi-çu-ā* to make it full [*vi-ç-va-ni* would be easier]

## 2. To Gandharvas and Apsarases.

[*Mātrnāman —gandharvāpsarodevatyam trāstubham 1 virādjagatī, 4. 3 प virānnāma-gāyatrī, 5 bhuriganustubh ]*

Found in Pāipp 1 (only in the *nāgarī* copy) Called by Kāuç (8 24), with vi 111 and viii 6 (and the schol add iv 20 see ib., note), *mātrnāmāni* 'mother-names' (perhaps from the alleged author); they are employed in a remedial rite (26 29 "against seizure by Gandharvas, Apsarases, demons etc" comm), and several times (94. 15 95 4, 96 4, 101. 3, 114 3, 136 9) in charms against various portents (*adbhutāni*) And verse 1 is allowed by Vāit. (36 28) to be used in the *āçvamedha* sacrifice as alternative for one given in its text (27). Further, the comm quotes the *mātrnāman* hymn from the Çānti Kalpa (16) as accompanying an offering in the sacrifice to the planet (*grahayajña*); and from the Nakṣ Kalpa (23) in the *tantrabhūtā mahāçānti*.

Translated. Weber, xiii. 133, Griffith, 1 42; verses 3-5 also by Weber, *Abh. Berlner Akad* 1858, p 350 (= *Omina und Portenta*) —Cf. Hillebrandt, *Ved Mythol* i 433

1 The heavenly Gandharva, who is lord of being (*bhūvana*), the only one to receive homage, to be praised (*īd*) among the clans (*vīc*) — thee being such I ban (*yu*) with incantation, O heavenly god; homage be to thee, in the heaven is thy station

Ppp reads in c *deva divya* The comm understands *yāumi* in c as "join" (*sāṁ-yojayāmi*) [BR vi 138, 'festhalten'] RV 1 24 11 a, *tāt tvā yāmi brāhmaṇā*, suggests emendation The combination *yás p-* in a is by Prāt. ii 70

2 Touching the sky, worshipful, sun-skinned, deprecator of the seizure (*hūras*) of the gods—gracious shall be the Gandharva, who is lord of being, the only one to receive homage, very propitious

Ppp begins with *diva sprsto*, and inverts the order of c and a. The comm explains *sūryatvac* by *sūryasamānavarna*, and *haras* by *krodha*. The Anukr does not heed that c is a *jagatī pāda*.

3. He hath united himself (*sam-gam*) with those irreproachable ones (f), in (*āpi*) among the Apsarases was the Gandharva, in the ocean is, they tell me, their seat, whence at once they both come and go.

Ppp combines *jagmā* "bhūḥ in a, and has in b *apsarābhus* for *-rāsu*, its second half-verse reads thus *samudrā sam sadanam āhus tatas sadyā upācaryantī* Weber takes *sam jagme* in a as 1st sing. The comm gives two diverse explanations of the verse, the first taking the Gandharva as the sun and the Apsarases as his rays.

4 O cloudy one, gleamer (*dīdyūt*), starry one—ye that accompany (*sac*) the Gandharva Viçvāvasu, to you there, O divine ones, homage do I pay

All those addressed are in the feminine gender, i.e. Apsarases Ppp has *namātu* for *nama it* in c. The Anukr [if we assume that its name for the meter (as at 1 2 3, iv 16 9) means 11 + 11 + 11] passes without notice the deficiency of two syllables in a.

5 They that are noisy, dusky, dice-loving, mind-confusing—to those Apsarases, that have the Gandharvas for spouses, have I paid homage

Ppp reads in a *tāmis-*, and two of our mss (P M) give the same. Ppp has also *aksikāmās* in b. Our W I combine *-bhyo akaram* in d. The verse is not *bhuriṣ* (as the Anukr calls it), but a regular *anustubh*. On account of the epithet "dice-loving" in b, Weber calls the whole hymn "Wurfelsegen" ("a blessing for dice")

### 3. For relief from flux: with a certain remedy.

[*Aṅgiras — sadṛcam bhāsiṣajyāyurdhanvantari dāvatam ānustubham 6 3-p svarādūparis-tānmahābṛhatī*]

This hymn in Pāipp also follows the one that precedes it here, but in Pāipp vss 3 and 6 are wanting, and 4 and 5 are made to change places, and vs 1 is defaced. Kāuç employs it only once (25 6), in a healing rite for various disorders and wounds (*javā-rātisārātimūtranādīvrajesu*, comm.), with 1 2.

Translated Weber, XIII 138, Ludwig, p 507, Grill, 17, 79, Griffith, 1 43, Bloomfield, 9, 277

I What runs down yonder, aiding (?), off the mountain, that do I make for thee a remedy, that thou mayest be a good remedy

At the end, *āsati* would be a very acceptable emendation. 'that there may be' *Avatkā* (p *avatokām* quoted in the comment to Prāt. 1 103, ii 38, iv 25) is obscure, but is here translated as from the present participle of root *av* (like *ejatkā*, v 23 7 [cf *abhimādyatkā*, CB, *vikkīnatkā*, VS]), this the comm favors (*vyādhī-parihārena rakṣakam*), Ppp has in another passage twice *avataksam* (but evidently meant for *avatkam* *avataksam mama bhesajam avataksam parivācanam*). In a our P M read *-dhāvasti*

2 Now then, forsooth ! how then, forsooth ? what hundred remedies are thine, of them art thou the chief (*uttamā*), free from flux, free from disease (*drogaya*)

In b, *me* 'are mine' is an almost necessary emendation Yet Ppp also has *te ādañgāç çatam yad bhesajāni te sahasram vā ca yāni te*, and, in d, *arohanam*, cf also vi 44 2 The obscure first pāda is here translated as if uttered exclamatorily, perhaps accompanying some act or manipulation *Āsrāva* is rendered by the indefinite term 'flux,' its specific meaning being uncertain, it is associated with *roga* also in 1 2 4, the comm explains it as *atīrātūmūtranādīvranādi* [Cf Zimmer, p 392]

3 The Asuras dig low down this great wound-healer ; that is the remedy of flux ; that has made the disease (*rōga*) disappear

The *pāda*-text in b is *aruhsrānam*, and the word is quoted under Prāt. ii 40 as an example of the assimilation of a final *h* to an initial sibilant, there can be no question, therefore, that the proper reading is *arussrāna* or *aruhsrāna*, yet the abbreviated equivalent (see my *Skt. Gram.* § 232 a) *arusrāna* is found in nearly all the mss., both here and in vs 5, and SPP adopts it in his text The comm gives two discordant explanations of the word *vranasya pākasthānam vranamukham* ['place where it gets ripe or comes to a head?'], and *aruhsrāyati pākvam bhavaty anena* At the end, the comm has *açīcamat* (as our text in 4 d)

4 The ants (*upajīkā*) bring up the remedy from out the ocean , that is the remedy of flux , that has quieted (*çam*) the disease

The comm explains *upajīkās* as *valmīkanispādikā vamryah*, Ppp has instead *upacīkās*, elsewhere is found *upadīkā* (see Bloomfield in AJP vii 482 ff, where the word is ably discussed), [cf also Pāli *upacīkā*] The Ppp form, *upacīkā*, indicates a possible etymology, from *upa + ci*, Ppp says in book vi *yasyā bhūmyā upacīkā (ms. -kād) grham krnvatā "tmane. tasyās te viçvadhāyaso visadisānam ud bhare* The earth which ants make their high nests of, and which contains their moisture, has always been used as having remedial properties The "ocean" here (cf *udaka* in vi 100 2), if not merely a big name for the reservoir of water beneath the surface, is a tank or pool Ppp has an independent second half-verse *aruspānam asy ātharvano rogasthānam asy ātharvanam*

5. This is a great wound-healer, brought up from out the earth that is the remedy of the flux ; that has made the disease disappear

Ppp reads *aruspānam* (or *-syā-*) in a, and in b *prthivyā 'bhy*

6 Weal be to us the waters, propitious the herbs , let Indra's thunderbolt smite away the demoniacs (*raksás*), far away let the discharged arrows of the demoniacs fly

In a all the mss read *apás*, which SPP rightly retains in his text, other examples of the use of this accusative form as nominative occur in the text (see the *Index Verborum*), the comm has *āpas*, as our edition by emendation We may safely regard this unmetrical "verse" as a later addition to the hymn, so far as regards the number of syllables (12 12 + 14 = 38), it is correctly described by the Anukr, as the name *mahā-brhatti* is elsewhere used in the latter, but apparently by no other similar treatise.

#### 4. Against various evils: with a jaṅgidá amulet.

[Atharvan — *sadrcam cāndramasam uta jaṅgidudevatākam ānuṣṭubham: 1 virāt prastārapañkti*]

Found also (except vs 6 and parts of 1 and 2) in Pāipp. ii (42 23) the binding on of an amulet “as described in the text” (*iti mantraktam*), against various evils (the comm says, “for thwarting witchcraft, for protecting one’s self, for putting down hindrances”).

Translated Weber, xiii 140; Griffith, i 45; Bloomfield, 37, 280; in part also by Grohmann, *Ind. Stud.* ix. 417–418.—As to the *jaṅgidá*, see Zimmer, p. 65; also Weber and Grohmann, ll. cc.

1. In order to length of life, to great joy, we, taking no harm, all the time capable (*dakṣ*), bear the *jaṅgidá*, the *vīskandha*-spoiling amulet.

Ppp has 1 a, b with 2 c, d as its first verse; very possibly the two half-verses between have fallen out in the ms; it has in b *r̥syambho rkṣamāṇā* (for *rakṣ*-) s-. The comm has *rakṣamāṇās* also; it is the better reading. The comm gives no further identification of *jaṅgidá* than that it is “a kind of tree” (adding *vārāṇasyām prasiddhaḥ*, ‘familiarly known at Benares’!); he defines *vīskandha* in the same manner as above, to i 16 3

2. From *jambhá*, from *viçarā*, from *vīskandha*, from scorching (*abhiçocana*), let the *jaṅgidá*, the amulet of thousand-fold valiance (-*vīryā*), protect us about on every side

*Jambhá* is perhaps ‘convulsion,’ or lockjaw; at Ppp xi 2 10 it is mentioned with *hanugraha*; below, at viii. 1. 16, it is called *sāñhanu* ‘jaw-closing’; the comm. gives two discordant and worthlessly indefinite explanations. *Viçarā* should signify something crushing or tearing to pieces; Ppp. xi. 2. 3 names it with *vīrmbha*; the comm. says *çariraviçaraṇāt*. Ppp has of this verse (see under vs. 1) only the second half, and combines *manis sahasravīryaś pari naś p-*.

3. This one overpowers the *vīskandha*; this drives off the devourers; let this *jaṅgidá*, possessing all remedies, protect us from distress.

The first half-verse we had above as i. 16. 3 a, b, with *idām* for *ayām*. Ppp. begins this time also with *idam*, has *sāte* (*māte?*) for *sahate*, and for b reads *avām rakṣo 'pa bādhate*; it gives *vīskandham* with our text.

4. With the amulet given by the gods, the kindly *jaṅgidá*, we overpower in the struggle (*vyāyāmā*) the *vīskandha* [and] all demons.

Ppp. reads for d *dhyāyase sāmahe*. The comm. explains *vyāyāme* first by *sañcarane*, and then by *sañcaranapradeṣe*.

5. Let both the hemp and the *jaṅgidá* defend me from the *vīskandha*: the one brought from the forest, the other from the juices (*rāsa*) of ploughing.

That is, from cultivated ground. The “hemp” is doubtless, as the comm. defines it, that of the string by which the amulet is bound on. Ppp has at the beginning *kha-naç ca tvā ja-*; and its second half-verse is corrupted into *aran্যād abhy ābhṛtaś kṛṣyā 'nyo rasebhyah*.

6 Witchcraft-spoiling is this amulet, likewise niggard-spoiling, likewise shall the powerful *jaṅgida* prolong our life-times

The absence of this verse in Ppp. indicates that the hymn originally consisted of five verses, in accordance with the norm of the book. The verse is very nearly xix. 34 4 Emendation to *arātidūṣanas* (as in xix.) in b would rectify the meter, the Anukr. takes no notice of its irregularity. At the end, two of our mss (E I) and three of SPP's read *tārsat*. [For his *sāhasvān*, see note to i 19 4.]

### 5. Praise and prayer to Indra.

[*Bhrgu Ātharvaya — saptarcam āndram trāstubham 1, 2 uparistād br̄hatī (s. nigr., 2 virāj), 3 virātpathyābr̄hatī; 4 jagatī purovirdāj*] <sup>9</sup>

Verses 1, 3, and 4 are found in Pāipp ii, and 5-7 elsewhere in its text (xiii). Verses 1-3 occur also in SV (ii 302-4) and ÇCS. (ix 5 2); and the first four verses form part of a longer hymn in AÇS (vi 3 1). KB. (xvii 1) quotes by way of *pratīka* vs 1 a, b (in their SV and ÇCS form), and speaks of the peculiar structure of the verses, as composed of twenty-five syllables, with nine syllables interpolated (three at the end of each of the first three five-syllabled pādas) cf. Roth, *Ueb. d AV*, 1856, p 11 ff, and Weber, notes to his translation. At TB ii 4 3<sup>10</sup> may be found RV x. 96 1 treated in a somewhat similar way (four syllables prefixed to each *jagati-pāda*); the first five verses of RV x 77 itself are another example, [yet others are AV. vii. 14 (15) 1, 2, v 6 4 a, c, RV 1 70 11 as it appears at AÇS vi 3 1; cf. further RV x. 21, 24, 25] [I suspect that these interpolations were used as antiphonal responses]

The hymn is used once in Kāuç (59 5), among the *kāmya* rites, or those intended to secure the attainment of various desires, it is addressed to Indra, by one desiring strength (*balakāma*). In Vāit (16 11), it (not vs. 1 only, according to the comm.) accompanies an oblation to Soma in the *agnisṭoma* sacrifice, and again (25 14) a *soda-*  
*ṣigraha*. And the comm quotes it from Naks Kalpa 17 and 18, in a *mahācānti* to Indra. None of these uses has about it anything special or characteristic.

Translated Weber, xiii 143, Griffith, 1 46. — Verses 5-7 discussed, Lanman's Reader, p 360-1

1. O Indra, enjoy thou — drive on ; — come, O hero — with thy two bays, — drink of the pressed [soma] — intoxicated here — loving the sweet [draught], fair one, unto intoxication

Ppp omits the three interpolations (as Weber reports certain Sūtra-works to assert of the Atharvan texts in general), and reads *indra jūsasva yāhi ḡūra pibā sutāq ça madhoç cakāna cārum madathah*. The second interpolation in AÇS is *hart̄ iha*, apparently to be read as *hart̄ 'ha*, for which then SV. and ÇCS give the senseless *hāriha*. The third, in all the three other texts, is *matr̄ nā* ('like a wise one'?), the translation above implies the heroic (or desperate) emendation of *matr̄ zhā* to *mattā zhā* (to be read *mattē zhā*), Weber conjectures *māder ha*. AÇS and ÇCS have the older *madhvās* for *madhos*. The comm has no notion of the peculiar structure of these verses as, indeed, he has no phraseology in his vocabulary to suit such a case; he explains *matr̄* first as *manantyasya*, then as *medhāvinas*, and *cakānas* as either *tarpayan* or *stuyamānas*. The Anukr. implies that the second half-verse scans as 8 + 11 syllables, instead of 9 + 10.

2 O Indra, [thy] belly — like one to be praised — fill thou with the sweet [draught] — like the heavens — with this soma — like the sky (*svār*) — , unto thee have gone the well-voiced intoxications

The omission of this verse in Ppp is perhaps only an accidental one, due to the scribe. The first interpolation in the other texts is *nāvyam ná*, to get a sense, Weber boldly emends to *nāvyam na* ‘like [the hold] of a vessel’, the comm. explains by *nūtanas (anenā "darātiçaya uktah!)*, taking no heed of the accent — which, however, requires to be changed to *nāvyas*, whichever sense be given it; perhaps *nadyō ná* ‘like streams,’ would be most acceptable. In the third interpolation, SV. combines *svār ná* and AÇS. ÇÇS *svār ná*, and the mss vary between the two; our edition reads the former, with the majority of our mss, SPP. has the latter, with the majority of his, one or two of ours corrupt to *svār mó 'pa*. The three other texts have at the end *asthus*. The comm takes *divás* as gen, supplying *amrtena* to govern it, and he takes *svār* as of locative value. The Anukr scans the verse as  $8 + 8 \quad 8 + 10 = 34$  syllables.

3 Indra, a swiftly-overcoming friend, who slew Vṛītra — like moving [streams] —, [who] split Vala — like Bhṛgu —, who overpowered his foes in the intoxication of soma

The translation follows closely our text, though this, as the other versions show, is badly corrupted in a, b, even to the partial effacement of the first interpolation. The others read accordantly *indras turāsān mūrō ná jaghāna vrīram yātir ná*, our *yatir* may possibly be meant for *yātin* ‘as he did the Yatis’. The comm explains *yātis* first as *āsuryah prajāh*, then as *parivrājakāh*. Ppp agrees with the other texts, only omitting the interpolations *indras turāsād jaghāna vrīram*, it then omits the third pāda, and goes on thus *sasāhā çatrūn māmuç ca vajrīr made somasya*. All the AV mss read *sasāhe*, unaccented, and SPP admits this into his text, our edition makes the necessary emendation to *sasāhē* [in some copies (and so the *Index Verborum*); in others the accent-mark has slipped to the right], the other texts rectify the metre by reading *sasāhē* (our O agrees with them as regards the ā). Words of verses 2 and 3 are quoted in the Prāt comment, but not in a way to cast any light upon the readings [SPP, with most of his authorities and our Op, reads *valām*]. The metrical definition of the Anukr is of course senseless, it apparently implies the division  $9 + 7 \quad 8 + 10 = 34$  syllables.

4 Let the pressed [somas] enter thee, O Indra; fill thy (two) paunches; help, O mighty one! for our prayer (*dhi*) come to us, hear [my] call, enjoy my songs; hither, O Indra, with self-harnessed [steeds], revel here unto great joy

This verse is really, as AÇS plainly shows, made up of two like the preceding three, of five five-syllabled pādas each, but without interpolations. The first half-verse is vs 5 in AÇS, where it reads thus *ā tvā viçantu kavir na sutṣa indra tvastā na pr̄nasva kuksī somo nā 'vidhdhi çūra dhiyā hiyānah*. Of the two versions of the last pāda, that of AÇS. is doubtless the original, though ours (the *pāda* has *dhiyā ā zhī ā nah*) is ingenious enough to give a fair sense; the reading *dhiyēhi* is authenticated by the Prāt. comment, which quotes it more than once (to iii 38, iv 113-115). The translation implies the restoration of *aviddhi*, as the only true reading [namely, an aorist imperative from *av* — see Skt *Gram* 2 § 908]; the mss all read *vidhdhi*, which SPP's

edition as well as ours properly emends to *viddhi*. [My copy of the printed text reads *vidhdhi*, but Whitney's *Index Verborum* and his *Roots, Verb-forms, etc* have *viddhi*, under *vis*] The comm reads *vrddhi*, explaining it by *vardhaya*! The second half-verse is rather more altered in its AV version, in ACS (as vs 4), with the interpolations, it runs thus *çrudhī havam na indro na giro jusasva vajrī na indra sayugbhir didyun na matsvā madāya mahe ranāya* Ppp has only this half-verse (without the interpolations), reading thus *çruti hava me kiro jusasya indrasya gubhir matsa madāya mahe ranāya* The Anukr. would doubtless have us divide 10 + 13 10 + 13 = 46 syllables [As to *vidhdhi*, see notes to Prāt 1 94. Accent of *matsva*, Gram. § 628]

We may conjecture that the hymn originally ended here, as one of five verses, the appended three verses that follow are of a wholly other character ACS adds one more verse, which is RV 1 70 11, with similar interpolations after each of its four five-syllabled pādas

5. Now will I proclaim the heroisms of Indra, which first he of the thunderbolt (*vajrī*) did; he slew the dragon (*dhi*), he penetrated to the waters, he split [forth] the bellies (*vaksāñā*) of the mountains

Verses 5-7 are RV 1 32 1-3, and found also in TB (II 5 4<sup>1-2</sup>), vss 5 and 6 further in MS iv 14 13, and vs 5 in SV (I 613) in these texts without any variant from the RV. reading, they all have in 5 a *prā*, and put *vīryām* before it. Ppp also offers no variants from our text. SPP reads *prā* in a, with all the mss [except our O], and our text should have done the same. The comm renders *ānu* in c by *tadanantaram*, and *tatarda* by *jihimsa*! also *vaksāñās* in d by *nadyas*.

6 He slew the dragon that had resorted (*cri*) to the mountain, Tvashṭar fashioned for him the whizzing (?) thunderbolt, like lowing kine, flowing (*syand*), at once the waters went down to the ocean.

The text is precisely the same as in the other passages The comm explains *svaryā* as *susthu preranīya* (from *su* + root *r*), and *tataksa* as *tiksnam cakāra*!

7. Acting like a bull, he chose the soma, he drank of the pressed [draught] in the *trikadrukas*, the bounteous one (*maghāvan*) took his missile thunderbolt, he slew that first-born of dragons

RV (and TB) combines in a -no 'vrnita, and some of the mss (including our O) do the same The comm understands the *trikadrukas* as the three *abhiplava* days [For d, rather, 'smote him, the first-born of dragons' The difference is, to be sure, only a rhetorical one]

In the first *anuvāka*, ending here, are included 5 hymns, of 29 verses, the old Anukr says *pāñcarcādye* (i.e. 'in the first division of the 5-verse book') *vinçateh syur navo "rdhvam*

#### 6. Praise and prayer to Agni.

[*Çāunaka* (*sampatkāmah*) — *āgneyam trāstubham 4.4 p ārsī pāñkti*,  
5 *virdēprastārapāñkti*]

Found in Pāipp m., also in VS (xxvii 1, 2, 3, 5, 6), TS (iv 1 7), and MS (II 12 5). Used by Kāuç, with 82, in a *kāmya* rite for success (*sampad*, 59. 15), and also, in

the chapter of portents, alone, in one against bad years (*samās*) Vāit has it in the *agnicayana* ceremony (28.4), at the beginning, and a little later (28.10) vs 3 alone, on depositing the lump of earth on a lotus-leaf. The comm. quotes it from the Naks K (17 and 18), in a *mahācānti* called *āgneyī*, and, from Pariçista 7.2, vs. 5 (with vii. 35), in a nightly rite. [Observe (note to vs 3) that Ppp. agrees with the Yajus-texts and Kāuç, in associating our vii. 82 with this hymn.]

Translated: Weber, xiii. 146; Griffith, i. 48.

1. Let the summers (*sámā*), O Agni, the seasons, increase thee, the years, the seers, what things are true; shine thou with the heavenly bright space (*rocanā*); illuminate (*ā-bhā*) all the four directions

TS reads at the end *pr̥thivyāś* (for *citasras*) Ppp has for b *saṁvatsara ṛsayo yā nu sakhyā*, and in c gives *dyuminena* for *divyēna*. The comm. glosses *samās* by *saṁvatsarāś*. [If the translation implies that *rocanēna* is an instr. of accompaniment, it is less apposite than Mr. Whitney's earlier version, 'shine together with heavenly brightness' — which I take to be Agni's own (cf. RV x. 4. 2). His brightness is nil by day-time. The "together" were better left out.]

2. Both do thou become kindled, Agni, and do thou increase this man, and arise unto great good fortune; let not thine attendants (*upasattār*) be harmed, O Agni; be thy worshipers (*brahmān*) glorious, not others.

The other texts are in accordance in reading *bodhaya* (for *vardhaya*) in a, and Ppp nearly agrees with them, having *prati bodhaye 'nam*; for c the others give *mā ca risad upasattā te agne*.

3. Thee, O Agni, do these Brahmans choose; be propitious to us, O Agni, in the [sacrificial] enclosure (? *saṁvāraṇa*); rival-slayer, Agni, conqueror of hostile plotters, be thou, watch unremitting over thine own household.

MS has the same text, the two others give a slightly different c *sapatnahā no abhimātyic ca* Ppp has for b *çivo 'gne prabhrno nedhi*, and for d *sve kṣa dīdihy aprayuchan*; it then inserts, before vs 4, our vii. 82.3; and it is very noteworthy that the three Yajus-texts do the same. The comm. renders *saṁvarane bhava* by *vidyamā-nasyā 'pi pramādasya saṁchādane vartasva* 'hide any oversight of ours' The Anukr. passes without notice the two *jagati-pādas* in the verse.

4 Take hold of thine own dominion (*kṣatrā*), Agni; with [thy] friend, Agni, strive (*yat*) in friendly wise; [as one] of midmost station among [his] fellows (*sajātā*), [as one] to be severally invoked of kings, Agni, shine thou here.

VS TS read *svāyus* for *svēna* in a, and all the three parallel texts have *mitradhēye* (for *-dhāś*) in b, while Ppp. gives *mitradheyam*, and the comm. *-dhāś*. In c, VS TS. fill out the meter by adding *edhi* after *-sīhā*; MS has instead *-sthēyā*, Ppp. *-stheha masyā*. Ppp. also has *vacasva* at end of b. The three other texts accent *vihavyāś* in d. The comm. joins *rājñām* to what precedes, and sagely points out that Brāhmans are

Agni's 'fellows' because, like him, born from the mouth of Brahman, and hence that *sajāta* here means Brāhmans The metrical definition of the verse (ii + ii 8 + ii = 41) is wholly artificial and bad

5 Over enviers, over delinquents, over the thoughtless, over haters,— verily all difficult things, O Agni, do thou cross, then mayest thou give us wealth accompanied with heroes

The translation implies emendation of the impossible *nīhās* to *nīdās*, the comm shows his usual perverse ingenuity by giving two different etymologies of *nīhas*, from *nī + han* and from *nī + hā*, neither of them is worse than the other The three parallel texts all have *nīhas*, Ppp *nūhas* Both editions read *srdhas*, but it is only a common error of the mss, putting *r* for *ri*, nearly half of SPP's mss (though none of ours) have the true reading *sridhas*, which is that also of VS and TS (MS *srdhas*) In c, all the *pāda*-mss present the absurd reading *vīçvāh*, and nearly all the mss leave *tara* unaccented, in spite of *hi*, and both printed texts leave it so, although three of SPP's mss have correctly *tāra*, as also MS, VS and TS give *sāhasva* for *tara tvam*, and Ppp has *cara tvam* For a, b, Ppp has *ati nuho 'ti nīrtir aty arātir ati dvisah*, for b, VS. TS 'ty dīttim dīty dīrātīm agne, and MS dīty dīttim dīti nīrrītīm adyā The comm explains *sridhas* by *dehaçosakān rogān* In the metrical definition of the verse, *prastāra-* must be a bad reading for *āstāra-*

#### 7. Against curses and cursers: with a plant.

[*Atharvan — bhāsiṣayyāyurvanaspāti dārvat�am ānustubham. 1 bhury, 4 virād- uparsītādbrhatī*]

Not found in Pāipp Used with other hymns (ii 25, vi 85, etc) in a healing rite (Kāuç. 26 33-35) for various evils, and accompanying especially (ib 35) the binding on of an amulet. And the comm reports the hymn as employed by Naks Kalpa (17, 19) in a *mahācānti* called *bhārgavī*

Translated Weber, viii 148, Ludwig, p 508, Grill, 24, 81, Griffith, 1 49, Bloomfield, 91, 285

1 Hated by mischief, god-born, the curse-effacing plant hath washed away from me all curses, as waters do filth

Āp (vi 20 2) has a verse much like this *atharvyustā devajūtā vīdu çapathajam-bhanth āpo malam rva prā 'nijann asmat su çapathān adhi* The comm explains *yopant* in c [discussed by Bloomfield, AJP xii 421] as *vimohant* *nīvārayitī* The comm states *dūrvā* (*panicum dactylqn*) to be the plant intended, and the Anukr also says *dūrvām astānt* In our edition read in d *māchāpā-* (an accent-sign slipped out of place) The Anukr refuses this time to sanction the not infrequent contraction *mālam 'va* in c.

2 Both the curse that is a rival's, and the curse that is a sister's, what a priest (? *brahmān*) from fury may curse — all that [be] underneath our feet

*Sāpatnā* perhaps here 'of a fellow wife,' and *jāmyās* perhaps 'of a near female relative', the comm explains *jāmi* as "sister, but connoting one's fellows (*sahajāta*)"

3. From the sky [is] the root stretched down, from off the earth stretched up; with this, thousand-jointed (-*kāñḍa*), do thou protect us about on all sides.

Compare xix. 32 3, where *darbha*-grass is the plant similarly described and used

4 Protect me about, my progeny, [and] what riches are ours, let not the niggard get the better (*tr*) of us; let not hostile plotters get the better of us

Our text reads at the beginning *párti mām*, with the majority of our mss (only P p.m. W K Kp are noted as not doing so), but *párti mām*, which SPP gives, and which all his authorities, as reported by him, support, is doubtless better, and the translation follows it. Two of our mss (H K), with one of SPP's, give *arātir no m-* in c. The irregular meter of the verse (8 + 8 7 + 10 = 33) is very ill described by the Anukr. [The *avasāna* of c is put after *tāriti*, but the accent of *tārisūs* marks that as the initial of d. RV. ix 114 4 suggests that our c is in disorder.]

5. Let the curse go to the curser; our [part] is along with him that is friendly (*suhārd*), of the eye-conjurer (-*māntra*), the unfriendly, we crush in the ribs (*prṣṭi*)

Nearly all our mss (except P M K), and part of SPP's, read in b *suhāt*, many also have in d *prṣṭhis*, but the distinction of *st* and *sth* is not clearly made in any of the mss. The comm takes *caksus* and *mantrasya* in c as two independent words. [See Griffith's note, and mine to xix. 45. 2.]

### 8. Against the disease *ksetriyā*: with a plant.

[*Bhr̄ḡvāñgīras—vānaspatyam*; *yakṣmanāçanadārvatam ānustubham* 3 *pathyāpañkti*,  
4 *virāj*, 5 *mcritpathyāpañkti*]

Verse 1 occurs in Pāipp 1. It is reckoned (Kāuç 26 1, note) to the *takmanāçana gana*, and is used in a healing ceremony (against *kulāgatakusthaksayagrahanyādirogās*, comm.), accompanying various practices upon the diseased person, which are evidently rather adapted to the words of the text than represented by them (26 41-27 4), and, according to the comm, are rather alternative than to be performed successively.

Translated Weber, xiii 149; Ludwig, p 513, Griffith, 1 50, Bloomfield, 13, 286

1 Arisen are the (two) blessed stars called the Unfasteners (*vicīt*), let them unfasten (*vi-muc*) of the *ksetriyā* the lowest, the highest fetter

The disease *ksetriyā* (lit'ly, 'of the field') is treated elsewhere, especially in iii 7 (mentioned also in ii 10, 14. 5; iv 18 7). The comm defines it here as *ksetre para-ksetre putrapāutrādiçaritre cikitsyah* (quoting for this interpretation Pān v 2 92) *ksayakusthādidosadīsitaçitrmātrādiçaritrāvayavebhya ḗgatah ksayakusthāpasmārā-dirogah*—apparently an infectious disorder, of various forms, appearing in a whole family, or perhaps endemic. The name *vicītān* 'the two unfasteners' is given later to the two stars in the sting of the Scorpion (λ and ν Scorpionis see *Sūrya-Siddhānta*, note to viii 9), and there seems no good reason to doubt that they are the ones here intended, the selection of two so inconspicuous is not any more strange than the appeal to stars at all, the comm identifies them with *Mūla*, which is the asterism composed of the Scorpion's tail. The verse is nearly identical with iii 7 4, and its first half is vi

121 3 a, b Ppp has for c, d *sukṣetriyasya mun̄catāṁ saṅgranthya hrdayasya ca.*  
[“Their [the two stars]’ healing virtue would doubtless be connected with the meteorological conditions of the time at which their heliacal rising takes place.”—*Sūryasiddhānta*, 1 c, p. 337.]

2. Let this night fade away (*apa-vas*) ; let the bewitchers (f, *abhikṛtvan*) fade away ; let the *kṣetriyā*-effacing (-*nācana*) plant fade the *kṣetriyā* away.

The night at time of dawn is meant, says the comm (doubtless correctly) He gives two renderings of *abhikṛtvarts* · one, from root *kr*, *abhito rogaçāntim kurvānāḥ*, the other from *kṛt* ‘cut,’ *kartanaçīlāḥ piçācyah*. According to Kāuç the hymn accompanies a dousing with prepared water outside the house (? *bahus*) , with this verse it is to be done at the end of the night.

3. With the straw of the brown, whitish-jointed barley for thee, with the sesame-stalk (? -*piñjī*) of sesame, let the *kṣetriyā*-effacing etc. etc

The comm. understands *aryuna-* in a as a tree so named. “with a splinter of it” *tilapñjī* is to him *tilasahitamañjart* With this verse “what is mentioned in the text” is directed by Kāuç. (26. 43) to be bound on, and also (so the comm understands the connection) a clod of earth and stuff from an ant-hill etc.

4 Homage to thy ploughs (*längala*), homage to thy poles-and-yokes : let the *kṣetriyā*-effacing etc. etc.

Comm. makes *längala* = *vṛṣabhayuktastra* · “homage to the specified parts of the plough or to the divinities of them” With this verse, he says, the sick person is put underneath an ox-harnessed plough for his dousing (Kāuç “with his head under a plough-yoke”) Some allusion to the name of the disease as coming from “field” is perhaps intended. The Anukr strangely forbids the resolution -*bhi-as* in a and b

5. Homage to them of constantly falling eyes, homage to them of the same region (? *saṅdeçyā*), homage to the lord of the field : let the *kṣetriyā*-effacing etc. etc.

With this verse, according to Kāuç (27 2-4) the patient is put in an empty house (*çānyaçāla*), and further in an old hole (*jaratkāta*) that has housegrass (*çālatrna*) in it, and is there doused and mouth rinsed In accordance with this, the comm. declares *sanisrasakṣas* to signify “empty houses,” as having their round windows (*garavasa*) and other openings in a state of dilapidation He reads in b *saṅdeçebhyas*, making it mean “old holes” (*jaradgarta*), because *saṅdeçyante tyajyante tadgatam:rdādānena* — which is hardly intelligible, and both words are of obscure meaning In a charm against all sorts of hurtful beings, Ppp (vi 3 4) reads as follows *abhihastam sart-sṛpam bl̄rastāksam mrdvāñgulim*, and *dāsagrathyam sānisrasam ud rānye dançārusyam tām* In this verse again, -*bhyas* in b is read as one syllable by the Anukr. LSPP. divides the verse after *saṅdeçyebhyah* with most of his mss , but three of them make *avasāna* after *pataye*. Comm. and all five translators take *san-* as a possessive compound (*sanisrasā + akṣān*). accent, Gram. § 1298 b, end.]

## 9. Against possession by demons: with an amulet.

[*Bhrgvaṅgiras — vānaspatyam, yaksmanāçanaddīvatam ānustubham + virātpra-stārapañkti*]

Found in Pāipp ii (in the verse-order 1, 5, 4, 2, 3) Reckoned, like the next preceding and the next following hymn, to the *takmanāçana gana* (Kāuç 26 1, note), and made (27 5, 6) to accompany the binding on of an amulet composed of splinters (from ten different trees the comm ), being muttered by ten friends who lay hands on the patient.

Translated Weber, xiii 153, Ludwig, p 506, Grill, 8, 82, Griffith, 1 51; Bloomfield, 34, 290 — Cf Bergaigne-Henry, *Manuel*, p 137

1. O thou of ten trees, release this man from the demon, from the seizure (*grāhi*) that hath seized him in the joints, then, O forest tree, conduct him up to the world of the living

The first half-verse is quite different in Ppp *daçavrkso sam ce 'mam ahinsro grāhyāç ca* The comm takes *parvan* in b as either the joints of the body or those of the month, new and full moon. The Anukr scans the verse as 10 + 12 8 + 8 = 38, making the first pāda-division after *raksasas* (and the *pada*-mss so mark it), but it is rather a regular *pañkti*, with the easy resolution *muñica imam* in a

2 This man hath come, hath arisen, hath gone unto the troop (*vrāta*) of the living ; he hath become of sons the father and of men (*nṛ*) the most fortunate

Ppp has in c *abhiuta* (for *abhūd u*), and in d *nṛnām* [Pronounce á agād ]

3 He hath attained (*adhi-gā*) attainments ; he hath attained (*adhi-gam*) the strongholds (-*purā*) of the living , for a hundred healers are his. also a thousand plants

The 'attainments' (*adhitī*), according to the comm , are the Vedas and objects formerly learned (*adhitā*), and now, by restored health, recovered to memory Ppp reads instead *adhitam* in a, and *purā'gāt* in b , and its c, d are *çatam te 'sya vīruudha sahasram uta bhesajah* Emendation to *bhesajā* in our c would improve both sense and meter The comm here, as in sundry other places, derives *vīruudh* from *vī + ruddh*, on the ground that they *virundhanti vināçayanti rogān*

4. The gods have found thy gathering (? *cītl*), the priests (*brahmán*) and the plants ; all the gods have found thy gathering upon the earth

In a, our Bp has *cītlm*, and Op *cītlām* (both *cītlm* in c), Ppp. reads *cātam* in both a and c, either word is elsewhere unknown The comm derives *cītl* either from the false root *cīv* 'take, cover,' or from *cīt* 'observe,' and fabricates his alternative explanations accordingly If it comes from *cī*, there is hardly another example of a like formation Ppp has for a *cātam te devā'vidām*, and, in c, d, *cātam tebhyo tu mām avidam bhū-*

5 Whoso made, he shall unmake ; he verily is best of healers ; he himself, clean, shall make for thee remedies, with the healer.

The application of the pronouns here is more or less questionable Ppp reads *sū*

for *sa* in a, and has a more intelligible second half-verse *sa eva tubhyam bhesajam cakdra bhisajātī ca*; our *bhisajā* in d is probably to be emended to *-jām* [‘the clean one of the healers’?]. The comm understands *sa* at the beginning either as “the great sage Atharvan” or as the creator of the universe, and *niskarat* as *grahavikārasya çamanam* or *niskṛtim karotu*. Weber renders the latter “shall put it to rights”

### 10. For release from evils, and for welfare.

[*Bhrgvañgiras* — *astarcam nūrrtidyāvāprthivyādīnddevatyam* 1 *tristubh*, 2 7-p. *asti*, 3-5, 7, 8 7-p. *dhṛte*, 6 7-p. *at�asti* (*evā 'ham tvām sti dvāv āuṣṇihāu pāddāu*) ]

Found in Pāipp 11 (with vs 8 preceding 6 and 7, and the refrain added only to vs 8). The hymn occurs further in TB (11 5.6<sup>1-2</sup>), and parts of it in HGS (11 3 10; 4.1) [And its original structure is doubtless clearly reflected by the MP. at 11 12 6, 7, 8, 9, 10. Cf note to our verse 2.] It is, like the two next preceding, reckoned (Kāuç 26 1, note) to the *takmanāçana gana*, and it is employed (27 7) in a healing ceremony, performed at a cross-roads, while chips of *kāmpila* are bound on the joints of the patient, and they or he are wetted with bunches of grass According to the comm, the rite is intended against *ksetriya* simply

Translated Weber, XIII 156, Ludwig, p 513, Griffith, 1 52; Bloomfield, 14, 292

1. From *ksetriyā*, from perdition, from imprecation of sisters (*jāmti*), from hatred (*drūh*) do I release thee, from Varuna's fetter; free from guilt (-*āgas*) I make thee by [my] incantation, be heaven-and-earth both propitious to thee.

TB HGS have for a only *ksetriyāt tvā nūrrtyāt tvā*, in c *brāhmaṇe* and *karomi*, and in d *imē* instead of *stām*. Ppp has at the end *-thīvī 'ha bhūtām*

2 Weal to thee be Agni, together with the waters; weal [be] Soma, together with the herbs. so from *ksetriyā*, from perdition, etc. etc.

The repetition (with *evā 'ham* prefixed) of the whole first verse as refrain for the following verses is not made by TB and HGS except after our vs 8, and there only to *pāçāt*, and in Ppp. it forms (complete) a part only of the same verse 8 (though this stands before our vs 6). Its omission from vss 2-7, and their combination into three whole 4-pāda verses [and the omission of pādas e and f from vs 8], would reduce the hymn to the norm of the second book, and is recommended not only by that circumstance, but by the [wording in vss 2-3, the construction in vss 4-5, the concurrent testimony of TB and MP, and also of HGS so far as it goes, and by the] plain requirements of the sense also [Cf the analogous state of things in 11 31 and the note to 11 31 11.] For a, b TB HGS substitute *çām te agnih sahā 'dbhīr astu çām dyāvāprthivīt sahāu 'sadhibhīh*; and Ppp differs from them by having *dhībhīs* instead of *adbhīs*, and *gāvas* for *dy vi* (also *saho 'sa*). The comm reads *tvā* for *tvām* in vss 2-7 at the beginning of the refrain. This refrain is scanned by the Anukr as  $7+7+11+11 = 47$ , and the addition in vs 2 of  $9+8$  makes 64 syllables, a true *asti*, but the other verses it is not possible to make agree precisely, in any natural way, with the metrical definitions given, 3-7 are of 69 syllables, 8 of 71 [By beginning pādas a and b with *çām tubhyam*, and pronouncing both *sahā's* with hiatus, and combining 2 ab with 3 ab, we get a perfectly regular *tristubh*.]

3. Weal to thee may the wind in the atmosphere bestow (*dhā*) vigor ; weal to thee be the four directions · so from *kṣetriyā*, etc. etc.

TB HGS have for a *çām antārikṣam sahā vālena te*; Ppp. differs by reading *sahavātam astu te*, the two former, in b, put *bhavantu* last. The comm has in a [ for *vāyo dhāt*] the better reading *vayodhās*, but he makes it mean “sustainer of birds” ! [‘Weal to thee [be] the wind in the atmosphere, the vigor-bestower.’]

4 These four heavenly (*devā*) directions, having the wind as lord, upon which the sun looks out — so from *kṣetriyā*, etc. etc.

TB HGS (4 1) have for a *yā dālvīc cītasrah pṛadīcāh*; Ppp. also omits *imās*, and combines *devīs pṛa-*, combining the pāda immediately with our 3 b. HGS. makes one verse of our 4 a, b and 5 a, b, and puts it in 4, after all the rest.

5. Within them I set thee in old age ; let the *yáksma*, let perdition go forth far away . so from *kṣetriyā*, etc. etc.

Ppp has at the beginning *tāsv e' dam jarasa ā*, TB HGS. give *tāsām tvā jardsa ā*, both the latter read in b *nīrrtīm*.

6. Thou hast been released from *yáksma*, from difficulty (*dūritā*), from reproach (*avadyā*), from the fetter of hatred and from seizure hast thou been released · so from *kṣetriyā*, etc. etc

Ppp has both times *amoci* for *amukthās*. TB likewise, and also, in a, b *āvartyāi druhāh pācām nīrrtyāi cō 'd am-*. HGS has neither this verse nor the next; that Ppp puts our vs 8 before it was noticed above. The comm explains *avadyāt* by *jāmyādyabhiçansanarūpān nindanāt* [TB., in comm to Calc. ed, and in Poona ed., has *avartyāi* ]

7. Thou hast left niggardy, hast found what is pleasant ; thou hast come to be in the excellent world of what is well done : so from *kṣetriyā*, etc. etc

Nearly all the *samhitā*-mss. omit the final visarga of *āvidah* before *syonām*. The comm reads *abhūt* in b, TB does the same, and, correspondingly, *āvidat* in a, with *āvartum* (better [cf. iv. 34. 3 ; x. 2. 10]) for *ārātum*. The comment to Prāt. ii 46 quotes *ahās* in this verse as not *ahār*, i.e. as from *hā*, not *hr*.

8 The gods, releasing from the seizure of darkness the sun whom it had befallen, let him loose from *śin* (*énas*) : so from *kṣetriyā*, etc. etc.

It was noticed above that the other texts add the refrain (TB. HGS [MP] only to *pācāt*) only to this verse, where alone it is in place. Ppp has *yathā* for *adhi* at end of a, and the other texts *yāt*, b in Ppp is *devā muñcantu as̄jan pāretasah*, in the other texts *devā amūñcann as̄jan vyēnasah*

[For *rtām*, cf. *rtvā*, iv 40 1. Most of SPP's mss. and our M I H O.K. read *nīr énasah*. For *énas*, W's first draft has ‘evil,’ which is better. See Lanman, *Festgruss an Roth*, pp 187-190 — If, with the other texts, we drop e, f and omit *nīrrtyās* from c, we get a perfect meter, 12+12:11+11. The other texts spoil the refrain by beginning *evāri ahām imām* ]

The *anuvāka* [2] has again 5 hymns, with 28 verses, the quotation is *as̄a kuryād dvitīye*

## II. To counteract witchcraft: with an amulet.

[*Cukra*.—*kṛtyāpratiharanasūktam*; *kṛtyādūsanadevatyam* 1 4 प॒ विरङ्गायत्री; 2-5 3 प॒ परोमी (4. पीपिलिकामध्ये निर्ति) ]

[The hymn is not metrical.] Not found in Pāipp, nor elsewhere. Reckoned as first of the *kṛtyāpratiharana* ('counteraction of witchcraft') *gana* (Kāuç 39.7 and note), used in a charm for protection against witchcraft (39 1), with binding-on of a *srankya* amulet, and again later (39 13, the comm says, only vs 1), in a similar rite. The comm quotes it further from Naks K (17, 19), in a *mahācānti* called *bārhaspatī*.

Translated Weber, xii 163, Griffith, 1 54 — Discussed by Bloomfield, AJP vii. 477 ff, or JAOS. xiii, p cxxxii (≡ PAOS Oct. 1886).

1 Spoiler's spoiler (*dūṣi*) art thou, missile's missile (*heti*) art thou; weapon's weapon (*menti*) art thou: attain (*āp*) the better one, step beyond the equal (*samā*)

The body of the verse is addressed to the amulet, the refrain more probably to its wearer (so, too, Weber), but the comm. assigns the latter also to the amulet, and quotes to show it TS n 4 14, which rather supports the contrary opinion. He calls *menti* a *vajranāman*, deriving it from root *mt* 'damage' [See Geldner's discussion of *menti* ('hurt done to another in vengeful anger'), *Festgruss an Bohtlingk*, p 31, 32]

2 *Srankya* art thou, re-entrant (*pratisarā*) art thou, counter-conjuring art thou attain the etc etc

The comm says that *srankti* is the *tilaka*-tree, and *srankya* means made from it! *pratisara* is something by which sorceries are turned back (upon their performer), it seems to mean virtually a circular amulet—[such as a bracelet? For *re-entrant*, Whitney has interlined *revertent* (*sic*), better, perhaps, *reverting*, trans or intrans]

3. Conjure (*abhi-car*) against him who hates us, whom we hate. attain the etc etc.

4 Patron (*sūrti*) art thou; splendor-bestowing art thou; body-protecting art thou: attain the etc etc

The comm, without explaining why, glosses *sūrti* with *abhi-jñā* 'knowing.'

5. Bright (*gukrā*) art thou; shining (*bhrājā*) art thou; heaven (*svār*) art thou; light art thou attain the etc etc

The comm thinks *svār* to be *jvarādirogotpādanena tāpakah*, or else "the common name of sky and sun"

The Anukr scans vs 1 as 6 + 6 + 6 12 = 30, and the other verses as 8 + 8 12 = 28, excepting vs 4, which is 9 + 6 12 = 27 (restoring the *a* of *as* in b)

## 12. [Against such as would thwart my incantations.]

[*Bharadvāja* — *astarcam nāndadevatyam trāisubham* 2 *jagatī*, 7, 8 *anustubh* ]

Found in Pāipp ii, but in the verse-order 1, 3, 2, 4-6, 8, 7. The hymn is called by Kāuç (47 12) *bharadvājapravraskam* 'Bharadvāja's hewer-off' [or 'cleaver'] (from expressions in the verses), and is to accompany the cutting of a staff for use in rites of

witchcraft (as at 47 14, 16, 18; 48 22), and its several verses are applied through an extended incantation (47 25-57) against an enemy, the details of it throw no light upon their interpretation

Translated. E Schlagintweit, *die Gottesurtheile der Indier* (München, 1866, *Abh. der bayer. Akad. der Wiss.*), p 13 ff; Weber, xiii 164; Ludwig, p 445; Zimmer, p 183, Grill, 47, 85, Griffith, 155, Bloomfield, JAOS. xii, p ccxxi f (= PAOS. Oct. 1887) or AJP xi. 334-5, SBE xlii 89, 294 — The first four interpreted it as accompanying a fire-ordeal; but Grill and Bloomfield have, with good reason, taken a different view. The native interpreters know nothing of any connection with an ordeal, nor is this to be read into the text without considerable violence

1. Heaven-and-earth, the wide atmosphere, the mistress of the field, the wonderful wide-going one, and the wide wind-guarded atmosphere — let these be inflamed (*tāpya-*) here while I am inflamed.

All the *pāda*-mss. read at the end *tāpyāmāne iṭi*, as if the word were a dual fem. or neut. a most gratuitous blunder, SPP's *pāda*-text emends to -ne. Ppp reads in d *tesu* for *tā iṭhā* (which is, as in not infrequent other cases, to be contracted to *tē iṭhā*, the Anukr. at least takes no notice of the irregularity here; but it also ignores the *jagatt* value of b) The comm. naturally explains the "wide-goer" as Vishnu, he does not attempt to account for the mention of "the wide atmosphere" twice in the verse, though sometimes giving himself much trouble to excuse such a repetition. The last *pāda* he paraphrases by "just as I am endeavoring to destroy the hateful one, so may they also be injurers of [my] enemy, by not giving him place and the like": which is doubtless the general meaning

2. Hear this, O ye gods that are worshipful (*yajñīya*); Bharadvāja sings (*caṇīs*) hymns (*ukthā*) for me; let him, bound in a fetter, be plunged (*m-yuj*) in difficulty who injures this our mind

That is, probably, our design or intent, the comm. says (inappropriately) *idam pūrvam sanmārgapī avṛttam mānasam* i.e. seduces us to evil courses All the mss. chance to agree this time in omitting the visarga or *yajñīyāḥ* before *sthā* in a. But Ppp. reads *tu* instead of *sthā*, and in b *ukthāṇi caṇasatu*, as it often changes -ti to -tu; but here the imperative (or Weber's suggested *caṇsat*) would improve the sense. [Pronounce *devaah* and reject *sthā*, the meter is then in order — 12 + 12 12 + 11.]

3. Hear this, O Indra, soma-drinker, as I call loudly to thee with a burning (*cuc*) heart; I hew (*vraçc*) him [down], as a tree with an ax, who injures this our mind

Or (in b) 'call repeatedly'; the comm. says *puṇah puṇah*. Ppp has in c *vṛçcasi*. The comm. paraphrases *kuliçena* with *vajrasadrçena paraçunā*. [An orderly *tristubh* is got by adding *tvām* after *somaþa*.]

4. With thrice eighty *sāman*-singers, with the Ādityas, the Vasus, the Angirases — let what is sacrificed-and-bestowed of the Fathers aid us — I take yon man with seizure (*háras*) of the gods

*Iṣṭāpūrtām* in c has probably already the later meaning of merit obtained by such sacred acts; the comm. says *tadubhayajanitām sukṛtam*. Haras he calls a *krodhanāman*. He understands the 'three eighties' of a to be the triplets (*trca*) in *gāyatrī*,

*usnīh*, and *brhatt*, eighty of each, spoken of in AA 1.4.3—simply because they are the only such groups that he finds mentioned elsewhere, the number is probably taken indefinitely, as an imposing one

5 O heaven-and-earth, attend (*ā-dīdhī*) ye after me; O all ye gods, take ye hold (*ā-rabb*) after me; O Angirases, Fathers, soma-feasting (*somyā*), let the doer of abhorrence (*apakāmā*) meet with (*ā-r*) evil.

Ppp reads in a *dīdhyatām* [cf. Bloomfield, AJP. xvii. 417], and in d *pāpasāricchetv  
ap-* The comm. does not recognize *dīdhī* as different from *dīdhī*, rendering *ādīpte  
bhavatam* [In a, the accent-mark under -*vē* is missing]

6 Whoso, O Maruts, thinks himself above us, or whoso shall revile our incantation (*brāhmaṇ*) that is being performed—for him let his wrong-doings be burnings (*tāpus*); the sky shall concentrate its heat (*sam-tap*), upon the *brāhmaṇ*-hater.

The verse is RV. vi 52.2, with sundry variants. At the beginning, RV. has the better reading *ātī vā*; in b, *kriyāmānam nīnūtāt*, for d, *brahmadvlsam abhī tām  
çocatu dyāñih*. Ppp follows RV. in d (but with *çoca* for *çocatu*); in c it reads *vrajanāni*. The comm. renders *vrijināni* falsely by *varjakāni bādhakāni*

7. Seven breaths, eight marrows: them I hew [off] for thee with [my] incantation; thou shalt go to Yama's seat, messengered by Agni, made satisfactory.

The last pāda is xviii 2.1 (RV. x. 14.13) d. All our mss and about half of SPP's have in a *majñās* (for *majjñās*), yet SPP adopts in his text the reading *manyās*, because given by the comm., which explains it artificially as for *dhamanyas*, and signifying "a sort of vessels situated in the throat", no such word appears to be known elsewhere in the language, and some of the mss have in other passages of the text *manyas* for *majñās*. Our Bp gives *dyā* at beginning of c, the word is translated above as [*dyās*], subjunctive of *z* with doubled subjunctive-sign (see my *Skt Gram.* § 560 e), or of its secondary root-form *ay*, the comm. takes it from *yā*, which makes him no difficulty, since in his view imperfect and imperative are equivalent, and he declares it used for *yāhi*. Ppp reads for c *yamasya gachā sādanam* [In many parts of India today *jñ* and *ny* are phonetically equivalent. Cf SPP's mss for ix. 5 23]

8 I set thy track in kindled Jātavedas; let Agni dispose of (? *viz*) the body, let speech go unto breath (? *dsu*).

The verse is in part obscure, the comm. sets it in connection with one of the details of the Kāuç ceremony. "I set or throw in the fire the dust from thy track combined with chopped leaves i.e. I roast it in the roaster, let Agni, through this dust entering thy foot, pervade or burn thy whole body", he takes *dsu* as simply equivalent to *prāna*, and explains *sarvendriyavyavahāraçūnyo bhavatu*, become incapable of acting for the senses i.e. become mere undifferentiated breath—which is perhaps the true meaning [Quite otherwise A. Kaegi—citation in Bloomfield, p 294]. The Anukr. apparently expects us to resolve *ā* at the beginning into *a-ā*. Pnn has in a *ā dadāmi*, and for d *imam gachatu te vasu*.

The last two verses are so discordant in style and content, as well as in meter, with

the rest of the hymn that we can hardly consider them as properly belonging to it. Their omission, with that of the borrowed RV. verse (our 6), would reduce the hymn to the norm of this book.

### 13. For welfare and long life of an infant.

[*Atharvan — bahudevatyam utā "gneyat̄ trāstubham · 4. anustubh, 5 virādjagat̄*]

Verses 1, 4, 5 are found in Pāipp xv. Though (as Weber points out) plainly having nothing to do with the *godāna* or tonsure ceremony, its verses are applied by Kāuç to parts of that rite. Thus, it accompanies the preparations for it (53 1) and the wetting of the youth's head (53 13), vss 2 and 3, the putting of a new garment on him (54 7); vs 4, making him stand on a stone (54 8), vs 5, taking away his old garment (54 9). And the comm quotes vss 2 and 3 from Pariçista 4. 1 as uttered by a purohita on handing to a king in the morning the garment he is to put on, and vs 4 from ibid. 4, as the same throws four pebbles toward the four directions, and makes the king step upon a fifth.

Translated. Weber, xiii. 171; Zimmer, p. 322; Griffith, 1. 57

1 Giving life-time, O Agni, choosing old age; ghee-fronted, ghee-backed, O Agni — having drunk the sweet pleasant (*cárū*) ghee of the cow, do thou afterward defend (*raks̄*) this [boy] as a father his sons.

The verse occurs also in various Yajur-Veda texts, as VS. (xxxv 17), TS (1 3. 14<sup>4</sup> et al.), TB. (1-2 1<sup>11</sup>), TA (ii 5 1), MS. (iv 12 4) [MP. ii. 2. 1], and in several Sūtras, as ACS (ii. 10 4), ÇGS (1 25), and HGS (1 3 5), with considerable variations. TS (with which the texts of TB, TA, and ACS agree throughout) has in a *havisō jasāndās*, which is decidedly preferable to *jarásam vrnāndās* [, which is apparently a misplaced reminiscence of RV. x 18 6 or AV xii 2 24]; at end of b, *ghrtáyonir edhi*, and, in d, *putrám* for *putrān*. VS has for a *āyusmān agne havisā vrdhāndās*, and agrees with TS etc in b, and also in d, save that it further substitutes *imān* for *imám*. MS reads *deva* for *agne* in a, and *pibann amṛtam* for *pītvā mādhu* of c [thus making a good *trisṭubh pāda*], and ends d with *putrám jarāse ma e 'mám*. Ppp agrees throughout with MS, except as it emends the latter's corrupt reading at the end to *jarase naye 'mam*, and HGS corresponds with Ppp save by having *grnānas* in a. [MP follows HGS.] ÇGS gives in a *havisā vrdhāndās*, in b agrees with TS. etc, and has in d *pīte 'va putram iha r-*. The last pāda is *jagat̄*.

[The Anukr counts 11 + 11 10 + 12 = 44 as if 10 + 12 were metrically the same as 11 + 11! or as if the "extra" syllable in d could offset the deficiency in c! The impossible cadence of c is curable by no less radical means than the adoption of the Ppp. reading. All this illustrates so well the woodiness of the methods of the Anukr. and its utter lack of sense of rhythm, that attention may well be called to it.]

2 Envelop, put ye him for us with splendor, make ye him one to die of old age; [make] long life; Brihaspati furnished (*pra-yam*) this garment unto king Soma for enveloping [himself]

The verse is repeated below, as xix 24 4. It is found also in HGS (1 4. 2) [MP. ii. 2 6], and a, b in MB (1 1 6). HGS in a omits *nas*, and reads *vāsasāt̄ 'nam* for *varcase 'nam*, and in b it has *çatāyusam* for *jarāmrtyum*, MB. agrees with this, only making the verse apply to a girl by giving *enām* and *çatāyusim*. There appears to be a mixture of constructions in a: *pāri dhatta vārcasā* is right, but *dhattā* requires rather *vārcase*. Emending to *kṛṇutā* would enable *jarāmrtyum* to be construed with *imam*.

in a [; but cf. ii. 28. 2] Verses 2 and 3 are apparently lost out of Ppp, not originally wanting

3 Thou hast put about thee this garment in order to well-being ; thou hast become protector of the people (?) against imprecation ; both do thou live a hundred numerous autumns, and do thou gather about thee abundance of wealth.

The translation implies emendation of *gr̥stīnām* in b to *kr̥stīnām*, as given by Ppp. and by PGS. (i 4 12) and HGS (i 4.2) in a corresponding expression to xix. 24 5 below [MP, ii 2 8, reads *āpīnām*] Such blundering exchanges of surd and sonant are found here and there, another is found below, in 14 6 b [so our ii. 5 4, Ppp.] All the mss, and both editions, read here *gr̥s-*, and the comm explains it by *gavām*, and, with absurd ingenuity, makes it apply to the asserted fear of kine, on seeing a naked man, that he is going to take from them the skin which formerly belonged to him, but was given to them instead by the gods ; the legend is first given in the words of the comm himself, and then quoted from CB iii 1 2. 13-17 For comparison of the Sūtra-texts in detail, see under xix. 24 5, 6. In c, our O Op read *jīvas*. [Cf. MGS i 9 27 a and p 152, s.v. *paridhāsyē*. With c, d cf. PGS ii 6 20] The first pāda is properly *jagatī* (*su-asṭdyē*) [See p. 1045.]

4. Come, stand on the stone ; let thy body become a stone ; let all the gods make thy life-time a hundred autumns

The second pāda is nearly identical with RV vi 75 12 b ; with a, b compare also AGS. i. 7 7 and MB. 1.2 1, similar lines used in the nuptial ceremonies [With a, c, d compare MGS i 22 12 and p 149] Ppp has for a, b *imam aṣmānam ā tisthā 'cme 'va tvam sthro bhava pra vrnih durasyatah sahasra pṛtanāyatah*; which differs but little from the AGS verse The Anukr apparently expects us to resolve *vt-çu-e* in c

5 Thee here, of whom we take the garment to be first worn, let all the gods favor ; thee here, growing with good growth, let many brothers be born after, [after thee,] as one well born.

This verse makes it pretty evident that in vs 3 also the garment is the first that is put on the child after birth But the comm, ignoring the gerundive *-vāsyam*, thinks it a "formerly worn" garment that is "taken away", and Kāuç misuses it correspondingly HGS (i 7 17) has a corresponding verse, omitting *vāsas* in a, combining *vīçve av-* in b, and reading *suhrdas* for *suvardhā* in c [Nearly so, MP. ii 6 15] In Ppp the text is defective, but *savitā* is read instead of *suvardhā* Some of our *samhitā*-mss (P M. W I H.) lengthen to *-vāsyām* before *hārāmas* in a. The verse is very irregular in the first three pādas, though it can by violence be brought into *tristubh* dimensions ; it has no *jagatī* quality whatever.

#### 14. Against sadānvās.

[*Cātana*. — *sañcām*. *çālagnidevatyam* *uta* *mantrokta devatākam* *ānustubham* : 2 *bhurij* ; 4. *uparistādvirddbhṛhati*]

All the verses are found in Pāipp, vs 4 in v, the rest (in the verse-order 1, 5, 6, 2, 3) in ii It is reckoned by Kāuç to the *cātanāni* (8' 25), and also among the hymns of the *bṛhachānti gana* (9 1), it is used in the women's rites (*strikarmāni*) to prevent

abortion (34 3), also in the rite for expiation of barrenness in cattle (*vacāçamana*, 44. 11), and in the establishment of the house-fire (72 4), with sprinkling of the entrance, and finally in the funeral ceremonies (82. 14), with the same action. The comm further refers to the use of the *cātana* and *mātrnāman* hymns in Nakṣ K. 23 and Çānti K. 15. All these uses imply simply the value of the hymn as exorcising evil influences or the beings that represent them, and do not help us to see against what it was originally directed. Weber suggests rats and worms and such like pests; perhaps, rather, troublesome insects as usual, the indications are so indefinite that wide room for conjecture is left open.

Translated. Weber, xii. 175; Ludwig, p. 522; Grill, 1, 89; Griffith, i. 58; Bloomfield, 66, 298.

[See p. 1045.]

1 The expeller, the bold, the container, the one-toned, the voracious — all the daughters (*naptī*) of the wrathful one, the *sadānvās*, we make to disappear.

By the connection, the obscure words in the first half-verse should be names of individual *sadānvās*, but *dhisānam* (the translation implies emendation to *-nām*) is masculine (or neuter), and *dhṛsnūm* (for which Ppp reads *dhisnyam*) not distinctively feminine. *Nissālā* (SPP's text reads, with the *samhitā*-mss generally, *nihsā-* p. *nihsālām*) is taken by the letter of the text, as if from *nihsālay* = *nihsāray*; the comm. gives first this derivation, but spoils it by adding as alternative "originating from the *sāla*, a kind of tree." R. suggests *nihsālam* "out of the house," adverb. The comm shamelessly derives *dhisānam* from *dhṛs*, and explains it as "a seizer with evil, so named"; he also takes *-vādyā* as = *vacana*. All our *pada*-mss commit the gross blunder of dividing *jighatosvām*, as if the word were a compound; SPP. lets the division stand in his *pada*-text. Ppp reads in c *napatiyas*.

2 Out of the cow-stall we drive you, out of the axle, out of the wagon-body (?); out of the houses we expel you, ye daughters (*duhitī*) of *magundi*.

The comm understands *upānasāt* (for which two of our mss., P M, read *upamāna-sāt*) to mean "a granary"—or else "a wagon full of grain"; and *āksa* "a gambling house". He does not venture to etymologize *magundi*, but calls it simply the name of a certain *piçāti*. The *pada*-mss. read *magundyā*, which SPP. properly emends to *-dyāh*. Ppp has for b the corrupt *nir yoninnr pānaca*, [in c *magundyā*,] and at end of d *cātāyāmasi*. The Anukr. takes notice of the metrical irregularity of c.

3 Yon house that is below — there let the hags be; there let debility (*sedī*) make its home (*ni-uc*), and all the sorceresses

Ppp has a different version of the first three *pādas* *amusminn adhare grhe sarva svanta rāyah tatra pāpmā ni yacchatu*. The comm renders *sedī* by *nirṛti*

[Our accent-notation does not here distinguish a *ksātpra* circumflex (*ny-ñcyantu*) from an enclitic circumflex (*sedī nyñcyantu* — as if it were the impossible *ni-ucyantu*, accentless); nor do the mss. of SPP. but in his text, he here employs the stroke, like "long /" or the sign of integration, which does distinguish them.]

4. Let the lord of beings drive out, also Indra, from here the *sadānvās*, sitting on the bottom of the house; let Indra subdue them with the thunderbolt

The omission of this verse, as being not found with the rest in Ppp. ii, would reduce the hymn to the norm of the second book Ppp (in v) rectifies the meter of d by omitting *indras*. The metrical definition of the Anukr is mechanically correct. The comm understands *bhūtāpati* to designate Rudra.

5 If ye are of the endemic (? *kṣetriyā*) ones, or if sent by men; if ye are born from the barbarians (*dásyu*) — disappear from here, O *sadānvās*

All the mss, both here and in the next verse, accent at the end *sadānvās*, though the word is plainly a vocative, and is so understood by the comm (who says nothing of the accent, and indeed in general pays no heed to it), SPP retains the manuscript reading. Ppp has for a *yā devā gha kṣetriyād*, and for c *yad astu daçvibho jātā*

6 I have gone around the abodes (*dhāman*) of them as a swift [steed about] a race-course, I have won (*jī*) all your races (*ājī*), disappear from here, O *sadānvās*.

The translation implies the evidently necessary emendation *asaram* at end of b, Ppp has it, and also the comm, both editions give *asaran*, with all the mss. But Ppp agrees with the mss in giving just before it the false reading *gāsthām* for *kā-* (our text emends, but, by an oversight, gives *çūr* instead of *-çūh* before it), and SPP retains *gā-*. The comm has instead *glāsthām*, and explains it as “the further goal, where one stops (*sthā*) wearied (*glāna*).”

### 15. Against fear.

[*Brahman — sadṛcam prānāpānāyurdevatyam tri�ādgāyatram*]

Found also in Pāipp vi., but in a much fuller form, with thirteen verses, of which our six are, in their order, vss. 1, 4, 3, 7, 12, 13, the others deal with wind and atmosphere, cow and ox, Mītra and Varuna, Indra and Indra's might (*indriya*), hero and heroism, breath and expiration, and death and immortality (*amrtam*), after *bibher* is added in vs 1 *evā me pāna mā risayā*, and, at the end of the hymn, the same, but with *risa* for *risayā*. In Kāuç (54 11), the hymn is used, with vi 41, at the end of the *godāna* ceremony, on giving food to the boy. It is also counted by the schol (ib, note) to the *āyusya gana*. The comm makes no reference to the *godāna* rite, but declares the use to be simply by one desiring long life (*āyuskāma*).

Translated Weber, xiii 179, Griffith, 1 59

1 As both the heaven and the earth do not fear, are not harmed, so, my breath, fear not

[MGS. at 1 2 13, has *evam me prāna mā bibha evam me prāna mā risah*]

2 As both the day and the night do not fear etc etc

The comm here applies for the first time the term *paryāya* to these sentences, correspondent but with elements in part different.

3 As both the sun and the moon do not fear etc etc

4 As both sacrament (*brāhmaṇ*) and dominion (*kṣatrā*) do not fear etc etc

That is, the Brāhmaṇ and Kṣatriya castes (*brāhmaṇajāti* and *kṣatriyajāti*, comm). as the words might properly enough be translated

- 5 As both truth and untruth do not fear etc. etc.  
 6. As both what is (*bhūtā*) and what is to be (*bhāvya*) do not fear  
etc etc

The comm. paraphrases *bhūtām* by *sattām prāptam vastujātam*; the past would seem to be a better example of fixity than the future; but neither is "untruth" (vs. 5) to be commended as an example. [Weber, would read *ca rtām*.]

### 16. For protection.

[*Brahman.—prāṇāpāndyurdevatyam. ekāvasānam 1 s-p āsurī trisṭubh; 2 s-p. āsury uṣṇuh; 3 s-p āsurī trisṭubh; 4, 5 2-p āsurī gāyatrī*]

[Not metrical.] Found (except vs 5) in Pāipp. ii (in the verse-order 2, 1, 3, 4). The hymn, with the one next following, is used by Kāuç (54. 12) immediately after hymn 15, and the comm. adds, quoting for it the authority of Pāithīnasi, to accompany the offering of thirteen different substances, which he details. Both appear also in Vāit. (4. 20), in the *parvan* sacrifices, on approaching the *āhavāṇya* fire; and vss. 2 and 4 further (8. 7, 9) in the *āgrayana* and *cāturmāsya* sacrifices

Translated: Weber, xiii 179; Griffith, i. 60.

#### 1. O breath-and-expiration, protect me from-death: hail (*svāhā*)!

The first extension of the notion of *prāṇa* 'breath,' lit. 'forth-breathing,' is by addition of *apāna*, which also is lit. 'breathing away,' and so, when distinguished from the generalized *prāṇa*, seems to mean 'expiration.' The comm here defines the two thus: *prāg urdhvamukho 'niti cestata iti prānah, apā' nity avāñmukhaç cestata ity apānah.* For *svāhā* he gives alternative explanations, following Yāska. The verse (without *svāhā*) is found also in Āp. xiv 19 3 "Tristubh" in the Anukr. is doubtless a misreading for *pañkti*, as the verse has 11 syllables, and 1 and 3 would have been defined together if viewed as of the same meter

#### 2. O heaven-and-earth, protect me by listening (*upācṛuti*): hail!

The *pada*-mss read *upācṛutyā* (not *yāh*), and, in the obscurity of the prayer, it is perhaps best to follow them [*'by overhearing' the plans of my enemies?*], otherwise, '*from being overheard*' [*by my enemies?*] would seem as suitable; and this is rather suggested by the Ppp reading, *upācṛute* (for *-teh?*).

Ppp has after this another verse *dhanāyā "yuse prajēyāi mā pātam svāhā*

#### 3. O sun, protect me by sight. hail!

Ppp has *caksust* '(protect my) two eyes' Our O Op, with some of SPP's mss, read *sūryas* for *-ya*

#### 4 O Agni Vāicvānara, protect me with all the gods: hail!

Ppp makes as it were, one verse out of our 4 and 5, by reading *agnē viçvambhara viçvato mā pāhi svāhā* The comm gives several different explanations of *vāicvānara* 'belonging to all men,' one of them as *viçvān-ara = jantūn pravistāḥ*!

#### 5 O all-bearing one, protect me with all bearing (*bhāras*): hail!

The sense is obscure - at xii. 1 6 the epithet 'all-bearing' is, very properly, applied to the earth, but here the word is masculine. The comm. understands Agni to be meant (and this the Ppp reading favors); but he relies for this solely on BAUJ. 1. 4. 7

(which he quotes), and that is certainly not its meaning there. Weber conjectures Prajāpati [The BAU. passage is 1. 4. 16 in Böhlingk's ed. See Whitney's criticism upon it at AJP xi. 432 I think nevertheless that fire may be meant—see Deussen's *Sechzig Upanishad's*, p. 394.] It does not appear why the last two verses should be called of two pādas

### 17. For various gifts.

[*Brahman — saptarcam prānāpānāyurdevatyam. ekāvasānam 1-6 s-p dsuri tristubh; 7 āsury usnīsh*]

[Not metrical.] Pāipp has a similar set of phrases in ii For the use of the hymn by Kāuç. and Vāit, see under hymn 16 It is also, with 15 and others, reckoned by the schol. to Kāuç. (54 11, note) to the āyusya gana.

Translated Weber, xiii 180; Griffith, i. 61

1. Force art thou, force mayest thou give me: hail!

The Ppp has no phrase corresponding to this. Some of our mss, as of SPP's, read *dā* instead of *dāk* before *svāhā*, in this hymn and the next, where they do not abbreviate the repetition by omitting both words. The comm regards them both as addressed to Agni, or else to the article offered (*hūyamāṇadravyam*) [Cf. MGS. 1 2. 3, and p. 149 and citations]

2 Power art thou; power mayest thou give me: hail!

Ppp has *sahodā agnes saho me dha svāhā*

3. Strength art thou, strength mayest thou give me: hail!

Ppp. gives *baladā agnir balam me svāhā*.

4 Life-time art thou, life-time mayest thou give me: hail!

The corresponding phrase in Ppp is *āyur asyā āyur me dha svāhā*

5 Hearing art thou, hearing mayest thou give me: hail!

There are no phrases in Ppp answering to this and the two following verses; but others with *varcas* and *tejas* as the gifts sought.

6 Sight art thou; sight mayest thou give me: hail!

7. Protection (*paripāna*) art thou, protection mayest thou give me: hail!

The anuvāka [3] has 7 hymns, with 42 verses; the Anukr. says *asṭonam tasmāc chātārdham tritiye*

Here ends also the third *prapāṭhaka*

### 18. For relief from demons and foes.

[*Cātana (sapatnakṣayakāmāh)* — *āgneyam dvātpadam, sāmnibārhatam*]

[Not metrical] Ppp has some similar phrases in ii The hymn belongs to the *cātanaṁ* (Kāuç 8 25 the comm regards only the last three verses as *cātana*, because vs 3 is the one whose pratīka is cited in the Kāuç text, but it is perhaps more likely that *arāyakṣayanam* is an oversight for *bhrātrvyaks-*); it is used by itself also in one of the witchcraft rites (*ābhicārikām*), while adding fuel of reeds to the fire (48 1)

Translated Weber, xiii 180, Griffith, i 61

1 Adversary-destroying art thou; adversary-expulsion mayest thou give me: hail!

‘Adversary’ is lit. ‘nephew’ or ‘brother’s son’ (*bhrātrvya*). The Ppp phrases are after this model *bhrātrvyakṣinam asī bhrātrvyajambhanam asī svāhā*, and concern successively the *piçācas*, *sadānvās*, and *bhrātrvyas*. The Anukr supports the comm in regarding the hymn as addressed to Agni, and agrees with Kāuç in regard to the accompanying action, saying *sapatnakṣayanī samīdha ādhāyā ’gnim prārthanīyam aprārthayat* [Instead of “destroying” W has interlined “destruction”]

2 Rival-destroying art thou; rival-expulsion mayest thou give me: hail!

3 Wizard- (? *ardya*-) destroying art thou; wizard-expulsion mayest thou give me. hail!

4 *Piçācā*-destroying art thou; *piçācā*-expulsion mayest thou give me: hail!

5 *Sadānvā*-destroying art thou, *sadānvā*-expulsion mayest thou give me. hail!

Read in our edition *sadānvācāt*.

#### 19. Against enemies: to Agni (fire).

[*Atharvan — āgneyam 1-4 nicṛdvīśamāgāyatrī, 5 bhurigvisamā*]

[Not metrical] This hymn (but not its four successors and counterparts) is found in Pāipp ii, also in MS. (1 5 2 in verse-order 1, 4, 3, 2, 5) and Āp (vi 21 1 in verse-order 3, 4, 1, 2, 5), further, in K. Its first pratīka (but regarded by the schol and by the comm as including all the five hymns) is used by Kāuç (47 8) to accompany the *purastād homas* in the witchcraft rites. The Anukr. has a common description of the five hymns, 19–23, as *pañca sūktāni pañcārcāni pañcāpatyāni* (? or -*catapaty*-) *trīpādgāyatrāny ekāvasānāni* [The mss blunder, but *pañcāpatyāni* is probably right, see note to Kāuç. 47. 8]

Translated Weber, xii 181, Griffith, i 62

1. O Agni! with the heat that is thine, be hot against him who hates us, whom we hate

MS leaves (in all the verses) the *a* of *asmān* unelided, and both MS and Āp insert *ca* before *vayām*.

2 O Agni! with the rage (*hāras*) that is thine, rage against him who hates us, whom we hate

*Prati hara* has to be strained in rendering, to preserve the parallelism of the expression [Or, ‘with the seizing-force that is thine, force back him’ etc ?]

3 O Agni! with the gleam (*arcis*) that is thine, gleam against him who hates us, whom we hate.

4 O Agni! with the burning (*gočis*) that is thine, burn against him who hates us, whom we hate

5 O Agni! with the brilliancy (*téjas*) that is thine, make him unbrilliant who hates us, whom we hate

, Ppp has *jyotiś* for *tejas*, and *prati daha* for *atejasam krnu*, for the latter, MS and Ap. read *prati titigdhi* (also K, *tityagdhi*)

The meter is alike in the four hymns 19-22, the Anukr restores the *a* of *asmān*, and in vss 1-4 scans  $6 + 7 + 10 = 23$ , and, in vs 5,  $6 + 9 + 10 = 25$

#### 20. The same: to Vāyu (wind).

This and the three following hymns are mechanical variations of the one next preceding, differing from it only by the name of the deity addressed, and in hymn 23 by the pronouns and verbs being adapted to the plural deity. They are wanting in the other texts. The comm does not deign to explain them in detail, but prefixes a few introductory words to the text of this one. For the Anukr descriptions of the meter, and for the use by Kāuç, see under hymn 19. It would be space wasted to write out the translation in full. [They should all be regarded as non-metrical.] They are briefly treated (not translated) by Weber, xiii 182, and Griffith, i 62

1. O Vāyu! with the heat that is thine etc. etc.

2-5. O Vāyu! with etc etc.

#### 21. The same: to Sūrya (sun).

1. O Sūrya! with the heat that is thine etc etc

2-5 O Sūrya! with etc etc

#### 22. The same: to the moon.

1. O moon! with the heat that is thine etc etc

2-5 O moon! with etc etc

#### 23. The same: to water.

1. O waters! with the heat that is yours etc etc

2-5 O waters! with etc etc

Here the meter, owing to the plural verbs, is different, the Anukr calls that of vss 1-4 ( $6 + 8 + 10 = 24$ ) *samavismā*, a *gāyatṛī* 'of uneven members,' and vs 5 ( $6 + 10 + 10 = 26$ ) the same, with two syllables in excess [*svarād-visamā*]

#### 24. Against kimidins, male and female.

[*Brahman — astarcam āyusyam pāñktam* ]

[Not metrical] Part of the hymn is found in Pāpp 11, but in a very corrupt condition see under the verses below. Kāuç makes no use of it that is characteristic, or that casts any light upon its difficulties, but prescribes it simply as to be employed in a certain ceremony (19 9-13) for prosperity (according to the comm, for removal of a bad sign), called "of the sea" (*sāmudra* the comm says, offering in a *çāpeṣṭha* fire, in the midst of the sea), it is also reckoned (19 1, note) to the *mantras* called *pūṣṭikā* 'for prosperity' The words that precede the refrain in each verse are apparently

the names of *kimīdīns*. The Anukr says that Brahman in each verse praised with verses the deity mentioned in it; and gives a long description of the meters that is too confused and corrupt to be worth quoting in full.

Translated Weber, xiii 182, Griffith, i 62.

1 O çerabhaka, çerabha! back again let your familiar demons go; back again your missile, ye *kimīdīns*! whose ye are, him eat ye; who hath sent you forth, him eat ye, eat your own flesh.

Ppp reads çarabhaka seraçabha punar bho yānti yādavas punar hatiš kimīdinah yasya stha dam atta yo va prāhi tam uttam māsānsā manyatā The comm in the last phrase gives sā instead of svā, and has much trouble to fabricate an explanation for it (as = *tasya*, or else for *sā hetih*). Çerabhaka he takes as either *sukhasya prāpaka* or çarabhavat sarvesām hinsaka, but is confident that it designates a "chief of *yātudhānas*". Of the refrain, the first part seems metrical, and the second prose, in three phrases, and it may be counted as  $8 + 8 \cdot 6 + 7 + 5$  (or 7) = 34 (or 36) the prefixed names add 7 syllables (vss 1, 2), or 5 (vss 3, 4), or 3 (vss 6-8), or 2 (vs 5) [Bloomfield comments on *āhāit* and the like, ZDMG xlvi 577].

- 2 O çevṛdhaka, çevrdha! back again let your familiar etc etc
3. O mrokā, anumroka! back again let your familiar etc etc
- 4 O sarpa, anusarpa! back again let your familiar etc etc
- 5 O jūrūjī! back again let your familiar demons go; back again your missile, ye she-*kimīdīns*; whose ye are etc etc
6. O upabdi! back again let your familiar etc etc.
- 7 O ārjunī! back again let your familiar etc. etc
- 8 O bharūjī! back again let your familiar etc etc.

To represent all these verses, we find in Ppp çevṛka çevrdha sarpañ sarpa mrokān mro jyarnyatro jarjūnvaप्राप्रदो punar vo yanti yādavah punar jūlis kimīdinah yasya stha dam atta yo na prāhi tam utvas sā mānsāny attā It has not seemed worth while to try to translate the names, though most of them contain intelligible elements [see Weber, p 184, 186], and the comm forces through worthless explanations for them all. In vs. 8 he reads *bharuci*, and makes an absurd derivation from roots *bhr* and *añc* ("going to take away the body") [In the first draft, W notes that the four feminine names of vss 5-8 might be combined to one *tristubh* pāda, which with the common refrain would give us the normal five "verses"]

## 25. Against kāṇvas: with a plant.

[Cātana — vānaspatyam ānustubham & bhury]

Found in Pāipp iv Both Weber and Grill regard the hymn as directed against abortion; but no sufficient indications of such value are found in its language, though some of the native authorities intimate their discovery of such Kāuç (8 25) reckons it to the cātana hymns; and it is employed, with ii 7 and other hymns, in a remedial ceremony (26 33-36) against various evils, specially accompanying the smearing of the designated plant with sacrificial dregs (*sampāta*) upon the patient

Translated. Weber, xiii 187, Grill, 20, 92, Griffith, i 64, Bloomfield, 36, 302

1. Weal for us, woe (āçam) for Nirṛti ('perdition') hath the divine

spotted-leaf made, since it is a formidable grinder-up (*-jāmbhana*) of kāṇvas, it, the powerful, have I used (*bhaj*)

The comm makes no attempt to identify the *pr̥ṇiparnī* as any particular plant, but simply paraphrases it with *citrāparny osadhiḥ* R discusses the word as follows "the *pr̥ṇiparnī* is, 1 according to the commentary to KCS xxv 7 17, the same with *māsa-parṇī*, i.e. *Glycine debilis*, 2 according to other schol, the same with *laksmanā*, a plant having upon its leaves red spots, in which the form of a child is claimed to be seen Bhāvapr, 1 208, calls it also *putrājanī*, and Rājanigh, vii 114, *putrakandā*, or *putradā*, or *pumkandā*, indicating a bulbous plant, it is credited with the power to cure barrenness of women, 3 according to Am Koç and the other Nighantus, it is a leguminous plant, identified by Chund Dutt (*Mat medica*) with *Uvaria lagopodioides Dec*, having hairy leaves without colored spots The second of these identifications would suit the hymn" *Abhaksi* might mean 'I have partaken of or drunk', but neither Kāuç nor the comm know of such a use of the plant The strange appearance in this hymn (only) of *kāṇva* as name of evil beings is passed by the comm. without a word of notice, he simply paraphrases the word with *pāpa* [But see Bergaigne, *Rel vēd* ii 465, and Hillebrandt, *Ved Mythol* i 207.] Ppp reads in b *nirrtaye karat*, and in d *tvā' harsam* for *abhaksi*

2 This spotted-leaf was first born overpowering, with it do I hew [off] the head of the ill-named ones, as of a bird (*çakiūmī*)

[Çakū- is misprinted çak,-] The reading *vr̥cāmī*, without accent (which is given in both editions, on the authority of all the mss) implies that the fourth pāda begins with *çīras*, the preceding three words being (as is easy) resolved into eight syllables, and the *pāda*-mss also mark the pāda-division before *çīras* The Anukr, however, regards the verse as a simple *anustubh*, which it plainly is, *çīras* belonging to c, the accent should therefore be emended to *vr̥cāmī* Ppp reads *sadānvāghnī pī-* for a, and, in c, d. *tayā kāṇvāsyām* *çīaç chinadmi çak-* The comm explains the 'ill-named' as *dadrūvisarpakaçviti ādikusthas ogavīçesās*, or varieties of leprosy

3 The blood-drinking wizard, and whoso wants to take away fatness, the embryo-eating kāṇva do thou make disappear, O spotted-leaf, and overpower

One or two of our mss (W I), and several of SPP's, read in b *jīhīrisati* [I has -īrīs-] Ppp has at the end *sahasvattī*

4 Make them enter the mountain, the life-obstructing (*-yopana*) kāṇvas, do thou, O divine spotted-leaf, go burning after them like fire

[As to *kāṇvān*, cf 1 19 4 n As to *-yopana*, see Bloomfield, AJP xii 423] This verse and the next are too much defaced in Ppp to admit comparison in detail, but its text differs somewhat from ours The Anukr refuses to sanction the common abbreviation to *agnī 'vā* in d

5 Thrust them forth to a distance, the life-obstructing *kāṇvas*, where the darknesses go, there have I made the flesh-eaters go

## 26. For safety and increase of kine.

[*Savitar — paçavyam trāstubham 3 uparistādvirādbrhatī, 4, 5 anustubh (f. bhury) ]*

Found in Pāipp. 11 Used by Kāuç (19 14), with iii. 14, iv 21, and ix. 7 [not vi 11. 3 — see comm. to ix 7 = 12], in a ceremony for the prosperity of cattle

Translated Weber, xiii 188, Ludwig, p 371, Griffith, i. 65; Bloomfield, 142, 303, vss 1 and 2, also by Grill, 64, 92 — Cf. Bergaigne-Henry, *Manuel*, p. 138.

1 Hither let the cattle come that went away, whose companionship (*sahacārdā*)—Vāyu (the wind) enjoyed, whose form-givings Tvashṭar knows; in this cow-stall let Savitar make them fast (*m-yam*).

Or, 'whose forms' *rūpadheya* being virtually equivalent to simple *rūpa* Ppp reads in b—*sahataram* The "cow-stall" does not probably imply anything more than an enclosure The Anukr passes without notice the *jagati* pāda d.

2. To this cow-stall let cattle flow-together [stream together] (*samsru*); let Brihaspati, foreknowing, lead them hither; let Sīnīvālī lead hither the van (*āgra*) of them; make them fast when they have come, O Anumati

[In the prior draft of 3, Mr. Whitney has 'stream'] Ppp has at the end *yacchāt*; one of SPP's mss, *yacchat*. The comm gives *anugate* (= *he anugamanakārini*) in d. The value of *pra* in the common epithet *prajāndānt* (rendered 'foreknowing') is obscure and probably minimal. [As to the deities here named, see Zimmer, p 352, and Hillebrandt, *Ved Mythol* 1 422.]

3. Together, together let cattle flow [stream], together horses, and together men, together the fatness that is of grain, I offer with an oblation of confluence

For the oblation called 'of confluence,' to effect the streaming together of good things, compare i 15 and xix 1. The change of meter in this hymn need not damage its unity, in view of its occurrence as one hymn in Ppp Ppp reads in b *pāurusās*, and in c *sphātibhis* (for *yā sph-*) The metrical definition of the Anukr. seems to reject the obvious resolution -*vi-e-ṇa* in d.

4. I pour together the milk (*kṣīrā*) of kine, together strength, sap, with sacrificial butter; poured together are our heroes; fixed are the kine in me [rather, with me] [as] kine-lord.

Ppp reads *valam* in b, combines -*ktā smākam* in c, and has for d *mayi gāvaç ca gopatāu* The redundant syllable in d (noticed by the Anukr) would be got rid of by changing *mayi* to the old locative *mē* [but with better metrical result, by adopting the Ppp reading] With the second half-verse is to be compared AÇS. iii 11 6. *aristā asmākam virā mayi gāvah sāntu gopatāu* The comm. says that *gavām* in a means *gr̥siñām* 'of heifers (having their first calf)'

5 I bring (*ā-hṛ*) the milk or kine; I have brought the sap of grain; brought are our heroes, our wives, to this home (*āstaka*).

Ppp. has *aharsam* in b, in c *āharisam* (for *āhṛtāś*) and *vīrān*, and in d ā *pātnīm* ē *dam* Our Bp gives *āhārisam* (and H *āhārārisam*) in b, and *āhūtāś* in c

The *anuvāka* [4] has this time 9 hymns, with 48 verses, the old Anukr says *dvy-ūnam* [*çatārdham*] *turiyah*

## 27. For victory in disputation: with a plant.

[*Kapīñjala — saptarcam vānaspatyam ānustubham*]

Found in Pāipp n Kāuç. uses the hymn in the rite or charm for overcoming an adversary in public dispute one is to come to the assembly from the north-eastern direction (because of its name *āparājita* ‘unconquered’), chewing the root of the plant, and to have it in his mouth while speaking, also to bind on an amulet of it, and to wear a wreath of seven of its leaves (38 18-21) Verse 6, again, is reckoned (50 13, note) to the *rāudra gana* The comm further quotes from the Naks [error for Çānti] K. (17, 19) a prescription of the use of the hymn in a *mahācānti* called *āparājita*

Translated Weber, xiii 190, Ludwig, p 461; Grill, 1st edition, 18, 51 Bloomfield, JAOS. xii., p xli (PAOS May, 1885), or AJP vii 479, Grill, 2d edition, 23, 93, Griffith, 166; Bloomfield, SBE xlii 137, 304 — Bloomfield was the first to point out (on the authority of Kāuç) the connection of *prāç*-with root *prach*, and to give the true interpretation of the hymn Grill follows him in the second edition

1. May [my] foe by no means win (*ji*) the dispute; overpowering, overcoming art thou; smite the dispute of [my] counter-disputant, make them sapless, O herb

“Dispute” (*prāç*) is literally ‘questioning’ The comm renders the word in a by *prastar* ‘questioner,’ but in c gives us our choice between that and *praçna* ‘question,’ and in 7 a acknowledges only the latter meaning *Prātiprāças* is translated here as genitive, the comm takes it secondly as such, but first as accus pl, the Ppp reading favors the latter *sā 'mūn prātiprāço jaya rasā kr-* With either understanding, the accent is anomalous, we ought to have *prātiprāças* *Arasān* also is in favor of the plural If we could emend *prāçam* in c to *prāçī* ‘in the disputation,’ it would make things much easier For a Ppp has *yaç catrūn samjayāt* *Nēd* in a is simply the emphasized negative

2 The eagle discovered (*anu-vid*) thee, the swine dug thee with his snout smite the dispute etc etc

Pāda b shows that the root is the part of the plant employed If we struck off the impertinent refrain from vss 2-5, and combined the lines into two verses, the hymn would conform to the norm of the second book (as in more than one case above [p 37])

3 Indra put (*kr*) thee on his arm, in order to lay low (*str*) the Asuras smite the dispute etc etc

The comm, both here and in the next verse, understands *abhyā(h) stārītave* as *-bhyaś tārītavī*, though he then explains *tarītavī* by *stārtītum* Pāda a is rendered in accordance with the comm and with Weber, Grill, ‘took thee into his arm’

4 Indra consumed (*vi-aç*) the *pātā*, in order to lay low the Asuras smite the dispute etc etc

The comm. reads in a *pāthām*, and uses that form in all his explanations, *pātām* seems to be given in all the mss., and in Ppp., and both editions adopt it, but the mss. are very little to be trusted for the distinction of *t* and *th*. “The plant is the *Clypea hernandifolia*, whose bitter root is much used - It grows all over India, and is said to be applied to ulcers in the Punjab and in Sindh (W Dymock, *Vegetable mat med*)” (R) [In his note, Roth gives *pātām* as Ppp. form, but in his collation, he gives as Ppp. reading in a, b *pāyam indro*] *vyāsnān hantave as-* The Anukr. apparently expects us to resolve *vi-ā-çn-āt* in a

5 With it will I overpower the foes, as Indra did the *sālāvrkās*: smite the dispute etc. etc.

The translation implies emendation of the inadmissible *sākṣe* to *sāksye*, than which nothing is easier (considering the frequent loss of *y* after a lingual or palatal sibilant) or more satisfactory, for both sense and meter; it is favored, too, by the Ppp. reading, *sāksīye*. No other example of long *ā* in a future form of this verb appears to be quotable; but the exchange of *a* and *ā* in its inflection and derivation is so common that this makes no appreciable difficulty. The comm. accepts *sākṣe*, rendering it by *abhi bhavāmi*. The Anukr. notes no metrical irregularity in the verse. In our text, accent *sālāvrkān* (an accent-mark out of place). [To Weber's note on *sālāvrkā*, add Oertel, JAOS. xix<sup>2</sup> 123 f. This allusion adds to the plausibility of W's suggestion about the Yatis, note to ii 5 3.]

6 O Rudra, thou of healing (?) remedies, of dark (*nīla*) crests, deed-doer! smite the dispute etc. etc.

Ppp. has for c, d *prstam durasyato jahī yo smān abhidāsati*, which is plainly much better than the repetition of the refrain, and for which the latter has perhaps been substituted in our text. The comm. draws out to great length a series of derivations for *rudra*, and gives two for *jalāsa*, and three different explanations of *karmakṛt*. [Bloomfield discusses *jal-* etc. at length, AJP xii 425 ff.]

7 Do thou smite the dispute of him, O Indra, who vexes us, bless us with abilities (*çakti*), make me superior in the dispute

Ppp. reads *prstam* for *prāçam tvam* in a, and ends b with *-dāsate*. The comm. has *prāçam* instead of *prāçī* in d and is supported in it by two of SPP's authorities. The *prāçam* in a he explains by *vākyam*, and that in his d by *prastāram*.

## 28. For long life for a certain person (child?).

[*Çambhū — jarimāyurdārvatam trāstubham s jagatī, 5 bhuriy*]

Found in Pāipp. (vss 1-4 in i, vs 5 in xv). Used by Kāuç in the *godāna* ceremony (54 13), as the parents pass the boy three times back and forth between them and make him eat balls of ghee, and the same is done in the *cūdā* or *cāula* (hair-cutting) ceremony (54. 16, note), the schol. also reckons it to the *āyusya gana* (54 11, note).

Translated Weber, xm 192, Grill, 48, 94, Griffith, i 67, Bloomfield, 50, 306

i For just thee, O old age, let this one grow, let not the other deaths, that are a hundred, harm him; as a forethoughtful mother in her lap a son, let Mitra protect him from distress that comes from a friend (*mitrīya*).

Ppp has in b *tvat* for *çatam ye*, and combines in d *mitre'nam*. The omission of either *imdm* or *anyé* would rectify the meter of b. The comm most foolishly takes *jariman* first from *jr* 'sing,' and explains it as *he stūyamāna agne!* then adding the true etymology and sense. The "jagati" is quite irregular  $12 + 13 \quad 11 + 12 = 48$  [Bloomfield cites an admirable parallel from RV iv 55.5, but in his version he has quite overlooked the verb-accent.]

2 Let Mitra or helpful (? *riçādās*) Varuna in concord make him one that dies of old age; so Agni the offerer (*hōtar*), knowing the ways, (*vayīna*), bespeaks all the births of the gods

All our *pada*-mss read in a *riçādā* instead of *-dāh*, SPP properly emends to *-dāh*. This wholly obscure word is found independently only here in AV, its rendering above is intended only to avoid leaving a blank, the comm gives the ordinary etymology, as *hūsakānām attā*, Grill, emending to *ariçādas*, brings out an ingenious but unconvincing parallelism with Gr ἐρικυδῆς, and, as noticed by him, Aufrecht also would understand *ariçādas* 'very prominent'. Ppp reads for a *mitraç ca tvā var unaç ca risādāu*, and has at the end of d *-māni vakti*.

3 Thou art master (*iç*) of earthly cattle, that are born, or also that are to be born, let not breath leave this one, nor expiration, let not friends slay (*vadhi*) this one, nor enemies

All the mss, and the comm, read at end of b *jānitrās*, which SPP accordingly retains, while our text makes the necessary emendation to *jānitvās*, which Ppp also has. Ppp [omits *vā* in b,] elides the initial *a* of *apāno* and *amitīāh* after *mo*, and it puts the verse after our vs 4. Pāda b lacks a syllable, unnoticed by the Anukr [read *jātāsas?*]

4 Let father heaven, let mother earth, in concord, make thee one that dies of old age; that thou mayest live in the lap of Aditi, guarded by breath and expiration, a hundred winters

Ppp reads *te* for *tvā* in a, and *dīrgham āyuh* for *samvidāne* in b, also *rtyā* for *jadites* in c. The Anukr takes no notice of the irregularity of the meter ( $9 + 11 \quad 10 + 12 = 42$  a poor *tristubh!*), the insertion of *ca* after *prīhvī* in a, and emendation to *jīvāśi* in c, would be easy rectifications [In order to bring the cesura of a in the right place, read *dyāśi* and *tvā* each as one syllable and insert a *ca* also after *pītā*. Thus all is orderly,  $11 + 11 \quad 11 + 12$ . The accent-mark over *pr-* is gone.]

5 This one, O Agni, do thou lead for life-time, for splendor, to dear seed, O Varuna, Mitra, king! like a mother, O Aditi, yield (*yam*) him refuge, O all ye gods, that he be one reaching old age

All the *pada* mss read at end of b *mitraorājan*, as a compound, and SPP so gives it, the comm understands *ājan* correctly as an independent word, but perhaps only as he in general is superior to the restraints of the *pada*-readings. Ppp (in xv) has *piyā* for *yam* in b. The verse is found also in TS (ii 3 103), TB (ii 7 75), TA (ii 5 1) and MS (ii 3 4). All these give *lrdhi* for *naya* at end of a, TA MS have *tigmām ojas* instead of *piyām rētas* in b, TS TB MS read *soma* *ājan* at end of b while TA offers instead *sām çīçādhi*, all accent *jā adastis* in d, and MS leaves *asat* at the end unaccented. In CGS (1 27), again, is a version of the verse, omitting *naya* in a, reading (with MS) *'yamām ojas* and *soma* in b, and having *aditih çarma yamsat* in c. [Von Schroeder gives the Katha version, *Tübinger Katha-Hss*, p 72-3.]

## 29. For some one's long life and other blessings.

[Atharvan — saptarcam bahudevatyam trāstubham 1 anustubh, 4. pardbr̄hati  
nicrtprastārapatikti ]

Found in Pāipp, but in two widely separated parts vss 1-3 in xix, and vss 4-7 in 1 (next following our hymn 28) Used in Kāuç. (27 9 ff) in a curious healing rite for one afflicted with thirst the patient and a well person are set back to back, wrapped in one garment together, and the latter is made to drink a certain potion apparently prepared for the other, thus the disease will be transferred to the well person a total perversion of the proper meaning of the hymn. Again, it is used (54. 18) in the *godāna* and *cūdā* ceremonies and, according to the schol. (58 17, note), in that of name-giving, and the schol. (42 15) further add it in the rite on the return home of a Vedic student. And vs 3 accompanies in Vāit. (22 16) the pouring of the āçīr milk into the clarified soma in the *pūtabhṛt* at the *agnistoma* sacrifice [cf. comm and Hillebrandt, *Ritual-litteratur*, p 129]

Translated Weber, xiii 194; Ludwig, p 493; Griffith, i. 68; Bloomfield, 47, 308

1 In the sap of what is earthly, O gods, in the strength of Bhaga's self (*tanū*) — length of life to this man may Agni, Sūrya — splendor may Brihaspati impart.

Or it might be 'in the sap of earthly portion, in strength of body' (a, b); 'what is earthly' would refer to some characteristic product of earth applied in the rite, the comm understands the god Bhaga, but his opinion is of no authority. As Weber suggests, the exchange of *āyusyām* here in c and *āyus* in 2 a would rectify the meter of both verses in neither case does the Anukr. note an irregularity Ppp has here *āyur asmāi*, but follows it with *somo varca dhātā brh-* Some of our mss, with two or three of SPP's, accent *āyūsyam* The comm takes *devās* in a for a nominative

2 Length of life to him assign thou, O Jātavedas, progeny, O Tvashtar, do thou bestow on him; abundance of wealth, O Savitar ('impeller'), do thou impel to him; may he live a hundred autumns of thee

The construction of a dative with *adhi-ni-dhā* in b seems hardly admissible, BR. [iii 917], in quoting the passage, reads *asmē*, apparently by an intended emendation, which, however, does not suit the connection, *asmīn* is the only real help

3 Our blessing [assign him] refreshment, possession of excellent progeny, do ye (two), accordant, assign [him] dexterity, property (*dīvīṇā*), [let] this man [be] conquering fields with power, O Indra, putting (*kr*) other rivals beneath him

The verse is difficult, and, as the parallel texts show, badly corrupted *Āçīr nas* (for which Weber ingeniously suggested *āçīrne*) is supported by *āçīr nas* in MS (iv 12 3) and *āçīr me* in TS (iii 2 85) and KCS (x 5 3), and all these versions give it a verb in b, *dadhātu*, instead of the impracticable dual *dhattam*, with which our *sācetasāu* is in the same combination The alteration of this to the *savarcasam* of TS MS, or the *suvarcasam* of KCS and Ppp, would indicate that of *dhattam* to -tām (as middle), and allow sense to be made of the pāda All the other texts, including Ppp, give in a *suprajāstvām* instead of the anomalous and bad *sāupr-* TS MS KCS have *Isam* for *dakṣam* in b The translation implies emendation of *jāyam* in c to *jāyan*

in accordance with the *samjāyan* of the other texts, but Ppp has *sam jayat*, which would be even more acceptable — only not with *ahám*, as all the four read for *ayám* TS MS, finally, combine *anyān ādh-* in d, KCS elides *\*nyān*. In KCS, as in Vāit, the first word is to be understood as *āçīr*, the comm interprets both ways [as from *āçīs* ‘blessing’ or from *āçīr* ‘milk’] He regards the *āu* of *sāupra-* in a as simply “Vedic,” and heaven and earth as addressed in b

4 Given by Indra, instructed by Varuna, sent forth by the Maruts, hath the formidable one come to us; let this man, in your lap, O heaven-and-earth, not hunger, not thirst.

The “thirst” of the patient in Kāuç has no more substantial foundation than the last two words of this verse. The text in Ppp is defaced, but shows *srstas* for *çistas* in a, and in c, d, after *-thīvī*, *pari dadāmi sa mā*. The Anukr would have us scan ii + ii 8 + 9 = 39, dividing before *upāsihe*, but the *pada*-mss. mark the divisor correctly, after that word.

5 Assign refreshment to him, ye (two) that are rich in refreshment, assign milk to him, ye rich in milk, refreshment have heaven-and-earth assigned to him, [have] all the gods, the Maruts, refreshment [have] the waters.

‘Refreshment’ is the conventional rendering selected for the ambiguous word *ñrj* and its varieties. Nearly all our mss (all save P M), and all of SPP’s, have the false accentuation *devās* in d, both editions emend to *devās*, which the comm also understands. So also with *dyāvāprthīvī* in c, for which the mss have either *dyāvāprthīvī* (so nearly all of ours and one of SPP’s) or *dyāvāprthīvī* (so, according to SPP, all his save one, with our O D), only our H has the true reading, which is given by emendation in both editions. The verse (10 + 10 12 + 11 = 43) is far from being a good *tristubh*.

6 With propitious things (f) I gratify thy heart, mayest thou enjoy thyself (*mud*) free from disease, very splendid, let the two that dwell together (? *savāśīn*) drink this stir-about (*manthā*), putting on [as] magic the form of the (two) Açvins

The second half-verse is said apparently of a married pair, who are by supernatural means to become as beautiful as the Açvins. Of course, the comm follows Kāuç in understanding it of the sick and well man, and taking *savāśīn* as “dressed in one garment.” The comm supplies *adbhīt* in a, which is plausible (so Weber). Ppp reads in a *tarpayantu*, in b *modamānaç care \*ha*, and in d *açvināu*. Several of SPP’s mss give *mathām* in c.

7 Indra in the beginning, being pierced, created this refreshment, [this] unaging *svadhā*, it is thine here, by it live thou for autumns, very splendid, be there no flux of thee, the healers have made [it] for thee

In d, *ā susrot* is here rendered as if it involved the idea of *āśīava* ‘flux’, the *ā* seems to forbid its being taken to mean “let it not be spilled”, the comm, however, so understands it *pracyuto mā bhūt*. Some of our mss (M P W) read *vidyā* at beginning of c. The comm has *ñrjam* in b. Ppp gives, in a, b, *vidyo agram ñrjam svadhām ajatām etam esā*

## 30. To secure a woman's love.

[*Prajāpāti (kāminīmano'bhimukhikaranakāmāḥ) — āçvinam ānustubham  
x pathyāpañkti, 3-bhury*]

Found in Pāipp 11 (in the verse-order 1, 5 2, 4, 3) Used by Kāuç (35 21 ff), with vi 8 and other hymns, in a rite concerning women, to gain control over a certain person a mess of various substances is prepared, and her body smeared with it — which is much like the proverbial catching of a bird by putting salt on its tail

Translated Weber, v 218 and xiii 197, Ludwig, p 517; Grill, 52, 97, Griffith, 1 70, Bloomfield, 100, 311

1 As the wind here shakes the grass off the earth, so do I shake thy mind, that thou mayest be one loving me, that thou mayest be one not going away from me.

The last half-verse is the same with the concluding pādas of 1 34 5 and vi 8 1-3; SPP again alters the *pada*-text to *āpāogāḥ* (see under 1 34 5), Ppp has here for e *evā manā trāyasi* Ppp reads in a, b *bhūmyā 'dhi vatas* (!) *tr-* We should expect in a rather *bhūmyām*, and this the comm reads, both in his exposition and in his quotation of the *pratīka* from Kāuç, but Bloomfield gives no such variant in his edition

2 May ye, O Açvins, both lead together and bring [her] together with him who loves her The fortunes (*bhāga*) of you (two) have come together, together [your] intents, together [your] courses (*vratā*)

Notwithstanding the accent of *vaksathas*, it does not seem possible to understand *cēd* in a as 'if' (Grill, however, so takes it, Weber as above), since the second half-verse has no application to the Açvins (we should like to alter *vām* in c to *nām*) [But see Bloomfield] The translators take *kāmīnā* in a as for *kāmīnā* 'the (two) lovers,' which it might also well be, the comm says *kāmīnā mayā* He also calls *vīata* simply a *kāmanāman*, which is very near the truth as the word certainly comes from root *vīt* (see JAOS vi, p ccxxix = PAOS Oct. 1884) Ppp reads *nesitas* in b for *vaksathas*, and, in c, d, *sarvā 'niganāsy agmata sam caksūnsi sam* etc Both here and in vi 5 *bhāga* might possibly have its other sense of *genitalia*, or imply that by double meaning, but the comm, who would be likely to spy out any such hidden sense, says simply *bhāgyāni* [In a, *açvīnā* is misprinted — W's implications are that if *vaksathas* were toneless it might be taken as a case of antithetical construction and that there would be no need to join it with *cēd*] ]

3. What the eagles [are] wanting to say, the free from disease [are] wanting to say — there let her come to my call, as the tip to the neck of the arrow (*kūlmala*)

The first half-verse is very obscure, and very differently understood by the translators, the rendering above is strictly literal, avoiding the violences which they allow themselves, the comm gives no aid; he supplies *sti visayam vākyam* to *yat*, and explains *anamīvās* by *arogino 'drptāḥ* (?) SPP understands *drptāḥ*) *kāmījanāḥ* Ppp has an independent text *yas suparīnā vaksana vā na vaksana vā trātānpitam manah ḡalye 'va gulmalūm yathā* — too corrupt to make much of The Anukr. declines to sanction the contraction *ḡalye 'va* in d

4 What [was] within, [be] that without, what [was] without, [be]  
that within, of the maidens of many forms seize thou the mind, O herb

In the obscure formalism of a, b the comm thinks mind and speech to be intended  
[Why not *retas* and *çépas*?] ‘Of all forms,’ i.e., as often elsewhere, ‘of every sort  
and kind’ [Ppp reads *abāhyam* for *bāhyam yad bāhyam*] ]

5 Hither hath this woman come, desiring a husband, desiring a wife  
have I come, like a loud-neighing (*kīand*) horse, together with fortune  
have I come

That is, perhaps, ‘I have enjoyed her favors’ None of the mss fail to accent *yāthā*  
in c.

### 31. Against worms.

[*Kānva — mahidevatyam uta cāndam ānustubham 2 uparistādvirādbrhatī, 3 ārsī tristubh, 4 prāguktā brhatī, 5 prāguktā tristubh*]

Found also in Pāipp ii Used by Kāuç (27 14 ff) in an extended healing rite  
against worms, the detail of the ceremonial has nothing to do with that of the hymn,  
and does not illustrate the latter

Translated Kuhn, KZ xiii 135 ff., Weber, xiii 199, Ludwig, p 323, Grill, 6, 98,  
Griffith, 1. 71, Bloomfield, 22, 313 — Cf Zimmer, pp 98, 393, Mannhardt, *Der Baumkultus der Germanen*, p 12 ff, K Mullenhoff, *Denkmäler deutscher Poesie aus dem 8 bis 12 Jahrhundert* 3, 1. 17, 181, and especially the old Germanic analogues adduced by Kuhn, I c Griffith cites *Harper's Magazine*, June, 1893, p 106, for modern usages  
in vogue near Quebec

1 The great mill-stone that is Indra’s, bruiser (*tārhana*) of every worm  
— with that I mash (*pīṣ*) together the worms, as *khālvā*-grains with a  
mill-stone

Our mss and those of SPP, as well as Ppp, vary, in this hymn and elsewhere, quite  
indiscriminately between *kṛlmī* and *kṛmī*, so that it is not at all worth while to report  
the details, SPP agrees with us in printing everywhere *kṛlmī*. Two of our mss  
(O Op), with one of SPP’s, read *dhrsāt* in a Ppp gives at the end *khālvāñ* ita  
The comm explains *kṛmī* by *carfrāntargatān sarvān ksudrajantūn*

2 The seen, the unseen one have I bruised, also the *kurūru* have I  
bruised; all the *algāṇḍus*, the *çalūnas*, the worms we grind up with our  
spell (*vācas*)

The distinction of *-lga-* and *-lā-* in the manuscripts is very imperfect, I had noted  
only one of our mss as apparently having *algāṇḍūn*, here and in the next verse, but SPP  
gives this as found in all his authorities, including oral ones, and the comm presents  
it, and even also Ppp, so that it is beyond all question the true reading. The comm  
explains it here as *etannāmnah kṛmīvīçesān*, but in vs 3 as *çonitamānsadūsakāñ jantūn*  
— which last is plainly nothing more than a guess. Instead of *kurūrum* in b, he reads  
*kurīram*, with three of SPP’s mss, and Ppp, other mss differ as to their distribution  
of *u* and *ū* in the syllables of the word, and two of ours (Op Kp) give *kurūrām*. Two  
of SPP’s authorities give *vārcasā* in d. Ppp further has *adrāham* for *atrāham* both  
times, and *çalūlān* in c. The omission of *kṛmīn* in d would ease both sense and meter  
[As to *sarvān ch-*, cf iii 11 5, iv 8 3, and Prāt. ii 17, note ]

3 I smite the *algándus* with a great deadly weapon, burnt [or] unburnt, they have become sapless, those left [or] not left I draw down by my spell (*váč*), that no one of the worms be left

It seems hardly possible to avoid amending at the end to *uchisyatāi*, passive Ppp. reads in b *dunāddunā*, and its last half-verse is defaced.

4 The one along the entrails, the one in the head, likewise the worm in the ribs, the *avaskavá*, the *vyadhvará* — the worms we grind up with our spell (*vácas*)

The comm , and two of SPP's mss , read in b *pársneyam* 'in the heel'; and SPP. admits into his text after it *krimīn*, against the great majority of his mss and against the comm , none of ours have it, but three (O. Op. Kp.) give *krimīm*, which looks like an abortive attempt at it For *vyadhvaram* in c, Ppp has *yaram*, all the mss. have *vyadhvardam*, unless it is to be emended to *vyadvarám* (cf vi 50 3, note), it must probably be derived from *vyadh* 'pierce', but the *pada*-reading *vioadhvardam* points rather to *vi-adhvan*, the comm takes it from the latter, and also, alternatively, from *vi* and *a-dhvara*, *avaskavá* is, according to him, *avāggamanasvabhāva*, it seems rather to come from *sku* 'tear' The expression *prāgukta* 'as heretofore defined' is not used elsewhere in the Anukr , it is used by abbreviation for *uparistādvirād* (vs. 2); but why the two verses were not defined together, to make repetition needless, does not appear. [In d, again, *krimīn* is a palpable intrusion ]

5 The worms that are in the mountains, in the woods, in the herbs, in the cattle, within the waters, that have entered our selves (*tanū*) — that whole generation (*jánman*) of worms I smite

Two of SPP's mss agree with the comm in reading *té* for *ye* at beginning of c , and the comm has further *tanvas* for *tanvam* Ppp inserts *ye* before *vanesu*, and *ye* (with an *avasāna* before it) also before *osadhsu*; for second half-verse it gives *ye* 'smākam tanno (i e tanvo) sthāma cakrir (i e cakrur or cakrire) indras tān hantu mahatā vadhenā Prāguktā in the Anukr apparently repeats this time the superfluous *ārst* of vs 3

The *anuvāka* [5] has 5 hymns and 29 verses, and the extract from the old Anukr says *tato* 'parātāi' or 'parānte'.

### 32. Against worms.

[*Kānva — sadrcam ādityadevatyam ānustubham 1 3-p bhurigāyatrī, 6 4-p nigrudusmī*]

This hymn occurs in Pāipp ii (with vs 3 put last), next before the one that here precedes it Kāuç applies it (27 21 ff ) in a healing ceremony against worms in cattle

[The material appears in Ppp in the order 1, 2 ab, 4 cdab, 5 ab, 6, 3 abc 5 d The expression of Kāuç 27 22, "with the words *te hatāh* (vs 5 d) at the end of the hymn," suggests the reduction of the hymn to the norm of the book, 5 vss (see p 37) This is borne out by Ppp , where the material amounts to 5 vss and ends with our 5 d But what the intruded portions are it is not easy to say The parts missing in Ppp are our 2 cd, 3 d, 5 c ]

Translated Kuhn, KZ xiii 138, Weber, xiii 201, Ludwig, p 500, Grill, 7, 100, Griffith, i 72, Bloomfield, 23, 317 — Cf Hillebrandt, *Veda-chrestomathic*, p 47

i Let the sun (*ādityá*), rising, smite the worms; setting, let him smite [them] with his rays — the worms that are within the cow.

The change of *ādityás* to *sūryas* in a would rectify the meter. But Ppp has *adityas*; its b reads *sūryo nimirōcan raçmibhir hantu*, and for c it has *ye 'ntas krimayo gavī nah*

2. The worm of all forms, the four-eyed, the variegated, the whitish — I crush (*gr*) the ribs of it; I hew at (*api-vraçc*) what is its head

The mss., as usual, vary between *prstis* and *prsthis* in c. Ppp has a different version of the first half-verse *yo dviçtrsā caturaksas krimiç çārgo arjunah*, with our 4 c, d as second half. The Anukr expects us to make the unusual resolution *a-si-ñ* in c.

3. Like Atri I slay you, O worms, like Kanya, like Jamadagni; with the incantation of Agastya I mash together the worms

Ppp rectifies the meter of a by reading *tvā krme*, it has *agastyam* in c, and, for d, our 5 d. The Anukr ignores the redundant syllable in our a. Compare TA iv 36 (which the comm. quotes, though the editor does not tell from whence). *ātrinā tvā krme hanmi kānvena jamādagñinā viçvāvasor brāhmañā*, also MB ii 7 1 a, b. *hatas te atrinā krimir hatas te jamadagninā* SPP. writes in a *attrivād* Vss 3-5 are repeated below as v 23 10-12.

4. Slain is the king of the worms, also the chief (*sthapati*) of them; slain, slain is the worm, having its mother slain, its brother slain, its sister slain

Ppp has in b *sthapacis*, and in c, d (its 2 c, d) *-trātā* for *-mātā*, and *-mahatā* for *bhrātā*. TA (iv 36) has again a parallel verse *hatāh krīmīnām rājā dpy esām sthapatīt̄ hatāh átho mātā 'tho pītā*, cf also MB ii 7 3 a, b *hatah krīmīnām ksudrako hatā mātā hatah pītā*. The comm. explains *sthapati* by *saciva*.

5. Slain are its neighbors (? *veçās*), slain its further neighbors (? *pāri-veçās*), also those that are petty (*kṣullakā*), as it were — all those worms are slain

The translation of d implies the emendation of *te* to *tē*, all the mss. have the former, but SPP. receives the latter into his text on the authority of the comm., who so understands the word. Ppp reads in a, b 'syā vesaso hatāsas p-; our c is wanting in its text, our d it puts in place of our 3 d. Our *kṣullaka* is a kind of Prākritization of *ksudraka*, quoted from MB under vs 4, TA (ib.) also has *átho sthūrā átho ksudrāh*. The comm. explains *veçāsas* as "principal houses," and *pāri-veçāsas* as "neighboring houses." We might suspect *-ves-*, from root *vis*, and so 'attendants, servants'

6. I crush up (*pra-çī*) thy (two) horns, with which thou thrustest; I split thy receptacle (?), which is thy poison-holder

The decided majority, both of our mss. and of SPP's, give in c *kusūmbham*, which is accordingly accepted in both editions, other sporadic readings are *kumśūmbham*, *kusābhām*, *kaçābhām*, *kusubham*, *kusāmbham*, and two of SPP's mss. give *sukumābhām*, nearly agreeing with the *sukambham* of the comm. Our P M E have *vīnudīn* in b. Ppp's version is as follows *pa te çernāmī çrñge yābhāyāttam vitadāyasi átho bhīnādmī tam kumbham yasmin te mīhatam visam*, which in c is better than our text, and is supported by the MB (ii 7 3) form of c, d *athāt̄ sām bhīnnakah kumbho ya esām visadhānakah*. The metrical definition of the verse (7+7 7+6=27) given by the Anukr. is only mechanically correct.

## 33. For expulsion of yáksma from all parts of the body.

[*Brahman — saptarcam yaksma vibarhanam, cāndramasam, āyusyam ānustubham  
3 kakummatī, 4 4-p bhurig usnih, 5 upariṣṭādvirādbrhatī, 6 usnuggarbhā  
mīrdanustubh, 7 pathyāpuñkti*]

Found in Pāipp iv Corresponds, with important variations, to most of RV x 163 (found also in MP, the *mantra-text* to ĀpGS · see Winternitz, 1c, p. 99) [Namely, our vss 1, 2, 4 ab with 3 cd, and 5 correspond to MP 1 17 1, 2, 3, and 4 the MP version follows most nearly that of RV] The hymn is called by Kāuç (27 27) *vibarha* (from vs 7 d), and is prescribed in a healing ceremony, it is also reckoned (54 11, note) to the *āyusya gana*, but the comm makes up añ *anholiṅga gana* of it and iii 11, iv 13, v 30, ix 8, which is quite different from the one reported by Bloomfield from the *gānamālā* in note to Kāuç 32 27 [on page 89, but agrees with the one reported in B's supplement, page 334, except that for 1 10 4 should be put iii. 11 1]. If (or vs 1) is also employed by Vāit (38 1) in the *pūrusamedha*

Translated by the RV translators, and Kuhn, KZ xiii 66 ff, Weber, xiii. 205, Griffith, 1 74, Bloomfield, 44, 321 — Oldenberg compares critically the RV. and AV versions, *die Hymnen des RV*, 1 p 243

.1 Forth from thy (two) eyes, (two) nostrils, (two) ears, chin, brain, tongue, I eject (*vi-vṛhi*) for thee the *yáksma* of the head

The verse is RV x 163 1, without variant Two or three of SPP's mss, with the comm, read in b *cībukāt*, MP has *cibukāt* [in the Whish ms], Ppp substitutes for it *nāsyāt* (1 e *āsyāt*), has *uta* for *ādhī*, and has for d *lalātād vi vayemasi*

2 From thy neck (*grīvāś*), nape (*usnīlāś*), vertebræ (*kīkasā*), backbone, (two) shoulders, (two) fore-arms, I eject for thee the *yáksma* of the arms

This, again, is precisely RV x 163 2 Ppp reads in b *anūkyāś*, and in d *urastas* (for *bāhubhyām*) and *vrhāmasi* The pl *grīvāś* for 'neck' designates, according to the comm, the 14 small bones found there, and he quotes CB xii 2 4 10 for authority The *usnīlāś* he declares to be certain vessels (*nādī*), the *kīkasāś*, to be *jatruvākṣogatāsthīm*, which is quite indefinite

3 Forth from thy heart, lung (*klomān*), *haliksna*, (two) sides, (two) *mātasnas*, spleen, liver, we eject for thee the *yáksma*

Weber conjectures "gall" for *haliksna* (Ppp *haliksma*), and "kidney" for *mātasna* The comm defines *klomān* as "a kind of flesh-mass in the neighborhood of the heart," *haliksna* as *etatsaṁjñakāt tatsambandhān mānsapindaviśesāt*, and *mātasnābhyām* as *ubhayapārṇasambandhābhyām vr̥hyābhyām tatsamīpasthapittādhārapātrābhyām vā* For a; Ppp has *klomnas te hrdayābhyo* Of this verse, only the latter half has a parallel in RV, namely x 163 3 c, d, where d is varied to *yaknāh plācībhyo vñ vrhāmī te* The Anukr foolishly rejects all resolution in b

4 Forth from thine entrails, guts, rectum, belly, (two) paunches, *plāci*, navel, I eject for thee the *yáksma*

The comm explains *gudābhyas* by *āntrāsamīpasthebhyo malamūtrapravahana-mārgebhyāḥ*, and *plācēś* by *bahucchidrān malapātrāt*, and he quotes CB xii 9 1 3, where many of the names in the verse occur RV (also MP) has the first half-verse,

as 163 3 a, b, reading *hṛdayāt* for *udārāt* For b, c, [d,] Ppp substitutes our 6 b, c [d, but with *pānyor* in c and *vr̄hāmasi* at the end] The Anukr again rejects all resolutions, which would make the verse a fair *anusṭubh*, and counts  $7+8\ 7+7=29$

5 From thy (two) thighs, knees, heels, front feet, hips, fundament (? *bhānsas*), I eject for thee the *yáksma* of the rump

In the translation here is omitted *bhāsadām*, the pure equivalent of *bhasadyām*, and hence as superfluous in sense as redundant in meter [Is not *prāpada* 'toe'?] The verse is nearly RV x 163 4, which, however, omits *bhasadyām*, and reads, after *çr̄nibhyām*, *bhāsadāt*, indicating the whole region of *anus* and *pudenda* Ppp ends the verse (like 2 and 4) with *vr̄hāmasi* Several of our mss, with two or three of SPP's, carelessly begin with *uriū*. MP has in b *jañghābhyaṁ* for *pārsnibhyām*, and in d *dhvansasas*. The verse seems to be scanned by the Anukr as  $8+7\ 8+11=34$ .

6 From thy bones, marrows, sinews, vessels, (two) hands, fingers, nails, I eject for thee the *yáksma*

*Pānt* is distinctively 'palm,' and might properly be so rendered here Nearly all our *samhitā*-mss, with most of SPP's, omit the *visarga* before *snāvabhyo* Ppp has a different a, c, d. *hastebhyas te mānsebhyas* *yaksnam prstibhyo majjabhyo nādyām virvahāmasi* The Anukr scans as  $7+7\ 9+8=31$

7 What [*yáksma* is] in thine every limb, every hair, every joint — the *yáksma* of thy skin do we, with Kaçyapa's ejector (*vībarhā*) eject away (*vīsvañc*)

The first half-verse corresponds to RV x. 163 6 a, b, which (as also MP) reads thus *āñgād-āñgād lōmno-lomno jātām pārvani-parvani*, and Ppp agrees with it, except in having *baddham* for *jātam*, Ppp also omits d. In d our P M, with some of SPP's mss, read *vībar-*, as does also the comm [*vīvarham*] In our edition, an accent-mark has fallen out under -ñcam in e.

#### 34. Accompanying the sacrifice of an animal.

[*Atharvan — pāçupat�am, paçubhāgakaranam trāstubham*]

Found in Pāipp III, and also in the Black-Yajus texts, TS (III 1 4<sup>1-3</sup>), and K (xxx 8, in part) Used by Kāuç (44 7) in the *vaçāgamana* ceremony, accompanying the anointing of the *vaçā*, in the same, vs 5 accompanies (44 15) the stoppage of the victim's breath, and the same verse appears in the funeral rites (81 33), with verses from xviii 2 and 3, in connection with the lighting of the pile This hymn and the one next following are further employed among the *kāmyāni*, with invocation of Indra and Agni, by one who "desires the world" (59 21 "desires over-lordship of all the world," comm) In Vāit (10 16), the hymn (so the comm) is said on the release of the victim from the sacrificial post in the *paçubandha*

Translated Weber, XIII 207, Ludwig, p 433, Griffith, 1 75 — See also Roth, *Ueber den AV* p 14

I The lord of cattle, who rules over (īç) the cattle, the four-footed, and who also over the two-footed — let him, bought off, go to [his] sacrificial portion, let abundances of wealth attach themselves to (sac) the sacrificer

In the TS version, this verse comes second (the verse-order being 5, 1, 3, 4, 2) Both TS. and K have at the beginning *yēsām*, which Ppp supports by reading *esām*, and which rectifies the meter of a this gives quite a different application to c, and a different cast to the meaning of the verse TS has also *ca* for *yās* in b, *ayām* ('*yām*) for *sā* in c, and it ends (better) with *yājamānasya santu* K (Weber) has for b *catuspāda* *uta ye dvipādah*, and for c *niskritās te yajñiyam bhāgam yantu*, and Ppp differs from it only slightly, adding *vā* after *uta* in b, and ending c with *yajñiyā yānti lokam* Apparently it is the lord of cattle who is to be bribed to content himself with his sacrificial share, in lieu of taking the whole The Anukr. does not heed the irregularities of meter in a, b [The Ppp form of b seems to be *catuspadām uta vā ye dvipadah!*]

2. Do ye, releasing (*pra-muc*) the seed of being, assign progress (*gātū*) to the sacrificer, O gods; what hath stood brought hither (*upākṛta*), strenuous (*caçamānd*), let it go upon the dear path of the gods

TS. (and K.?) rectifies the meter of a (whose irregularity the Anukr. ignores) by reading *pramuñcāmānās*; it also has *jīvām* for *prīyām* in d. Ppp. gives *gopā* for *retas* in a, and in b makes *dhatta* and *devās* change places, in d it reads *eti*. *Prīyām* may qualify the subject in d 'let it, dear [to the gods], go' etc *Upākṛta* and *caçamānd* have their usual technical senses, 'brought to the sacrifice' and 'efficient in the performance of religious duty', the latter is explained by the comm. alternatively, as "being put to death" or "leaping up" (root *çaç*)! *Devās* is, according to him, first "the breaths, sight etc. 'then "the gods, Agni etc" [E. Sieg discusses *pātnas*, *Gurūpūjākānumudī*, p 98]

3. They who, giving attention to (*anu-dhī*) the one being bound, looked after [him] with mind and with eye — let the divine Agni at first (*āgre*) release them, he the all-working, in unison with (*sām-rā*) progeny

TS. and MS. (1 2 15) have *badhyāmānās* for *dīdhyānās*, and TS. follows it with *abhyāks-*, and in c combines *agnis tān*, MS also has *tān* Both read in d *prajāpatis* for *viçvākarmā*, and TS ends with *samvidānās* Ppp has in c *mumukta devās*, and, for d, *prajāpatis prajābhīs samvidānām*, it then adds another verse: *yēsām prāno na badhnanti baddham gavām paçūnām uta pāurusānām indras tām* (i.e. *tān agre pra* etc) The comm. reads in a *vadhyāmānam*, which is better; he explains *samrārānas* by *saha çabdāyamānas*, as if from the root *rā* 'bark'! Comparison with the next verse seems to show the other animals, comrades of the victim, to be aimed at in the verse [Cf. Weber's notes, p 209, and esp his reference to CB iii 7 45 — MS has *tān*, p *tān* · see above, page xc ]

4. The cattle that are of the village, all-formed, being of various forms, manifoldly of one form — let the divine Vāyu at first release them, Prajāpati, in unison with progeny

TS and K. have *āranyās* 'of the forest' in a, for *grāmyās*, and TS combines *vāyūs tān* in c, and ends again with *-vidānah*. TA (iii 11) has two versions (ss 29, 32), of which the second precisely agrees with TS, while the first has *grāmyās*, like our text (and *agnis tān* in c) Ppp is quite different. *ya āranyās paçavo viçvarūpa uta ye kūrūphāḥ mumukta devah prajāpatis prajābhīs samvidānām*

5. Foreknowing, let them first (*pūrvā*) receive the breath (*prāṇād*) coming to [them] forth from the limbs Go to heaven; stand firm with thy bodies, go to paradise (*svargā*) by god-traveled roads

Ppp has *devās* for *pūrve* in a, *tābhyaṁ* for *divam* in c, and at the end -*bhiç* *çivebhīḥ* TS reads *grhnanti* in a, and TS. K MS (ii 5 10 c, d) invert the order of c and d, and give the better reading *śadhiṣu* for *dīvam gacha* [cf RV. x. 16 3], MS also has *huids* for *svargam*. The comm makes *pūrve* mean "the gods previously stationed in the atmosphere"; perhaps it is 'before the demons get hold of it.'

### 35. To expiate errors in the sacrifice: to Viçvakarman.

[*Añgiras — vāçvakarmanam trāstubham s brhatigarbhā, 4,5 bhurij*]

Found (except vs 5, and in the verse-order 2, 3, 1, 4) in Pāipp 1. The same four verses are found in TS. (iii 2 8-3 in the order 2, 4, 3, 1), and the first three in MS (ii 3 8. in the order 1, 3, 2) The hymn is used by Kāuç (38 22) in a rite intended, according to the comm, to prevent faults of vision (*drstidosanivāranāya*; Keçava says "to prevent rain," *vrstiniṇivāranāya*, perhaps his text is corrupt), accompanying the eating of something in an assembly Its emploment (59. 21) with the hymn next preceding was noticed under the latter The comm (differing in his reading and division of the rules from the edited text of Kāuç) declares it to be used in all the *sava* sacrifices, to accompany the *purastād homas* (59 23-4 *uttarena sava-purastāddhomān*), and vs 5 is used (3. 16) with a *purastād homa* in the *parvan* sacrifices. In Vāit. the hymn appears (9 7) in the *cāturmāsyā* sacrifice, with two oblations to Mahendra and Viçvakarman respectively, and again (29 22) in the *agnicayana* In all these applications there is nothing that suits the real character of the hymn

Translated. Weber, xiii 211, Ludwig, p 302 (vss 1-4), Griffith, 1 76.

1 They who, partaking [of soma] (*bhakṣ*), did not prosper (*rdh*) in good things, whom the fires of the sacrificial hearth were distressed about (*anu-tapya-*) — what was the expiation (*avayā*) of their ill-sacrifice, may Viçvakarman ('the all-worker') make that for us a good sacrifice

The translation implies emendation of *dīrīstis* in c to -*tes*, and of *tān* in d to *tām*; *tām* is read by the comm, as well as by TS and MS, and SPP even admits it into his text, though nearly all his mss, as well as ours, read *tān* Our P and M read *āvrdhūs* at end of a, TS has *ānrhūs*, MS. *ānaçūs* TS elides the a of *anu* in b, it begins c with *iyām* for *yā*, and ends it with *dīrīstyāt*, thus supporting our emendation Both TS and MS give *krnotu* in d, and MS puts it after *viçvākarmā* The *pada*-mss read in c *avaoyā*, but SPP. alters his *pada*-text to *ava-yāh*, on the authority of the comm, it is a matter of indifference, as the concluding element, in spite of the native grammarians, is doubtless the root *yā* Ppp gives *duriṣṭā svistam* in c, d. The various readings, here and in the following verses, are in good part of the kind which show that the text-makers were fumbling over matter which they did not understand The comm is no better off Here, in a, he is uncertain whether to take *nd* as 'as if' or 'not,' and to make *vāsūni* object of *bhakṣyantas* or of *ānrdhūs* (= *vardhitavantas*, which is not bad) [The fires, *pāda* b, are personified in like fashion at AGS iv 1 2, 3.] The verse (12+12.9+11=44) is much more irregular than the definition of the Anukr admits

2. The seers declare the master (-*pāti*) of the sacrifice by reason of sin disportioned, distressed about [his] offspring . What honeyed drops he offended in (? *apa-rādh*), with them let Viçvakarman unite (*sam-sṛj*) us.

MS has in a the equivalent *yájamānam*, its b reads *vihāya prajām anutāpyamānāh*, while TS has *prajā(h) nrbhaktā(h) anutāpyamānāh*, and Ppp *nrbhāgatā bhāgād anutāpyamānā*. TS and MS make the lost drops only two *madhavyāñ stokāñ tābhyañ*, with *tāñ* instead of *yāñ*, and hence *rārādha*. The translation implies correction to *madhavy-*, as read by both the parallel texts and the comm , SPP's text agrees with ours in reading the *mathavy-* of all the mss (except three of SPP's, which follow the comm ) All the *samhitā*-mss. make the absurd combination *nas tébhīh* in d, seeming to have in mind the participle *nastā*, SPP retains *nastébhīs* in his text, while ours emends to *nas tébhīs*, as given in the comment to Prāt ii 31 Ppp has our second half-verse as its 3 c, d , it reads *madhavyāñ stokāñ upa yā rārādha sam mā tarāis srjad viçvakarmā* The comm takes *anu* and *tāpy-* in b as two independent words , he explains *apa rārādha* in c by *antaritān krtavān*, which is doubtless its virtual meaning [ W's prior draft reads "what honeyed drops he failed of"—that is, 'missed.' ]

3. Thinking the soma-drinkers to be unworthy of gifts (? *adānyā*), [though] knowing of the sacrifice, [he is] not wise (*dhitra*) in the conjecture (*samayā*), in that this man is bound having committed a sin, do thou, O Viçvakarman, release him for his well-being

The offense here had in view is far from clear Instead of *adānyā* (which occurs only here), TS has the apparently unintelligent *ananyāñ*, MS reads *ayajñiyāñ yajñyāñ* 'thinking the unfit for offering to be fit for offering' (or *vice versa*), both have in b *prāndsyā* for *yajñdsya*, and *samarē* for -*yē* Ppp gives the second half-verse as 2 c, d, and ends it with *pra mumugdhy enam* TS MS have no *yāt* at beginning of c , TS gives *ēnaç cakrvāñ māhi*, and MS *ēno mahāc cakrvāñ b*, and TS *esām* for *esā* The comm explains *adānyāñ* as *ayatvāropena dānānarhān*, takes *na* in b as particle of comparison, and makes *samaya* equal *sangrāma*. "as if one by confidence in the strength of his own arm should think the opposing soldiers despicable"! The verse (ii+ii 10+12=44) has marked irregularities which the Anukr ignores

4 Terrible [are] the seers ; homage be to them ! what sight [is] theirs, and the actuality (*satyā*) of their mind For Brihaspati, O bull (*mahiśā*), [be] bright (*dyumānt*) homage , O Viçvakarman, homage to thee ! protect thou us

The translation follows our text, though this is plainly corrupted. TS makes b less unintelligible by reading *cāksusas* for *cāksur yāt*, and *samdhāñ* for *satyām*, Ppp has in the half-verse only minor variants *bhīma* for *ghorās*, *stu* for *astu*, *samdrk* for *satyam* In c, TS has *mahī sāt* for the senseless *mahiśā*, and the comm presents the same , Ppp reads *brhaspate mahiśāya dive namo viçv-* TS gives for d *nāmo viçvākarmane sā u pātv asmān* In d all the *pada*-mss have the strange blunder *pāhi*, for *pāhi* as required by the sense and by the *samhitā*-text, and SPP adopts the blunder, thus giving a *pada*-reading that is inconvertible into his own *samhitā* The comm. takes *rsayas* in a as "the breaths, sight etc ,," and *satyam* in b as *yathārthadarçī*, and he founds on this interpretation the use in Kāuç 38 22, "against faults of vision "

5 The sacrifice's eye, commencement, and face with voice, hearing, mind I make oblation To this sacrifice, extended by Viçvakarman, let the gods come, well-willing

The verse is found in no other text, and is perhaps not a proper part of the hymn, it is repeated below as xix. 58 5. A few of the *samhitā*-mss (including our O) ignore the ā at beginning of d. The comm is not certain whether the three nominatives in a designate Agni or sacrificial butter, but he has no scruple about making them objects to *juhomi*.

### 36. To get a husband for a woman.

[*Pativedana* — *astarcam agnīsomiyam trāstubham s bhuriy, 2, 5-7 anustubh, 8 nīrtipurausnīh ]*

Found (except vss 6,8) in Pāipp. ii. (in the verse-order 1, 3, 2, 4, 5, 7) Used by Kāuç. (34 13 ff.) among the women's rites, in a ceremony for obtaining a husband; vss 5 and 7 are specially referred to or quoted, with rites adapted to the text. It is further regarded by the schol. and the comm. as signified by *pativedana* (75 7), at the beginning of the chapters on nuptial rites accompanying the sending out of a wooer or paranympf

Translated Weber, v 219; xiii 214; Ludwig, p 476, Grill, 55, 102; Griffith, i 78; Bloomfield, 94, 322 — Cf Zimmer, p 306

1. Unto our favor, O Agni, may a wooer come, to this girl, along with our fortune (*bhāga*). Enjoyable (*jūṣṭā*) [is she] to suitors (*vardā*), agreeable at festivals (*sāmanā*); be there quickly good-fortune for her with a husband.

The text is not improbably corrupt. Ppp reads in a, b *sumatim skandaloke idam ām kumāryāmāno bhagena*, but it combines c and d much better into one sentence by reading for d *osam patyā bhavati (-tu?) subbhage 'yam*. The comm explains *sambhalas* as *sambhāsakah samādātā vā*, or else, he says, it means *hinsakah pūrvam abhildsavighāt kanyām anicchan purusah* He quotes ApGS. 1. 4 to show that *vardā* also means paranympf Justā he quotes Pānini to prove accented *jūṣṭā* In d he reads *usam*, and declares it to signify *sukhakaram*. [Bergaigne, Rel vēd 1. 159, takes *āmana* as = 'marriage']

2 Fortune enjoyed by Soma, enjoyed by Brahman, brought together by Aryaman; with the truth of divine Dhātar, the husband-finder I perform (*kr*).

Ppp has a mutilated first half-verse *somajusto aryamnā sambhrto bhaga*, and at the end *pativedanam* The comm understands in a *brahma-* to mean the Gandharva, who and Soma are the first husbands of a bride (xiv. 2 3,4) He does not see in *bhaga* anything but *kanyārūpam bhāgadheyam*, but the meaning "favors" is not impossible

[Both *bhagam* ("fortune" or "favors") and *pativedanam* (the 'ceremony called "husband-finder") are objects of *krnomi*; which, accordingly, needs to be rendered by 'make' or 'procure' for the one combination and by 'perform' for the other It is hardly a case of zeugma.— Bloomfield notes that *sambhrta* contains a conscious allusion to *sambhala*, vs. 1 ]

3. May this woman, O Agni, find a husband, for king Soma maketh her of good-fortune; giving birth to sons, she shall become chief consort (*māhiṣī*); having gone to a husband, let her, having good-fortune, bear rule (*vi-rāj*)

Three mss (including our P.O.) read *nāri* in a. [For *vraestā* in a (Grammar § 850 a),] Ppp has *videstu*, at end of b it reads -*gam kṛnotu*; and it changes the second half-verse into an address by reading *bhavāsi*, and *subhage vi rājā*. The comm. explains *mahist* as *māhanīyā cresthā bhāryā*. The fourth pāda is best scanned as *jagatt*, with resolution *gā-tu-ā* [or insert *sā* before *subhāgā*.]

4. As, O bounteous one (*maghāvan*), this pleasant covert hath been dear to the well-settled (*susād*) wild beasts, so let this woman be enjoyed of Bhaga, mutually dear, not disagreeing with her husband

The translation here involves emendation of the unmanageable *susādā* in b to *susādām*, as suggested by iii. 22 6 SPP. has in his *pāda*-text *suosādāh* (as if nom. of *susādas*), and makes no note upon the word — probably by an oversight, as of our *pāda*-mss only Op has such a reading, the comm. understands *susādās*, and explains it by *sukhena sthātum yogyah* ‘comfortable to dwell in’; which is not unacceptable. The comm also has in a *maghavān*, and in d *abhirādhayantī* (= *abhvārdhayantī*, or else *putrapaçvādibhih samrddhā bhavantī*). Ppp has at the beginning *yathā khamram maghavan cārur esu*, and, in c, d, *yam vayam justā bhagasyā stu samipr.* All our *sāmhitā*-mss save one (H), and half of SPP’s, give *esāh pr-* in a-b; but the comment to Prāt. ii 57 quotes this passage as illustration of the loss of its final *visarga* by *esās* Kāuç (34. 14) evidently intends an allusion to this verse in one of its directions *mrgā-kharād vedyām mantroktāni* ‘the articles mentioned in the text on the sacrificial hearth from a wild beast’s covert,’ but the comm does not explain the meaning. The Anukr ignores the redundancy of a syllable in c. [Pronounce *justā iyam* and reject *nāri*? — The use of *sāmpriya* in dual and plural is natural. Its extension to the singular is rather illogical (cf. TS iv 2 4), unless we assign intensive value to *sam* (‘very dear’).]

5. Ascend thou the boat of Bhaga, full, unfailing; with that cause to cross over hither a suitor who is according to thy wish.

Or *pratikāmyā* may perhaps mean ‘responsive to thy love.’ Ppp has in a ā *ruha*, in b *anuparas-*, and for c, d *trayo pūṣā hitam yas patis patikāmyah*. The comm understands *upa-* in c as an independent word. With this verse, according to the comm, the girl is made to ascend a properly prepared boat.

6. Shout to [him], O lord of riches; make a suitor hither-minded, turn the right side to every one who is a suitor according to thy wish.

Circumambulation with the right side toward one is a sign of reverence. Ā *krandaya* in a is perhaps a real causative, ‘make him call out to us’, the comm takes it so. His explanation [page 332] of the accompanying rite is “offering rice in the night, one should make the girl step forward to the right.”

7. Here [is] gold, bdellium, here [is] *āuksā*, likewise fortune; these have given thee unto husbands, in order to find one according to thy wish.

*Āuksā* (cf. *āuksagandhi*, iv. 37. 3) seems to be some fragrant product of the ox, or it may perhaps come from *uks* ‘sprinkle,’ but not through *uksan*. The mss vary here, as everywhere else, in an indiscriminate manner between *gūggulu* and *gūlgulu*; here the majority of ours have -*g-*, and the great majority of SPP’s have -*gg-*, but -*gg-* is.

accepted (as elsewhere) in our edition, and *-lg-* in the other, Ppp reads *-lg-*, the comm *-gg-*. Ppp has further *vayam ukso atho bhaga*, and, in c-d, *adhuh patik-*. The comm defines *guggulu* as "a well-known kind of article for incense," and for *āuksa* he quotes from Keçava (*kāuçikasūtrabhāsyakārās*) the couplet given in Bloomfield's Kāuçika on p 335 (but reading *surabhīn gandhān kṣīram*) The comm, p 332, explains that with this verse is to be performed a binding on and fumigation and anointing of the girl with ornaments, bdellium, and *āuksa* respectively. [BR, iv 947, suggest *pratikāmyāya* ]

8 Hither let Savitar conduct for thee, conduct a husband that is according to thy wish; do thou assign [him] to her, O herb

The second *nayatu* is a detriment equally to sense and to meter; the Anukr counts it to a, and the *pada-mss* mark the division accordingly. Emendation of *tvām* in c to *tām* is strongly suggested. The verse hardly belongs to the hymn as originally made up, there has been no reference elsewhere to an "herb", nor does Kāuç introduce such an element

In the concluding *anuvāka* [6] are 5 hymns, 31 verses: the Anukr says accordingly *trinçadekādhiko 'ntyah*.

This is the end also of the fourth *prapāthaka*

[One or two mss sum up the book as 36 hymns and 207 verses ]

## Book III.

[The third book is made up largely of hymns of 6 verses each. It contains 13 such hymns, but also six hymns (namely 4, 7, 13, 16, 24, 30) of 7 verses each, six hymns (namely 5, 6, 11, 15, 19, 29) of 8 verses each, two hymns (namely 12, 17) of 9 verses each, two hymns (namely 20, 21) of 10 verses each, one hymn (namely 31) of 11 verses, and one hymn (namely 10) of 13 verses. See Weber's introduction to his translation, p. 178. The possibility of critical reduction to the norm is well illustrated by hymn 31—compare pages 1 and 37. The whole book has been translated by Weber, *Indische Studien*, vol. xvii. (1885), pages 177–314.]

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### i. Against enemies.

[*Atharvan — senāmohanam bahudevatyam trāstubham 2 virādgarbhā bhurij,  
3, 6 anuṣṭubh, 5 virāṭpurausmū ]*

Found in Pāipp. iii, next after the one which here follows it. In Kāuç. (14 17), this hymn and the next are called *mohanāni* ‘confounders,’ and are used in a rite (14 17–21) for confounding an enemy’s army, its details have nothing to do with those of the hymns.

Translated. Ludwig, p 518; Weber, xvii 180; Griffith, 1 81, Bloomfield, 121, 325

1. Let Agni, knowing, go against our foes, burning against the imprecator, the niggard; let him confound (*mohaya-*) the army of our adversaries (*pára*); and may Jātavedas make them handless.

Ppp makes *çatrūn* and *vidvān* in a change places SPP. reports that the text used by the comm reads *nah* after *agnir* both here and in 2. i a The comm signalizes the beginning of the book by giving absurd etymologies of *agni* at the length of nearly a page Pāda c lacks a syllable, unless we allow ourselves to resolve *sé-na-ām*

2. Ye, O Maruts, are formidable for such a plight, go forward upon [them], kill, overcome! The Vasus have killed [them]; suppliant [are] these, for let Agni, their messenger, go against [their foes], knowing.

The second half-verse is rendered literally as it stands, but is certainly badly corrupt. Ppp has *amīmrdaṁ vasavo nāthitebhyo agnir hy eśām vidvān pratyetu çatrūn*, which is much more acceptable *nāth-* would be ‘for [us] who supplicate’ Dātas seems to have blundered in here out of 2 i a. Ludwig emends *nāthitās* to *-tān*, which would improve c, but leave it unconnected with d. In our edition *pratyētu* is an erratum for *pratyētu*, which all the mss read The comm, with his customary neglect of accent,

takes *ugrāś* in a as vocative He takes *īdr̄ce* as a locative (= *apradh̄rsye samgrāma-laksane karmani*), against the testimony of the other passages where the word occurs, and supplies *matsahāyāś*. In b, he reads (with a couple of SPP's mss that follow him) *mrndāś*, and takes it (again against the accent) as accus pl *Āmīmrnan* in c he renders as an imperative The meter of the verse (11 + 11 12 + 13 = 47) is capable of being fitted to the description of the Anukr [11+10 12+12=45] by duly managing the resolutions [Aufrecht, KZ xxvii 219 (1885), reconstructs the vs, putting *mrdāyata* for *mrndāta* in b and reading c, d thus *āmīmrdan vṛśavo nāthitāśo agnīr hū ḡatrūn pratyēti vīdhyan* Cf Bloomfield, 326 — Roth gives (in his notes) *mrdāta* for *mrndāta* and (in his collation) *yesām* for *hy esām*, as Ppp readings ]

3 The army of enemies, O bounteous one, playing the foe against us — do ye (two), O Vṛtra-slaying Indra, Agni also, burn against' them

The verse is found also as SV ii 1215, which reads *chatruyatīm* in b, and begins c with *ubhāū tām* (*tām* is read by the comm, and is called for as an emendation in our verse), it also has the correct accent *amīrasenām*, which is found in only two of our mss (O Op) and three of SPP's; both editions read *-sēnām* In our text, *āgnīc* in d is a misprint for *agnīc* [SPP. combines *asmān ch-*, badly cf 1 19 4, note ]

4. Impelled, O Indra, forwards (? *pravātā*) by thy (two) bays — let thy thunderbolt go forth, slaughtering (*pra-mr*) the foes , smite the on-coming, the following, the fleeing (*pārāñc*), scatter their actual intent

The verse is RV iii 30 6, which, however, reads at the beginning *prā sū te* (as does also the comm), accents in c *pratīcō anūcīh* (and the comm claims the same for our text), and has for d *vīçvam satyām krnuhi vistām astu*, which is even more unintelligible than our text. Weber proposes *visvakasyām* as a compound, "turning itself in every direction", this, however, makes nothing out of *-satyam* Ludwig translates "fulfil their design in all [both] directions," which is not very clear Ppp reads *vīçvam vistām krnuhi satyam esām*, also quite obscure. The comm takes *satyam* as "established, settled," and *visvak krnuhi* as "scatter, unsettle, make uncertain" One would like to take *visvak-* as something like 'contrariwise,' with the general sense "turn their plans against themselves" Ppp has further *nīāh* for *anūcas* in c.

5 O Indra, confound the army of our enemies , with the blast of fire, of wind, make them disappear, scattering

The defective first half-verse is completed by Ppp in this form *manomohanam krnva* (i e. *krnavas?*) *indrā mitrebhyas tvam* The second half-verse is also 2 3 c, d. The comm explains *dhrājyā* by *dahanavisaye yā vegitā gatis tathāvidhayā vegagat�ā taylor eva vā gatyā*

6 Let Indra confound the army , let the Maruts slay with force , let Agni take away its eyes ; let it go back conquered

All the mss read *indrā*, vocative, at the beginning of the verse , but SPP's text, as well as ours, emends to *indrāh s-*, and this the comm also has The comm further in c *dhattām* instead of *dattām*

## 2. Against enemies.

[Atharvan — senāmohanam bahudevatyam trāstubham 2-4. anustubh ]

Found in Pāipp. ii, next before the hymn here preceding. Used in Kāuç, only with the latter, as there explained.

Translated ~ Weber, xvii. 183, Griffith, i. 82, Bloomfield, 121, 327 — Cf Bergaigne-Henry, *Manuel*, p 139.

1 Let Agni our messenger, knowing, go against [them], burning against the imprecator, the niggard; let him confound the intents of our adversaries; and may Jātavedas make them handless.

All the mss have in a the false accent *praty ētu* (seemingly imitated from 1 2 d, where *hī* requires it), and SPP retains it, our edition makes the necessary emendation to *prāty etu* Ppp appears to have *çatrūn* instead of *vidvān* at end of a.

2 Agni here hath confounded the intents that are in your heart, let him blow (*dham*) you away from [our] home; let him blow you forth in every direction.

Ppp has *dhamātu* for -*matu* both times The comm renders *amūmuhat* by *mohayatu*, in accordance with his doctrine that one verbal form is equivalent to another

3 O Indra! confounding [their] intents, move hitherward with [their] design (*ākūti*); with the blast of fire, of wind, make them disappear, scattering.

The second half-verse is identical with 1 5 b, c. Pāda b apparently means ‘take away their design, make them purposeless’; the comm, distorting the sense of *arvān*, makes it signify “go against [their army], with the design [of overwhelming it]” Ppp reads *ākūtyā dhi* (i e -*iyās adhi*?). In our edition, restore the lost accent-mark over the -*dra* of *Indra* in a.

4 Go asunder, ye designs of them; also, ye intents, be confounded, also what is today in their heart, that smite thou out from them

All the mss have in b *cittām*, as if not vocative, and SPP retains the accent, while our text emends to *cittāni*, the comm understands a vocative The comm further takes *wyākūtayas* as one word, explaining it as either *viruddhāh samkalpāh* or else (qualifying *devās* understood) as *çatrūnām vividhākūtyutpādakāh* [For d, rather, ‘that of them smite thou out from [them]’]

5 Contounding the intents of those yonder, seizing their limbs, O Apvā, go away, go forth against [them]; consume [them] in their hearts with pangs (*çōka*), pierce the enemies with seizure (*grāhi*), the foes with darkness

The verse is RV x 103 12, which reads in a *cittām pratilobhāyanti*, and, for d, *andhēnā 'mīrās tāmasā sacantām*; and SV (ii 1211) and VS (xvii 44) agree with RV Both *pāda*-texts give in b *grhānā*, as impv, but the word is translated above (in accordance with Grassmann’s suggestion) as aor pple fem *grhānā*, because this combines so much better with the following *pāre 'hī*. A number of the *samhitā*-mss.

(including our P s.m.E.s.m.I H p m) make the curious blunder of accenting *apvē* in b, the comm explains it as a *pāpadevatā*, adding the precious etymology *apavāyayati apagamayati sukham prānāñ ca* [Weber, ix 482, thinks *apvā* has reference to impurity (root *pū*) and to diarrhoea as caused by fear To Weber's citation (xvii 184) from the Purāna, add the line near the beginning of the Bhīṣma book, MBh vi 1 18, *çrutvā tu ninadam yodhāḥ çakrn-mūtram prasusruvuh*] The Anukr ignores the redundancy in a, emendation to *cittā* would remove it.

6 Yonder army of our adversaries, O Maruts, that comes contending against us with force — pierce ye it with baffling darkness, that one of them may not know another

The verse is an addition (as vs 14) to RV x. 103 [Aufrecht, 2d ed'n, vol 11 p 682], but forms a proper part of SV (11 1210) and VS (xvii 47) RV VS read in b *abhyālti nas* (for *asmāñ ālty abht*), SV has *abhyētī*, all have in c *gūhata* for *vidhyata*, and with the latter Ppp intends to agree, but has *guhata* For *esām* in d, RV gives *amīsām*, SV *etēsām*, and VS *amī* and accordingly at the end *jāndān* It takes violence to compress our b into a *tristubh* pāda

### 3. For the restoration of a king.

[Atharvan — nānādevatyam utā "gnejam trāstubham 3 4p bhurik pāñkti, 5, 6 anustubh ]

Found in Pāipp 11 (our vs 5 coming last) Used by Kāuç (16 30), with the hymn next following, in a ceremony for the restoration of a king to his former kingdom In Vāit. (9 2), vs 1 accompanies a morning oblation to Agni *anīkavant* in the *sākamedha* rite of the *cāturmāsyā* sacrifice, and again (30 27), vs 2-is used at the end of the *sāutrāmani* ceremony

Translated Ludwig, p 441, Weber, xvii 185, Griffith, i 83, Bloomfield, 112, 327 — Cf Bergaigne-Henry, *Manuel*, p 140

I He hath shouted (? *krand*), may he be protector of his own here; O Agni, bend apart the two widened firmaments (*rōdasī*); let the all-possessing Maruts harness (*yuj*) thee, lead thou hither with homage yon man of bestowed oblation

This is a very literal translation of the obscure verse, which is plainly an adaptation or corruption, or both, of a RV verse in a hymn to Agni (vi' 11 4 it is repeated, without variant, in MS iv 14 15) *ādīdyutat sv āpāko vibhāvā 'gne ydjasva rōdasī urūcī āyūm nā yām nāmasā rātāhavyā añjānti suprayāsam pāñca jānāh*, and, what is very noteworthy, the latter half-verse of RV is decidedly more closely reflected in the Ppp version *amūm naya nāmasā rātāhavyo yujānti suprajāsam pāñca janāh*, Ppp has also *bhavat* at end of a. It could not be expected to find concinnity and sense in a verse so originated, the address seems to be changed from Agni to Indra, and some sort of comparison aimed at between the latter and the reinstated king The *pāda*-text divides in a *svāpāh*, and, as the word may be a part of the adaptation [of the original to the purpose of this hymn], the translation so treats it, instead of substituting, as Weber and Ludwig do, *suapāh*, the comm explains it both ways *svakīyānām prājānām pālakah sukarmā vā* The comm makes the king subject of *ācikradat* in a, apparently takes *vyācasva* in b as one word (= *vyāpnuhi*), *tvā* in c as designating Agni (*yujāntu* = *prāpnuvantu*, *tvatsahāyā bhavantu*), and *amūm* in d as the king

The Anukr ignores the *jagatt* pāda (c) [or lets it offset & counted as 10!] [The usual compound is *sv-āpās*, but *sv-apās*, though not quotable, is quite possible]

2 Indra, the inspired one, however far away, let the ruddy ones set in motion hither (*ā-cyāvaya-*) in order to friendship, when the gods venture (?) for him a *gāyatrī*, a *brhatī*, a song (*arkā*), with the *sāutrāmanī* (ceremony)

This verse is nearly as obscure as the preceding, and probably as hopelessly corrupt. The "ruddy ones" in a are, according to the comm., priests (*ṛtvij*), Weber understands "horses," Ludwig "somas." The comm. takes *dādhrsanta* in d first from root *dhr* (= *adhārāyan*), then apparently from *dhrs* (*pūrvam visrastāvayavam indram punah sarvāvayavopetam akurvan*, citing TS v 6 34), Ppp has *dadr̄canta*, perhaps *dadrhanta* might be made to yield the best sense, restoration of the augment would fill out the deficient meter, which the Anukr fails to remark. R conjectures "made firm for him the mighty *gāyatrī* as bolt." About half the mss (including our Bp E I H K) accent in b *sakhyāya*, the same uncertainty as to this word appears elsewhere

3 For the waters let king Varuna call thee; let Soma call thee for the mountains, let Indra call thee for these subjects (*vīç*); becoming a falcon, fly unto these subjects

"For" may of course be "from" in a and b, as preferred by [the four] translators and comm. Ppp reads, in a, b *varuno juhāva somas tvā 'yam hvayati*, and again in c, *indras tvā 'yam hvayati*. With the proper resolutions, this verse is a decent *tristubh*, the Anukr scans it as 11 + 10 10 + 10 = 41. The verses in our text are wrongly numbered from this one on

4 Let the falcon lead hither from far (*pāra*) the one to be called, living exiled in others' territory (*ksétra*); let the (two) Aćvins make the road for thee easy to go, settle together about this man, ye his fellows

The translation follows both previous translators, and the comm. (= *hvātavyam*), in implying *hāvyam* in a instead of *havyām* 'oblation', yet Ppp reads *havis*, which supports *havyām*. The comm., with several of SPP's mss, has *avaruddham* in b, for [the technical] *aparuddhaç caran* (and *ava-gam*, 6 d) compare especially PB xii 12 6

5 Let thine opponents call thee; thy friends have chosen [thee] against [them] (?) *prāti*; Indra-and-Agni, all the gods, have maintained for thee security (*kséma*) in the people (*vīç*).

The comm., and a few of SPP's mss that follow it, have at the beginning *vāyantu* (= *sāmtatyena sevantām*). Several *samhitā*-mss (including our P M O Op) read *pratijānāh*, Ppp has the easier reading *pañca janāh*, with *hvayanti* for -*ntu*, and, in b, *varsata* for *avrsata*, also it ends with *adidharas*. As in more than one other case, all the mss accent *tē* in the second half-verse, and the *pāda*-text puts its double stroke of pāda-division before the word, and both editions read *tē*, but it should plainly be *te*, as our translation renders, and as the comm. also explains it. The comm. combines in b *pratimitrās*, making it mean "opposing friends", the combination of *vr* 'choose' with *prati* is strange and obscure

6 Whatever fellow disputes thy call, and whatever outsider — making

him go away (*ápañc*), O Indra, then do thou reinstate (*ava-gamaya*) this man here

The comm explains *sajātā* and *nīstyā* as *samabala* and *nīkrstabala* (!) [as at i 19 3], and *ava gamaya* as *bodhaya*. The Anukr takes no notice of the metrical deficiency in a; emendation to -*vādati* would fairly rectify it [For *ava-gam*, see note to vs 4]

#### 4. To establish a king.

[*Atharvan — saptakam āndram trāstubham 1 jagatī, 4,5 bhurij*]

Found in Pāipp iii Used in Kāuç only with the next preceding hymn (as there explained), although the two are of essentially different application, this one referring to a king who has been called or chosen, and has to be inaugurated as such. In Vāit. (13 2), in the *agnistoma* sacrifice, vs 7 accompanies, with vii 28, oblations to *pāthyā svasti* and other divinities

Translated Ludwig, p 252, Zimmer, p 164, Wēber, xvii 190, Griffith, i 84, Bloomfield, 113, 330 — Cf Bergaigne-Henry, *Manuel*, p 141

1 Unto thee hath comè the kingdom , with splendor rise forward , [as] lord of the people (*viças*), sole king, bear thou rule (*vi-rāj*), let all the directions call thee, O king , become thou here one for waiting on, for homage

The translation implies in a *agan*, which is very probably the true reading, though the *pada*-mss divide *tvā gan*. The metrical redundancy in a, b is best removed by omitting *prāñ* (for which Ppp and the comm read *prāk*), which seems (as meaning also ‘in the east’) to have been added in order to make yet more distinct the comparison with the sun implied in *úd ihi*, the *pada*-text reckons the word wrongly to b, and the comm renders it *pūrvam* ‘formerly’, he takes *vi rāja* as “be resplendent,” which is of course possible. The verse has but one real *jagatī* *pāda* (a) [With d (= vi 98 1 d) cf *nāmasopasādyas*, used twice in RV]

2 Thee let the people (*viças*) choose unto kingship (*rājyā*), thee these five divine directions , rest (*ceti*) at the summit of royalty, at the pinnacle (*kakūd*), from thence, formidable, share out good things to us

The verse is found also in TS (iii 3 9<sup>2</sup>) and MS (ii 5 10), with nearly accordant differences of reading *gāvo vrnata rājyāya* in a, *tvām havanta* (MS *vardhanti*) *marūtah svarkāh* for b, *ksatrásya kakubhi* (MS *kakubbhih*) *çīrtyāndas* in c; TB, moreover, has the second half-verse (in ii 4 77, the first half is our iv 22 2 a, b), agreeing with AV except by giving *ksatrásya kakubhis*. Ppp further varies the word by reading *kakudhi*, it also has in a *vrnutām*, and for d *ato vasūni vi bhajasy ugrah*. A number of the mss (including our O Op) read in a *rājyāya*, as, indeed, they generally disagree [in threefold wise] as to the accent of this word. P M W have in a *vrusatām*. The comm renders *vārsman* by *çartre*, *çrayasva* by *āssva*

3 Unto thee let thy fellows come, calling [thee], Agni shall go along as speedy messenger , let the wives, the sons, be well-willing , thou, formidable, shalt see arrive (*prati-paç*) much tribute

Ppp has in a, b *yantu bhuvanasya jālā gnir dūto va jarase dadhāti*, and combines in c *jāyās p-*. The comm finds in b an incomplete simile “thy messenger, unassailable like fire, shall” etc

4. Let the (two) Aćvins thee first, — let Mitra-and-Varuṇa both, let all the gods, the Maruts, call thee ; then put (*kṛ*) thy mind unto the giving of good things ; from thence, formidable, share out good things to us

With c compare RV. i 54 9 d, which rectifies the meter by reading *kṛsva*. The second half-verse is quite different in Ppp. *sajātānām madhyameṣthe 'ha masyā* (cf. ii 6 4 c, iii 8 2 d) *sue kṣetre-savite vi rāja*. The third pāda is made *bhuri* by the change of *kṛsva* to *kṛnuṣva*.

5 Run forth hither from the furthest distance ; propitious to thee be heaven-and-earth both ; king Varuṇa here saith this thus ; he here hath called thee ; [therefore (*sá*)] do thou come to this place.

Ppp has *babbūtām* for *ubhe stām* at end of b, and *ahvat svēnam ehi* at end of d. SPP reports all his *pada-nāms* as reading *aha* instead of *āha* in c; no such blunder has been noted in ours. His n. of the comm also appears to have *āhvat* in d, but doubtless only by an oversight of the copyist (under the next verse it gives *ahvat* in an identical phrase of exposition). MS (ii. 2 11, p 24 3) gives a *pratīka* reading *ā prēhi paramāsyāḥ parāvātāḥ*, while no corresponding verse is found in its text—or elsewhere, so far as is known, unless here

6 Like a human Indra, go thou away ; for thou hast concurred (*sam-jñā*) in concord with the castes (?) ; he here hath called thee in his own station ; he shall sacrifice to the gods, and he shall arrange the people (*vīcas*).

The translation of this obscure and difficult verse implies much and venturesome emendation in the first half, namely, in a, *Indra iwa manusyāḥ*, and in b *várnaś*. Weber also takes *manusyāḥ* as meant for a nom sing., and renders it "menschengestaltet", the other translators understand *manusyā vīcas*, as does the Pet. Lex. The Ppp version, *indro idam manusya pre'hi*, suggests -syāḥ, and is decidedly better in *prehi* (to be resolved into *pr-e-hi*, whence perhaps the corruption to *parehi*); the repeated vocative *Indraoindra* (so the *pada-text*) is not to be tolerated. For b, Ppp has *sam hi yajñiyās tvā varunena samvidānah*, which is too corrupt to give us aid, the emendation to *várnaś* is a desperate and purely tentative one, as there is no evidence that *várna* had assumed so early the sense of 'caste.' Weber suggests that *varuna* here is equal to *varāṇa* 'elector', Zimmer takes it as virtually for *devāś* both entirely unsatisfactory. Ppp ends the verse with *so kalpayād diçāḥ*. To the comm there is no difficulty, the repeated vocative is out of reverence (*ādarārtham*), *manusyāḥ* is a Vedic irregularity for -syān, or else qualifies *prajāḥ* understood; the plural *varuṇāḥ* is *plur. majesticus* for *varunena*; *kalpayāt*, finally, is *svasvavṛyāpāreṣu myuñktām*. The Anukr passes without notice the *jagat* pāda d, it being easy to read the verse into 44 syllables

7 The wealthy roads, of manifoldly various form, all, assembling, have made wide room for thee ; let them all in concord call thee ; to the tenth [decade of life] abide here formidable, well-willing

*Pathyā revatīś*, divinities of good roads and welfare, are explained by the comm as *patho 'napetā mārgahitakārinya etatsamjñā devatāḥ*, or else *pathyāḥ* is *pathī sādhavāḥ*, and *revatīś* is *āpas*. Both editions read in d *vāce 'hā*, but the comm, with SPP's *çrotriyas* V. and K., read *vase 'hā*, and the translation implies this. Ppp offers

no variants for the verse Many of our *samhitā*-mss (P M W E I.H.) retain the final *visarga* of *samvidānāḥ* before *hv-* in c, SPP does not report any of his as guilty of such a blunder [V and K recognize *vācehā* as a variant.]

Ppp appends another verse *yadi jarena havisā datvā gamayāmasi atrā ta indras kevalir viṣo balihrtas karat* (cf RV x 173 6 c, d)

### 5. For prosperity: with a *parṇā*-amulet.

[*Atharvan* — astakam *sāumyam ānustubham* & *puro'nuśup tristubh*, 8 *virādurobrhati*]

Found (except vs 8) in Pāipp iii Used by Kāuç (19 22), with viii 5 and x. 3, 6, to accompany the binding on of an amulet for general prosperity (*tējobalāyurdhanādi-pustaye*, comm.). And the comm quotes it from Naks K [comm should say Çānti K. — Bloomfield] as employed in a *mahācānti* named *āṅgirast*. [In the prior draft, W writes "For success of a king with" etc as title of this hymn Its place in the collection, next after iii 3 and 4, and its second vs, seem to justify that title.]

Translated Weber, xvii. 194; Griffith, 1 86, Bloomfield, 114, 331 — Vss 6 and 7, Zimmer, p 184, with comment

1 Hither hath come this *parṇā*-amulet, strong, by strength slaughtering our rivals; force of the gods, milk of the herbs, let it quicken me with splendor unremittingly

Ppp has for d *mayi rāstram jinvalv aprayucchan* *Āprayāvan* in d, which is read by all the mss (hence by both editions) and the comm, is unquestionably to be emended (as suggested by BR, v 1015) to *-yāvam* [*Skt Gram* 2 § 995 b, root *yu*, cf *yuch*], the word is quoted in the Prāt. text (iv 56), but not in a way to determine its form (*apra-yāvādī-*) As the later verses show, *parṇa* is to be understood here as the tree of that name (*Butea frondosa* comm *palāçavrksa*) The comm raises no objection to *āpra-yāvan*, and explains it as either *mām vihāyā 'napagantā san* (with irregular exchange of case-forms), or else *aprayātar*, i.e *sarvadā dhāryamāna*

2 In me [maintain] dominion, O *parṇā*-amulet, in me maintain wealth; may I in the sphere of royalty be familiar (? *nijā*), supreme

Compare the nearly corresponding vi 54 2, which suggests emendation of *nijās* to *yujās* ['may I be supreme above [any] ally or fellow-king' (*yujās* as abl)] Ppp has *rāstram* for *ksatrām* in a, and its d reads *yajā bhūyāsam uttarā*, supporting the emendation Our Bp reads in c *-vargrā*, as some of the mss do in the other occurrences of this obscure word: the comm explains it by *āvarjane svādhīni-karane* 'appropriation,' and *nija* by *ananyasahāya* [BR give 'bestandig' for *nija*] ]

3 The dear amulet which the gods deposited hidden in the forest-tree — that let the gods give to us to wear, together with length of life (*āyus*)

Ppp has for b *vājim devāḥ priyam vidhim*, and its second half-verse is *tam ma indras sahā "yusā manim dadātu bhartave*

4 The *parṇā*, Soma's formidable power, hath come, given by Indra, governed (*cās*) by Vāruṇa; may I, shining greatly, wear it in order to length of life for a hundred autumns

The translation implies emendation in c of the unmanageable *priyāsam* to *bhrīyāsam*, an obvious improvement, adopted also by Weber, and supported by the reading of Ppp.,

*tam aham bibharmi*, the comm. too, though reading *priy-*, glosses it with *bhriyāsam dhārayeyam*. In b, Ppp. has *sakhyas* for *çistas*. The comm finds in *sōmasya parṇās* in a allusion to the origin of the *parṇa*-tree from a leaf (*parṇa*) of soma, and quotes for it TS iii. 5 7<sup>1</sup>. *Rocamānas* in c he uses as -nam, qualifying *tām*. The metrical definition of the verse is wanting in the Anukr mss., we may call it a *nicrti* *tristubh*. [See Weber's note on *parṇā*.]

5 The *parṇā*-amulet hath ascended me, in order to great unharmedness, so that I may be superior to patron (*aryamān*) and to ally (*sainvīd*).

*Sainvīd* is here taken as corresponding noun to the common adjective *samvidānā* (the Pet. Lex., "possession"; Weber, "favor"), the comm makes it *samānajñānāt* or *samabalāt*, and *aryaman*, according to him, comes from *arīn yamayati*, and means *adhikabalah purupradātā ca*. Ppp. combines *mahyā'rist-* in b, and has for d *manusyā adhi samçatah* (or *sammatah*). All the mss., and SPP's text, read *uttarās* in c; our *uttaras* is a necessary emendation. [As to *aryamān*, cf. Weber's note.]

6. They that are clever chariot-makers, that are skilful smiths—subjects to me do thou, O *parṇā*, make all people (*jāna*) round about

Ppp begins *yat taksāno rath-*, and its second half-verse is *sarvāns tvā 'nrna randhayo 'pastim krnu medinam*. The comm renders *dhīvānas* by *dhīvarā mātsikāh* 'fishermen,' and gives the technical definition of the caste of *rathakāras*. Weber (p. 196 ff.) treats with much fulness of these and other caste matters. *Upastīn* the comm. explains, nearly enough correctly, by *sevārtham samīpe vidyamānān upāstīnān vā*

7 They that are kings, king-makers, that are charioteers and troop-leaders—subjects to me do thou, O *parṇā*, make all people round about.

Our Bp reads in b *grāmaonyāh*, emended to *onyāh*, Kp has *grāmanyāh*; Op and D (and, so far as appears, all SPP's *pada*-mss.) *grāmanyāh*; the word is divided by the RV *pada*-text (*grāmaonīh*), as in all reason it should be, and its division seems favored, if not required, by our Prāt. iii 76. Ppp. has a quite different text *upastir astu vārya uta çūdra utā* "ryah for a, b, with c, d as in its version of vs 6 (but with *tān rna* [intending *tān parṇa*?] instead of *tvā 'nrna*). Weber, on authority of ÇB iii 4 1 7, proposes to emend a to *yē 'rājāno*, the comm explains the *rājānas* by *anyadeçādhīpāh*, and *rājakṛtas* by *rājye 'bhisiñcanti 'ti sacivāh*. [In SPP's Corrections (to p. 364), his J P. are reported as dividing *grāmaonyāh*.]

8 *Parṇā* art thou, body-protecting; a hero, from the same womb (*yōni*) with me a hero; with the year's brilliancy—therewith I bind thee on, O amulet

Wanting in Ppp. The second *pāda* is damaged, in meter and in sense, by the apparently intruded *vīrās*.

The *anuvāka* [i.] ends here, having 5 hymns and 33 verses, the old Anukr says. *trinçannimittāh sadrcesu* (mss. -*darc-*) *kāryās tisrah*

#### 6. Against enemies: with açvatthā.

[*Jagadbhāmpuruṣa.—astarcam vānaspatyāçvatthadevatyam dnustubham*]

Found (except vs 6) in Pāipp iii. Used by Kāuç (48 3 ff.) in a rite of sorcery against enemies, vss. 7, 8 are specially quoted (48 6, 5), with actions adapted to the

text. The comm also describes it as employed by the Naks [comm again errs, should be Çānti — Bloomfield] K (17, 19) in a *mahāçānti* called *āñgirasi*

Translated A. Kuhn, *Herabkunft des Feuers* etc., 1859, p 224, or 2d ed., p 198, Weber, xvii 204, Grill, 21, 104, Griffith, 187, Bloomfield, 91, 334

1 The male (*pūmāns*) [is] born out of the male—the *açvatthā* forth from the *khadirā*, let it smite my foes, whom I hate and who [hate] me

A very acceptable emendation would be *pāri jātās*, since *pāri* is plainly accessory to the ablative *pūmsās*, as *ādhī* to *khadirāt* in b (cf. *āsatas pāri jajñiré*, x. 7 25) Ppp retains the initial *a* of *açvatthas*, and begins d with *yāñc cā 'ham*. The *açvattha* begins as a parasite, usually on the *çamī* (fem.), this time from the hard *khadira* (masc.)

2 Crush them out, O *açvatthā*, our violent foes, O expelling one, allied with Vrtra-slaying Indra, with Mītra, and with Varuṇa.

The translation implies the reading of *vāibādha* in b as an independent word, it is so regarded by BR, Weber, the later translators, and the comm, all the *pāda*-mss make it into a compound with *dōdhatas*, and both editions so write it Ppp reads instead, for b, *çatrīn mayī bādha todhata* Some of our mss (P M W E) read in a *niçr-*, one of SPP's has *srnīthi* The comm explains *dōdhatas* as *bhr̥cam kampayitēn*, [but see *Ved Stud* ii 10]

Ppp adds a verse of its own *yathā 'çvattha nisnāmi pūrvān jātān utā 'parān* (cf. x. 3 13-15) *evā prdanyatas tvam abhi tistha sahasvatā*

3 As thou, O *açvatthā*, didst break out [the *khadirā*] within the great sea, so do thou break out all these, whom I hate and who [hate] me

"The sea," doubtless the atmosphere, as explained by the comm (and Weber). The comm reads *ābhīnas* in a, and two or three of SPP's mss so far agree with him as to give the (blundering) *nirābhīnnas*, this reading exhibits a much less startling and anomalous crowding-out of the root-final by the personal ending than does *-abhanas* (see my *Skt Gr* §555), and so is more acceptable Some of SPP's mss similarly mix up *bhīndhī* and *bhañdhī* in c, the comm, of course, has the former A part of the mss (including our Bp P M E H) leave *mahati* in b unaccented (as again at xi 8 2, 6) Ppp *yathā 'çvattha vibhīnaccham tahaty arnave evā me çatro cittāni visvag bīdhī sahasvatā* (cf. our vs 6 c, d)

4 Thou that goest about overpowering, like a bull that has overpowered — with thee here, O *açvatthā*, may we overpower our rivals

Ppp reads in a *carati*, as does also the comm, followed by two or three of SPP's mss Ppp further combines in b *sāsañhāñi 'va rs-*, and ends d with *samvistvahi* [The *samhitā*-mss all combine *rs-va rs-* in b, see note to Prāt. iii 46]

5 Let perdition bind them, with unreleasable fetters of death — my foes, O *açvatthā*, whom I hate and who [hate] me

Ppp has *avimokyās* in b, and (as in vs 1) begins d with *yāñc cā 'ham* Several of our mss (P M W E) have at the beginning the senseless reading *simātu*

6 As, O *açvatthā*, ascending them of the forest-trees, thou dost put them beneath thee (*ādhara*), so the head of my foe do thou split apart and overcome

Ppp. (as we saw above) has the second half of this verse, with variants, as its 3 c, d. What the *vānaspatyā* is, as distinguished from *vānaspati*, is as obscure as the similar relation of *rti* and *ārtavā* [in 10 9 note]; possibly ‘they of that sort, they and their kind’; our translation marks, rather mechanically, the distinction. The comm. says that here *vānaspati* means “the place where trees grow,” and *vānaspatya* the trees themselves — which is an explanation quite after his kind

7 Let them float forth downward, like a boat severed from its mooring (*bāndhana*) ; of them, thrust forth by the expelling one, there is no returning again.

Ppp reads in c *nurbādha*, our Op. has *vāibādhā prāṇuttānām* *Astu* in d, for *astū*, would be an improvement. The comm gives a double explanation of *bandhana*, as either place or instrument of fastening [The vs recurs at ix 2 12, with *sāyaka-* for *vāibādhā-* — W’s collation of Op gives *prao*, not *prāo*!]

8 I thrust them forth with mind, forth with intent and incantation ; forth with branch of tree, of *açvatthā*, we thrust them.

Ppp has in a *prāi nān nudāmī* (which makes the meter easier), and at the end correspondingly the active *nudāmasi*, for b it gives *pra çrtyena brāhmaṇā*. The lingualization of the first *n* of *enān* is noted in Prāt. iii 80, and the comment on that rule quotes the instance in c, but not that in a. According to Kāuç the thing “mentioned in the text” (perhaps an effigy of the person aimed at, in the “vitals” of which something has been buried by the preceding rule) [having been put upon a boat] is with this verse and ix 2 4 pushed forth with a branch, and with vs 7 made to float away

## 7. Against the disease *kṣetriyā*.

[*Bṛgvañgiras — saptarcam yaksmanāçanadārvatam uta bahudevatyam ānustubham*  
6 *bhuryj*]

Found in Pāipp iii, with few variants, but with vs 5 at the end. Used by Kāuç (27 29) in a healing ceremony (its text does not specify the disease); and reckoned (26 1, note) to the *takmanāçana gana*. And the comm quotes it as employed by the Naks [Çānti?] K (17, 19) in the *mahāçānti* called *kāumārti*

Translated Weber, xvii 208, Grill, 8, 105, Griffith, 1 89, Bloomfield, 15, 336

1. On the head of the swift-running gazelle (*hariṇā*) is a remedy ; he by his horn hath made the *kṣetriyā* disappear, dispersing.

*Viśānā* is divided (*viśānā*) in the *pada*-text, as if from *vi + sā* ‘unfasten’ — which is, indeed, in all probability its true derivation, as designating primarily a deciduous horn, one that is dropped off or shed, and in this peculiarity, as distinguished from the permanent horns of the domestic animals, perhaps lies the reason of its application to magical remedial uses. The verse occurs also in ĀpCS xiii 7 16 [where most mss have *raghusyato*] For the *kṣetriya*, see above, ii 8 [See p 1045]

2 After thee hath the bull-gazelle stridden with his four feet ; O horn, do thou unfasten (*vi-sā*) the *kṣetriyā* that is compacted (?) in his heart

Ppp has a different d. *yadi kīmcit kṣetriyām hrati*. The word-play in c, between *viśānā* and *vi-sā*, is obvious ; that any was intended with *viśānā* in 1 d is very questionable. This verse, again, is found in ĀpCS ib, but with considerable variants *anu*

*tvā harino mrgah padbhūç caturbhīr akramit̄ visāne vī syāt̄ tam granthum yad asya gulphitam hrdi*, here it is a “knot” that is to be untied by means of the horn One of our mss (O.) has in c *padbhīts*, like ĀpCS The comm, followed by a couple of SPP’s mss, further agrees with ĀpCS by reading *gulphitam* in c, and explains it as *gulphavat̄ grathitam* The occurrence of the rare and obscure *guspita* [misprinted *gustitam*] in CB iii 2 2 20 is also in connection with the use of a deer’s horn

3 What shines down yonder, like a four-sided roof (*chadīs*), therewith we make all the *kṣetriyā* disappear from thy limbs

In our edition, *tēna* in c should be *tēnā*, as read by nearly all the *samhitā*-mss (all save our P M ), and by SPP. The sense of a, b is obscure to the comm, as to us, he guesses first that it is “the deer-shaped thing extended in the moon’s disk,” or else “a-deer’s skin stretched on the ground”, *chadīs* is “the mat of grass with which a house is covered” Weber takes it as a constellation; Grill (mistranslating *pakṣa* by “post”), as the gazelle himself set up on his four legs, with his horns for roof! If a constellation, it might be the Arab “manzil” γ, ξ, η, π Aquarii, which its shape and name connect with a tent see *Sūrya-Siddhānta*, note to viii 9 (under 25th asterism), this is not very far from the stars mentioned in the next verse [ $\lambda$  and ν Scorpionis]

4 The two blessed stars named Unfasteners (*vicīt*), that are yonder in the sky — let them unfasten of the *kṣetriyā* the lowest, the highest fetter

The verse is nearly identical with ii 8 1 above, which see [b recurs at vi 121 3 b, v Schroeder gives the Katha version of a, b, *Zwei hss*, p 15, and *Tubinger Katha-hss*, p 75] Ppp makes it in part yet more nearly so, by beginning with *ud agātām bhagavattī*, but reads in c vi *kṣetriyam tvā bhy ānaçe* [cf our 6 b], and its end and part of vs 6 (which next follows) are defaced

5 The waters verily [are] remedial, the waters disease-expelling, the waters remedial of everything, let them release thee from *kṣetriyā*.

The first three pādas are RV x 137 6 a, b, c, save that RV has *sārvasyā* in c, but vi 91 3 below represents the same verse yet more closely

6 If from the drink (*?āsutt*) that was being made the *kṣetriyā* hath come upon (*vī-aç*) thee, I know the remedy of it, I make the *kṣetriyā* disappear from thee

The word *āsutt* is of doubtful and disputed sense, Weber says “infusio seminis” [as immediate cause of the “Erb-ubel,” which is Weber’s version of *kṣetriyā*], Grill, “gekochter Zaubertrank”, the comm, *dīvaribhūtam annam* ‘liquidized food’

7 In the fading-out of the asterisms, in the fading-out of the dawns also, from us [fade] out all that is of evil nature. fade out (*apa-vas*) the *kṣetriya*

Ppp has *tato sasām* at end of b, and in c *āmayat* for *durbhūtam*. Emendation of *asmāt* in c to *asmāt* (as suggested by Weber) would notably improve the sense. The second pāda has a syllable too many, unless we make the double combination *vāsō sāsām*

### 8. For authority.

*[Atharvan — māitram uta vāicvadevam. trāstubham 2, 6 jagatī, 4. 4-p virādbrhatīgarbhā, 5 anustubh]*

Verses 1-4 found in Pāipp 1., but defaced. The hymn is used by Kāuç (55. 17-18; also 55. 1, note), with 1 9, 30, etc., in the ceremony of reception of a Vedic student, and, according to the schol. (10 19, note), in that for the generation of wisdom (the comm. says, as belonging to the *āyusya gana*) Verses 5 and 6 are the same with vi. 94 1, 2, and it is vi 94, rather than these verses here, that is used in Kāuç 12. 5 (the comm. blunderingly prescribes the use under both passages) Verse 4 has the same pratīka as xiv 1 32 and one or the other of the two verses is taught in Vāit. (22 1) as used “by Kāuçika” in the *agnistoma*, but our Kāuç. has no such use, and it is doubtless xiv 1 32, 33 that he prescribes (79 17 ff.) in the nuptial ceremonies; but the comm. reports the use here, as if it referred to vss. 4 and 5. The comm further regards the hymn as employed by the Naks K (18), in the *āirāvatt* rite, and by Parīçista 5 3; in both cases as an *āyusya* hymn.

Translated Weber, xvii 212; Griffith, 1. 90.

1 Let Mītra come, arranging with the seasons, uniting (? *sam-veçaya*-) the earth with the ruddy ones (*usrīyā*); then to us let Varuṇa, Vāyu, Agni, assign great royalty of union (? *samveçya*).

The verse is very obscure, and probably corrupt, though found almost without variant (only *tat* for *atha* in c) in Ppp also. The epithet *samveçyā* (found only here) seems fashioned to correspond to the participle *samveçāyan* in b; but Weber renders the ppl by “umlagernd” and the epithet by “ruhsam”, the comm., by “pervading” (*vyāpnuvan*) and “suitable for abiding in” (*samveçārham avasthānayogynam*). The comm takes *usrīyās* as *gāvas*, i.e. *kiranās* ‘rays.’ R ventures heroic emendations. “Let Mītra come after ordering of the time, enlivening (*samhāpayan* or something equivalent, since ‘putting to rest’ is no result of the action of Mītra’s rays) the earth with his rays, but let Vāruna make wind and fire (*vāyūm agnīm*), make our great realm go to rest.” The first pāda is redundant, unless we make the double combination *mītrā rtūbhīḥ* [BR take *kalp-* as ‘sich richtend nach’].

2. Let Dhātar, Rāti, Savitar enjoy here (*idām*); let Indra, Tvashtar, welcome my words (*vācas*); I call the divine Adīti, mother of heroes (*cūra-*), that I may be midmost man of my fellows

The first pāda is also vii 17 4 a, and VS viii 17 a. The plural verb in b seems to imply that all the deities mentioned in the line are to be regarded as its subjects *Madhyamesthā* (like *madhyamaçī*, iv 9 4), probably the one whom the others gather about as chief; the comm has nothing valuable (*sanirddhiakāmah san svasamānāḥ sevyuh*). The comm takes *rātī* in a as = Aryaman. Ppp has *grhnantu* for *haryantu* in b. The meter of d would be rectified by reading *syām* (or *āsam*, as is perhaps assumable in this stage of the language) for *āsāni*. The verse as it stands (11 + 12 11 + 12 = 46) is ill described as a *jagati*.

3 I call, with acts of homage, Soma, Savitar, all the Ādityas, in the contest for preeminence; may this fire shine for very long, kindled by [my] fellows who gainsay not.

The translation implies in b emendation [cf iii 18 4] to *ahamuttaravé* (against all the mss and both editions), as proposed by BR, i 891, the comm also takes it as two words, and renders *uttaravé* by *yajamānasya ḥrāsthye* Ppp reads *devān* for *ādityān* in b The comm has *dīdayat* in *samhitā*, our *pada*-text has it, and Prāt. iii 22 and iv 89 deal with its conversion to *dīdāyat* in *samhitā*

4 May ye be just here; may ye not go away (*pardás*); may an active herdsman (*gopā*), lord of prosperity, drive you hither; do ye, with [your] desires, [attend] upon (?) his desire, let all the gods conduct you together hither

The translation implies emendation in d of *-yantu* to *-nayantu*, as called for by both meter and sense, and also the addition of a verb, *sta* or *ita*, at end of c, for a like reason If, as seems very probable, the verse is originally addressed to kine, *kāminis* in c is quite natural, if not, we may regard *vिचास* as understood the sense is ‘be your desires subject to his’ Ppp has a different reading *asmāi vas kāmā upa kāminir viçve devā upasatyām tha* The comm regards *kāminis* as addressed throughout, and explains it finally as meaning *striyah gāvah* (perhaps the text is defective or incorrect, the general explanation of the verse implies *striyah*) The comm reads *puras* for *paras* in a, and in b divides *tryas*, deriving it from root *tr*, and rendering it *mārgaprerakas* [*pada* has *tryas*] The Anukr calls for  $11 + 11 \cdot 9 + 11 = 42$  syllables, and strictly requires at the end *-i-antu*, but no inference as to a difference of reading is to be drawn from this [Ppp combines in b *vāyat* — Weber says “*asmāi* diesem, dem Hausherrn, *kāmāya* zu Liebe, oder gehört *asmāi* zu *kāmāya* selbst?”]

5 We bend together your minds, together your courses (*vratā*), together your designs; ye yonder who are of discordant courses, we make you bend [them] together here

This and the following verse, not found with the others in Ppp., occur again below as vi 94. 1, 2 [cf also ii 30 2], and vs 1 occurs in Ppp xix., with the other material of our sixth book; they are so far discordant in subject with the preceding verses that we may fairly call them out of place here This one exists in MS (ii 2 6), with *anamsata* for *namāmasi*, and *sthā* for *sthāna*. A RV *khila* to x. 191 has *jānatām* in a for *sam vratā*, *ākūtis* in b, and, for c, d, *asāu yo vimand janas-tam samāvaritayāmasi* The first half-verse, further, nearly accords with VS xii. 58 a, b, TS iv 2 5<sup>1</sup> a, b, MS ii. 7 11 a, b (they have *vām* for *vas*, and, for b, *sām u cittāny ā'karam*) Nearly all our *samhitā*-mss read *-tāh* before *sthāna*, nor is there anything in the Prāt. to prescribe the omission of the *visarga* in such a situation, while the comment to ii 40 expressly quotes the passage as an example of the assimilation of it to a following initial sibilant. The comm reads *stana* instead of *sthana* Three of our mss (P M.E) read at the end *-nayāmasi*

6 I seize [your] minds with [my] mind; come ye after my intent with [your] intents; I put your hearts in my control: come with [your] tracks following my motion (*yātā*).

The comm reads *gr̄hnāmi* in a, and three — four of SPP’s mss follow him, he also makes in b a compound of *anucittebhīs* Quite a number of mss (including our P M W H.s m I) very strangely combine at the end *-mānar ēta* MB has a somewhat similar verse at i 2 21 How heedless the Anukr is of metrical irregularity is well

illustrated by c, where the desirable alteration of *vácesu* to *váče*, and the abbreviation of *hídayāni* to the equivalent -*yā* (both suggested by Weber) would leave a good *tristubh pāda*; there is no *jagati* character to any part of the verse. [The combination -*mānareta* looks as if it had blundered in from the end of b]

### 9. Against *vískandha* and other evils.

[*Vāmadeva — dyāvāprthiviyam uta vāciṣvadevam ānustubham 4 4-p nūrd bṛhatī;*  
*6 bhuri]*

Found in Pāipp iii (with vs. 6 at the beginning) Used by Kāuç (43 1) in a charm against demons and the hindrances caused by them

Translated Weber, xvii. 215; Griffith, i 91; Bloomfield, 67, 339

1 Of the *karçapha*, of the *viçaphá*, heaven [is] father, earth mother: as, O gods, ye have inflicted (*abhi-kr*), so do ye remove (*apa-kr*) again

The whole hymn contains much that is obscure and difficult, and the comm gives no real help anywhere, being as much reduced to guessing as we are. Ppp begins with *karsabhasya visabhyasya*, which rather favors Weber's opinion, that the *apha* of the two names is a suffix, related with *abha*; probably two varieties of *vískandha* are intended, though none such are mentioned in the later medicine. The comm finds *çapha* 'hoof' in both. one = *krçaçaphasya* (*vyāghrādeh*), the other either *vigataçaphasya* or *vispastaçaphasya*. SPP reads in b *dyāuḥ p-*, which is doubtless preferable to our *dyāus p-*, it is read by the majority of his mss and by part of ours (H I K); Ppp also has it. Ppp further omits *abhi* in c, and reads *apī* for *apa* in d.

2 Without claspers they held fast (*dhāraya*); that was so done by Manu; I make the *vískandha* impotent, like a castrater of bulls.

Ppp begins with *açlesamāno* 'dh-', some of the mss (including our O) also give *açlesmānas*, and it is the reading of the comm.; he gives two different and equally artificial explanations, and, what is surprising even in him, three diverse ones of *vādhri*, without the least regard to the connection, one of the three is the right one. Ppp adds *ca* after *vadhri* in c. Weber plausibly conjectures a method of tight tying to be the subject of the verse, castration is sometimes effected in that way.

3 On a reddish string a *khígalā* — that the pious (*vedhás*) bind on; let the binders (?) make impotent the flowing (?), puffing (?) *kābabā*.

All obscure and questionable Ppp's version is for a, *sūtre piçuñkhe khugilam*; in b, *yad* for *tad*, for c, *çravasyam çusma kābabam* (the nāgarī copyist writes *kāvardham*). The comm also has in c *çravasyam*, and three or four of SPP's mss follow him, the translation assumes it to be for *srau-*. The comm explains *khígalam* by *tanutrānam* 'armor,' quoting RV ii 39 4 as authority, *çravasyam* by *bālarūpam annam arhati* (since *çravas* is an *annanāman*'); *çusmam* by *çosakam* [see Bloomfield, ZDMG. xlvi. 574], *kābabā* as a hindrance related with a *kabu*, which is a speckled (*karburavarna*) cruel animal, and *bandhūras* is either the amulet bound upon us, or it is for -*rās*, "the amulet, staff, etc., held by us"

4 Wherewith, O flowing ones, ye go about (*car*), like gods with Asura-magic (-*māyā*), like the ape, spoiler of dogs, and with the binder (?) of the *kābabā*.

Or *çravasyū* is 'quick, lively' (Pet Lexx); the comm., "seeking either food or glory." Ppp reads in c, d *dūsanam vandharā kābhavasyam ca*. The comm. explains *bandhurā* by *sambaddhā dhrtā khadgādirūpā hetih*. The verse is scanned by the Anukr as 9+9 9+8=35, the usual abbreviation of *iva* to 'va would make b and c good *anustubh* pādas. [Read *çravasyāc*, voc, in a?]

5 Since I shall bind thee [on] for spoiling, I shall spoil the *kābavā*,  
ye shall go up with curses, like swift chariots

The translation implies emendation of *bhartsyāmi* (our edition) or *bhatsyāmi* (SPP's and the comm.) to *bhantsyāmi*, from root *bandh*, which seems plainly indicated as called for; the comm. explains *bhats-* first as *badhnāmi*, and then as *dīpayāmi*, the great majority of mss give *bharts-*. Ppp. is quite corrupt here. *justē tvā kāmcchā 'bhī* *josayitvā bhavam*. The comm. has at the end *carisyatha* (two or three of SPP's mss agreeing with him), and he combines in c *udūçavas* into one word, "harnessed with speedy horses that have their mouths raised for going"

6. A hundred and one *viskandhas* [are] distributed over the earth;  
thee have they first taken up, of them the *viskandha*-spoiling amulet.

That is, 'an amulet that spoils those *viskandhas*' (Weber otherwise). In c, for the *jaharus* of all the mss and of both editions, we ought of course to have *jahrus*, this the comm. reads such expansions of r with preceding or following consonant to a syllable are not rare in the manuscripts. Ppp. has a different second half-verse *tesām ca sarvesām idam asti viskandhadūsanam*. The second pāda is found, in a different connection, as MB. II 8 4b. The comment on Prāt II. 104, in quoting this verse, appears to derive *viskandha* from root *skand*. The verse is made *bhuriy* only by the false form *jaharus*. [For "101," see note-to III 11 5.]

#### 10. To the ekāstakā (day of moon's last quarter).

[Atharvan — *trayodaçarcam āstakyam ānustubham 4,5,6,12 tristubh, 7 3-av 6-p virādgarbhātyagati.*]

Found, except vss 9 and 13, in Pāipp 1, but with a very different order of verses (1-4, 6, 11, 10, 8, 5, 12, 7). Used by Kāuç. in connection with the *astakā* ceremony, or celebration of the festival of the moon's last quarter (19 28, and again, with more fulness, 138 1-16), or of a particular last quarter, regarded as of special importance. The details of the Kāuç are expanded and explained by the comm., they are not of a nature to cast light upon the interpretation of the verses. Weber (pp 219 ff) discusses at considerable length the questions connected with the festival Vāit, which does no concern itself with the *astakā*, yet employs vs 6 (13 6) at the *agnistoma* sacrifice, in connection with the *somakrayant* cow, and also vs 7 c-f (9 4) in the *sākamedha* rite of the *caturmāsyā* sacrifice. The comm. quotes vss 2, 3, 7 as employed by Pariçista 6 1.

Translated Ludwig, p. 189, Weber, xvii 218, Griffith, 1 93

1 She first shone out; she became a milch-cow at Yama's, let her,  
rich in milk, yield (*duhi*) to us each further summer (? *sāmā*)

The verse occurs also in several other texts in TS (iv 3 115), MS (ii 13 10), K (xxxix. 10), PGS (iii 3 5), and MB (ii 2 1, 8 1), and its second half is RV iv. 57 7 c, d, and MB i 8 8 c, d, ii 2 17 c, d, and also found below as 17 4 c, d. The version of K. agrees (Weber) throughout with ours, TS has, for a, *yā prathamā*

*vyāúchat*, with *dhuksva* at end of c, and PGS. agrees with it; MS. has *duhe* at end of c, MB. (in all four occurrences) has *duhā utt-*, and in 8 i also *arhanā putra vāsa* for a. The comm. takes *sámām* in d as an adverbial accus. (= *sarvesu vatsaresu*), as does Weber [Cf. Hillebrandt, *Ved. Mythol* 1 500]

2. The night which the gods rejoice to meet, [as] a milch-cow coming unto [them], which is the spouse (*pátnī*) of the year—let her be very auspicious to us.

The verse is found also in PGS. (ii. 2 2), HGS (ii 17. 2) [MP. (ii 20 27) and MGS (ii 8 4c)], and its second half in MB. (ii 2 16 c, d), the first four have the better readings *janās* in a and *tvā "yatīm* in b. [and MGS has *rātrīm*] Ppp. has in b *dhenu rātrīm up-*, and at the end *-galā*. For *samvatsarśya pátnī* (cf vs 8 a, b) the comm quotes TS vii 4 8<sup>i</sup>.

3 Thou, O night, whom we worship (*upa-ās*) as model (*pratimā*) of the year—do thou unite our long-lived progeny with abundance or wealth.

Or, perhaps better (so the comm. and Weber), ‘do thou [give] us long-lived progeny, unite [us] with abundance of wealth’ Ppp. has for b *ye tvā rātrīm upāsate*, and in c *tesām* for *sā nas* [MGS has the vs at ii 8 4d (cf p 156), agreeing nearly with Ppp.] The first half-verse is read also in TS (v 7 2<sup>i</sup>), K (xi 2), PGS (ii 2 2), and MB (ii 2 18). TS gives at end of b *upāsate*, MB *yajāmahe*, PGS has *pratimā yā tām rātrīm upāsmahe* In our edition, restore a lost accent-mark over the sr of *sṛja* in d

4 This same is she that first shone out; among these other ones (f) she goes about (*car*), having entered, great greatnesses [are] within her; the bride (*vadhū*), the new-going generatrix, hath conquered.

This verse is repeated below as viii. 9. 11 It occurs, with considerable variants, in a whole series of other texts TS (iv 3 11<sup>i</sup>), MS (ii 13 10), K (xxxix 19), ÇGS (iii 12 3), and MB (ii 2 15) For *āsv itardśu*, TS and ÇGS have *antár asyām*; MS, also Ppp., *sā 'psv antās*, MB, *se 'yám apsv antas* All of them, with Ppp., invert the order of c and d, and they have a different version of our c *trāya* (but Ppp *trita*) *enām mahimānah sacante* (ÇGS. -*ntām*), but MB. *viçve hy asyām mahimāno antah*, while, for *jigāya* in d, TS and ÇGS give *jajāna*, and MS. and Ppp *mimāya*, ÇGS following it with *navakṛj*, and MB reads *prathamā* for our *navagāt* ÇGS, moreover, has in a *vyuchat* These variants speak ill for the tradition. The comm gives four diverse explanations of *navagāt*. going in company with each new or daily rising sun, pervading the new originating kind of living creatures; going to a daily originating new form, or, finally, going to the nine-fold divisions of the day, and the comment to TS. [reported by Weber] adds a fifth, “newly married”; if the last is the meaning, *jajāna* is better with it than *jigāya*: “as soon as wedded to the new year, she bears the days that follow.” The meter is really redundant by a syllable in a [*zyālvā?*] [Further, MB has in a *esār'va sā yā pūrvā vy-*, and Ppp ends d with *janitrim*.—BR, v. 1538, give ‘erst-gebarend’ for *navagāt*]

5. The forest-tree pressing-stones have made their sound, making the oblation of the complete year (*parivatsarīṇa*); O sole *āśtakā*, may we, having good progeny and good heroes, be lords of wealths.

"Stones" · i.e. probably, blocks of wood used instead of stones [see Hillebrandt, *Ved. Mythol.* 1 162, 161], or the wooden mortar and pestle (so the comm) Ppp. reads for c *ekāstakayt* (= -*kāyāt*) *havisā vidhema* Some of the mss combine *havīh kr-* in b, the comment to Prāt 11. 63 requires *havīs k-*, which both editions accept Some of our mss (P M W Op) give in c *suprajāsas* HGS. (ii 14 4) and MB (ii 2. 13) have a corresponding verse· HGS begins with *ulūkhalās*, combines *havīh k-* and reads -*rīnām* in b, and has *suprajā vīravantas* in c, MB gives for a *āulūkhalāh sampravādanti grāvānas*, ends b with -*rīnām*, and has for d *jyog jtvema balihṛto vayam te* [It recurs also at MP 11 20 34 and MGS 11 8 4b] The first pāda is *jagatī*, unnoted in the Anukr. [As to *astakā*, cf Zimmer, p 365]

6 The track (*padā*) of Idā [is] full of ghee, greatly trickling; O Jātavedas, accept thou the oblations The cattle of the village that are of all forms — of those seven let the willing stay (*rāmiti*) be with me

Versions are found in AÇS (ii 2 17), ĀpÇS (vi 5 7), HGS (ii 17 2), and MB. (ii 2 14), and of the latter half in TA (iii 11. 12, vs 31 a, c) MB agrees with our text throughout, the three others have *carācaram* at end of a, and all three *havīr idam jūsasva* (for *prati* etc) in b, HGS begins with *idāyāt srptam*, and ĀpÇS combines *idāyāh p-*, then, in d, ĀpÇS, HGS, and TA read *ihā* instead of *māyi*, and AÇS *pūstis* for *ramtis*, HGS ends with *ramtir astu pūstih* The comm reads *ilājās* in a, he renders *sarīsrpam* by *atyartham sarpat*, *ramtis* by *prītis*, and specifies the seven village (i.e domestic) animals as cow, horse, goat, sheep, man, ass, camel, but the number seven is doubtless used only as an indefinite sacred one Pada a is again *jagatī*, as in vs 5 [Pāda c is our 11 34. 4 a, between *vīçvarūpās* and *tesām* ĀpÇS inserts *vīrūpās* (a fragment of our 11 34 4 b!) — Prāt 11 72 requires *idāyās p-*]

7 [Set] thou me in both prosperity and abundance, O night, may we be in the favor of the gods

O spoon, fly away full, fly back hither well-filled; jointly enjoying all sacrifices, bring to us food (*īs*), refreshment (*ūry*)

The first two pādas, which seem to have nothing to do with the rest of the verse, are wanting in Ppp What follows them is a complete *anustubh*, and quoted by its pratīka in Vāit. (see above), its first half is found in several other texts VS (iii 49), TS (1 8 4), MS. (1 10 2), K (ix 5), AÇS (ii 18 13), of these, VS TS AÇS read *darvi* for *darve*, as does also the comm, with a few of SPP's mss Ppp has *samprīcattīsam* in the last half-verse. The comm understands ā *sthāpaya* in a, as in the translation, *bhāja* would answer an equally good purpose He explains that the spoon is to go forth with oblation and to return with the answering blessings *Sambhūnjatī* he renders by *havisā samyak pālayantī prīnayantī* Finally, he points out that, as c is quoted as a pratīka, a and b have a right to the character of a separate verse, but that in the *pañcapatalikā* the whole is made a verse, with three *avasānas*, the statement, but not the title, appears to fit our Anukr, this scans as 8+10 8+8 8+8=50, needlessly counting only 10 syllables in b In our ed., read *mā* for *me* [Cf iv. 15 12 n]

8 Hither hath come the year, thy spouse, O sole *āśtakā*, do thou unite our long-lived progeny with abundance of wealth

Instead of repeating the second half-verse of vs 3, Ppp gives for c, d *tasmāt juhomī havīsā ghrtena çān naç çarma yacchatu* Against his usual habit, the comm explains c, d anew, but quite in accordance with his former explanation

9. I sacrifice to the seasons, the lords of the seasons, them of the seasons (*ārtavā*), and the winters (*hāyana*), to the summers (*sāmā*), the years, the months, for the lord of existence I sacrifice.

The change of case, from accusative to dative, in d, doubtless intends no change of construction. The verse, as noted above, is wanting in Ppp; it is in part repeated below, as xi. 6. 17. According to the comm., the "lords of the seasons" are the gods, Agni etc., the *ārtavas* [cf. iii. 6. 6 note] are "parts of seasons; other unspecified divisions of time, sixteenths, *kāsthās*, etc.", and although *sāmā*, *samvatsara*, and *hāyana* are synonymous, yet *hāyana* here signifies "days and nights," and *sāmā* "half-months."

10 To thee for the seasons, them of the seasons, the months, the years, the Creator (*dhātār*), the Disposer (*vidhātār*), the Prosperer (?*samrdhī*), the lord of existence, do I sacrifice

All the *samhitā*-mss combine in a -*bhyas tvā*, and SPP accepts the reading in his text, ours emends to -*bhyas tvā*, such treatment of final *as* is common in Ppp, and sporadic examples of it are found among the AV mss, but it is hardly to be tolerated in a text like ours; and the comment to Prāt. iv 107 quotes the passage as -*bhyas tvā*. The comm. [at xix 37. 4] deems this verse [and not v 28. 13] to be the one repeated as xix 37. 4, see under that verse. Ppp has, for a, b, *yajur ritvigbhyo ārlavebhyo mābhya samvatsarāya ca*, which at any rate rids the text of the embarrassing *tvā*. Here the comm. declares the *ārtavas* to be "days and nights, etc.", *samrdhī* he explains as *samardhayitre etannāmne devāya*.

11 We, making oblation with *idā*—I sacrifice to the gods with what is rich in ghee; unto houses not disorderly (?*alubhyant*), rich in kine, may we enter together.

Or, it might be, 'may we lie down, go to rest', the translation would imply more naturally *sam iipa viçema* [the *Index Verborum* takes *iipa* as an independent "case-governing" preposition], the comm. says *upe 'tya sāmī viçema sukhena nū vasema*, he comfortably removes the anacoluthon in a, b by declaring *yaje = yajāmahe*, and takes *alubhyatas* as either nom (*gārdhyam akurvānās*) or accus (*gārdhyarahitān*). Ppp reads for d *drsadesupagomata*

12 The sole *āstakā*, paining herself (*tapyā-*) with penance, generated an embryo, a greatness, Indra; by him the gods overcame their foes; slayer of the barbarians became the lord of might (*çāci-*)

The verse is found also in TS (iv 3. 113), K. (xxxix 10), PGS (iii 3. 5), and MB (ii 3. 21); and a is identical with HGS ii. 15. 9a [and MP ii 20. 35a]. TS accented *tāpya-* in a (the comm. does the same), and its c, d read: *tēna dāsyūn vy asahanta devā hantā 'surānām abhavac chācibhīh*, and K PGS have the same version, Ppp agrees with them in reading *asurānām* for *dāsyūnām*, and MB has their d, but our c, except *asahanta* for *vy asah-*. The s of *vy as-* is distinctly required by Prāt. ii 92; but SPP gives in his text *vy as-*, against a majority of the mss reported by him. Our P M W. are corrupt at the end, but P M show distinctly -*ibhīh*, indicating the reading of TS. etc. The comm. gives three different explanations of *gārbham* in b, adding *garaniyam* or *stutyam* (from *gr* 'sing'), and then *garbhasthavad adṛgyam* (from *gr* 'swallow'), to the true meaning. The *ekāstakā* he defines to be "eighth day of the dark half of Māgha." The concluding pāda is *jagati*

13 Thou whose son is Indra, whose son is Soma, daughter art thou of Prajāpati; fulfil thou our desires, accept our oblation

Wanting in Ppp, as above noted

The second *anuvāka* contains 5 hymns, 40 verses, and the quotation from the old Anukr is simply *dāṣṭa*

## II. For relief from disease, and for long life.

[*Brahman and Bhrgvaṅgiras* — *astarcam āindrāgnāyusyam, yaksmañcañanadevatyam trāstubhami* & *çakvarīgarbhā jagati*, 5, 6 *anustubh*, 7 *usnigbrhatīgarbhā pathyāpañkti*, 8 *3-av 6-p brhatīgarbhā jagati*]

<sup>1</sup> The first four verses are found in Pāipp 1, with the bulk of the 4-verse hymns; they are also RV x 161 1-4 (RV adds a fifth verse, which occurs below as viii 1 20) The hymn is used by Kāuç (27 32, 33) in a general healing ceremony (without specification of person, or occasion, the schol and comm assume to add such), and, in company with many others (iv 13 1 etc etc), in a rite for length of life (58 11), and it is reckoned to the *takmanāçana gana* (26 1, note) and to the *āyusya gana* (54. 11, note, but the comm, ignoring these, counts it as one of the *anholiṅga gana*) In Vāit (36 19), vs 8 accompanies the setting free of the horse at the *açvamedha* sacrifice, and the hymn (the edition says, i. 10 4, the pratikas are the same) is employed, with 11 33 etc, in the *purusamedha* (38 1). — [See also W's introduction to ii 33]

Translated Weber, xvii 231, Griffith, 1 95, Bloomfield, 49, 341 — In part also by Roth, *Zur Litteratur und Geschichte des Weda*, p 42

1 I release thee by oblation, in order to living, from unknown *yáksma* and from royal *yáksma*, if now seizure (*grāhi*) hath seized him, from it, O Indra-and-Agni, do ye release him

RV inserts *vā* after *yádi* in c Ppp. has, in the second half-verse, *grāhyā grhito yady esa yatas tata ind-* The comm explains *rājayáksma* as either "king of *yáksmas*" or else "the *y* that seized king Soma first," quoting for the latter TS. ii 5 65 [see references in Bloomfield's comment] The first pāda is *jagatt*

2 If of exhausted life-time, or if deceased, if gone down even to the presence (*antikā*) of death, him I take from the lap of perdition, I have won (*spr*) him for [life] of a hundred autumns

The translation implies in *daśpārsam*, which is the reading of our edition, supported by RV, and also by the comm (= *prabalam karomū'*), and two of SPP's mss that follow the latter, the *daśpārcam* of nearly all the mss (hence read by SPP), and of Ppp., can be nothing but a long-established blunder Ppp has at the beginning *yad ukharā-yur y-* [At ii 14 3 SPP used the "long f" to denote the *ksātpra* circumflex, with equal reason he might use it here for the *praçlista* of *nīta* = *nt-ita*] —

3 With an oblation having a thousand eyes, a hundred heroisms, hundred life-times, have I taken him, in order that Indra may lead him unto autumns, across to the further shore of all difficulty (*duritatā*)

RV has in a *çatāçāradena* for *çatāviryena*, and makes much better sense of c, d by reading *çatām* for *indras*, and *indras* for *ati* (it also has *imām* for *enam*)

4. Live thou increasing a hundred autumns, a hundred winters, and a

hundred springs; a hundred to thee [may] Indra, Agni, Savitar, Brihaspati [give]; with an oblation of a hundred life-times have I taken him

Our text, in the second half-verse, ingeniously defaces the better meter and sense given by RV., which reads *indrāgnī* for *ta ṭndro agnīḥ* in c, and ends with *havise* 'mām pūnar duh The verse is fairly correctly defined by the Anukr., its c having 14. syllables (*çakvari*), and making the whole number 47 syllables (*jagati* less 1)

5 Enter in, O breath-and-expiration, as two draft-oxen a pen (*vrajā*); let the other deaths go away (*vit*), which they call the remaining hundred.

In this verse, as in the preceding and in vs. 7 and elsewhere, SPP makes the indefensible combination *n ch*, instead of *ñ ch*, as the result of mutual assimilation of *n* and *ç* [cf note to 1 19 4]

[As to the "one hundred and one deaths," cf. viii 2 27, xi 6 16, i 30 3; *ekaçata* in Index; and the numbers in the notable passage, xix. 47. 3 ff., Kuhn's most interesting Germanic parallels, KZ xiii. 128 ff., Wuttke, *Deutscher Volksaberglaube*<sup>2</sup>, 301, 335; Hopkins, *Oriental Studies* . . . papers read before the Oriental Club of Philadelphia, 1888-1894, p 152, Zimmer, p 400 Cf. also the words of the statute, 18 Edward I, §4, concerning the "Fine of Lands," "unless they put in their claim within a year and a day"]

6 Be ye just here, O breath-and-expiration; go ye not away from here; carry his body, his limbs, unto old age again

At the end of b, the comm. reads *yavam* (=çīghram. *akāle*) instead of *yuvām*, and two or three of SPP's mss, as often, follow him

7 Unto old age do I commit thee, unto old age do I shake thee down (*m-dhū*); may old age, excellent, conduct thee; let the other deaths go away, which they call the remaining hundred

The Anukr scans the verse as 9 + 8 7 + 8 + 8 = 40, not admitting any resolution in c.

8 Old age hath curbed (*abhi-dhā*) thee, as it were a cow, an ox, with a rope; the death that curbed thee, when born, with easy fetter—that Brihaspati released for thee, with the (two) hands of truth

The verb-forms represent the noun *abhidhānti* 'halter, or bridle, or rope for confining and guiding' [A case of "reflected meaning" discussed, Lanman, *Transactions of the Am Philol Association*, vol xxvi, p xiii (1894) Cf note to iv 18 1] As in many other cases, the comm renders the aorist *ahita* (for *adhitā*) as an imperative, *baddham karotu*. On account of *jāyamānam* in d (virtually 'at thy birth') Weber entitles the hymn "on occasion of difficult parturition," which is plainly wrong Perhaps it is for the same reason that the comm. regards it as relating to a child, or to a person diseased from improper copulation In our text, at the beginning, read *abhi* (an accent-sign lost under a-) There is no *bṛhatī* element in the verse.

## 12. Accompanying the building of a house.

[*Brahman — navarcam çālāsūktam vāstospatiçāldāvataṁ trāstubham 2 virādjagatī, 3 bṛhatī, 6 çakvarīgarbhā jagatī, 7 ārsy anustubh, 8 bhuri, 9 unustubh ]*

The first eight verses are found in Pāipp, but only 1-5, 7 together, in iii, vs 6 being in xx., and vs 8 in xvii [More or less correspondent vss. recur at MP. ii. 15 3 ff and

at MGS. ii. 11.12 ff (cf. p 148 *ihāvā*) ] The hymn is reckoned by Kāuç. (8.23) to the *vāstospatiya* hymns, and is used with them in a house-building ceremony (43.4 ff, the "two *dhruvāś*," mentioned in 43.11 [are doubtless the same as the "two *dhruvas*" mentioned in] 136.7, [and the latter] are, according to the comm to vi.87, not vss 1 and 2, but hymns vi.87 and 88), vss 6 and 8 are specially quoted (43.9, 10) Vāit (16.1, in the *agnistoma* sacrifice) gives a pratīka which is nearly that of vs 8, but with *adhvaryo* for *nāri*. [Vs 9, q v, occurs in Ppp with others of our ix.3]

Translated Ludwig, p 463, Zimmer, p. 150, Weber, xvii 234, Grill, 59, 108, Griffith, 197; Bloomfield, 140, 343 — Cf. Hillebrandt, *Veda-chrestomathie*, p. 44, and Bloomfield's references, also M Winternitz, *Mittheilungen der Anthropologischen Gesellschaft in Wien*, vol xvii, p. [38]

1. Just here I fix (*m-mi*) [my] dwelling (*cālā*) firm; may it stand in security, sprinkling ghee; unto thee here, O dwelling, may we resort (*sam-car*) with all our heroes, with good heroes, with unharmed heroes

Ppp reads *abhi* instead of *upa* in d Pādas a, b are found in PGS. iii.4.4, with *tishthatu* for *-āti*, and b in ÇGS iii.3, with *tishtha* for the same, HGS (i 27.2) has the whole verse, with *tishthati* in a, *anu* (for *upa*) in d, and *suvirās* before *sarvav-* in c.

2. Just here stand thou firm, O dwelling, rich in horses, in kine, in pleasantness, in refreshment, in ghee, in milk; erect thyself (*ut-cri*) in order to great good-fortune

Ppp. leaves the a of *açvāvatt* in b unelided PGS (ibid.) has pādas b and d, making one verse of them with 3 c, d, pādas a, b are also found in ÇGS (ibid.), with considerable variants *sthāne* for *dhruvā*, *dhruvā* for *çāle*, and *sīlamāvatt* for *sūnr-*, and HGS (ibid.) has again the whole verse, with *ūrjasvatt* *payasā* *prīvamānā* for c The comm, with the usual queer perversion of the sense of *sūnrā*, renders *sūnrāvatt* by *bahubhī* *priyasatvavāgbhīr* *bālādinām* *vāntbhīr* *yuktā* Pādas b and c are *jagatt*

3 A garner (? *dharunī*) art thou, O dwelling, of great roof, of cleansed grain, to thee may the calf come, may the boy, may the kine, streaming in at evening

This translation of the difficult and doubtless corrupt first half-verse implies emendation of *-chandas* to *-chadis*, and of *pūti-* to *pūtā* — which latter is, in fact, the Ppp reading In d, SPP adopts the bad reading *āspāndamānās*, claiming to find it in the majority of his mss, but the scribes are so wholly untrustworthy in their distinction of *sy* and *sp* that the requirement of the sense is sufficient to show that they intend *sy* here, the comm reads *-syand*, and so does ÇGS (iii.2) in the parallel passage *enām* *çīgh* *krandaty* *ā* *kumāra* *ā* *syandantām* *dhenavo* *nityavatsāh*, PGS (ibid.) has *ā* *tvā* *çīkur* *ā* *krandatv* *ā* *gāvo* *dhenavo* *vāçyamānāh* [MGS ii.11.12b reflects our vs 7] The comm lets us understand by *dharunī* either *bhogajātasya dhārayitṛ* or *prācastārī stambhāir upetā*, and by *brhachandās* either *prabhūtāchādānā* or *mahaḍbhiç chandobhīr vedāir upetā*, *pūtidhānya* is "having corn malodorous from age" — a sign of stores unexhausted The Anukr apparently scans as 7+8 10+11=36 a very poor sort of *brhattī* [Note that of SPP's authorities for *āsyand-*, K and V were men, not mss, none of his living authorities gave *āspand-* The blunder is easy for the eye, not for the ear]

4 This dwelling let Savitar, Vāyu, Indra, Brihaspatī fix, foreknowing;

let the Maruts sprinkle it with water, with ghee; let king Bhaga deepen (*ni-tan*) our ploughing.

Ppp reads in a, b *vāyur agnis tvastā hotā ni*, and has *somas* (which suits *rājā* better) for *bhagas* in d. In c it begins with the true reading *uksantu*, this is so naturally suggested as emendation of the *uchāntu* of the mss that all the translators assume it (Weber, strangely mistaking the plain statement of the *Index Verborum*, accuses us of having wrongly altered *uksāntu* in our edition to *uchāntu*!), *uksāntu* is also read by the comm., and by two or three of SPP's mss that follow him, and SPP. very properly admits it into his text. SPP. also reads after it *udnā*, with the comm., but against all his mss [except the çrotriya K], there is no instance where *udnā* and *udnās* are correctly read in any of them (here, our Bp O.Op have *utnā*, P.M. *utvā*, the rest \* *unnā* our edition gives *unnā*, and Weber has failed to see that it was corrected in the *Index Verborum* [under *udān*]) The comm. makes d refer to the ploughing of the site of the house: *çālābhūmeh karsanam nitarām karotu* [\*E H.D K.Kp and Ppp have *unnā*; I. has *uttā*, W has -tu tvā] [For *uchāntu*, see x. 9 23 n.]

5. O mistress of the building (? *māna*), as sheltering, pleasant, hast thou, a goddess, been fixed by the gods in the beginning; clothing thyself in grass, mayest thou be well-willing; then mayest thou give us wealth together with heroes.

Ppp has, for c, d, *ūnnām vasanā sumanā yaças tvam rayim nō dhi subhage suvīram*. "Grass" in c refers probably to a thatched roof. *Māna* the comm gives two explanations for . either "of the reverend (*mānanya*) lord of the site (*vāstupati*)," or else "of the spoiling (? *mīyamāna*) grain etc" (*patni* in this case signifying *pālayitri*). In b the comm reads *nirmitā* HGS (i 27.8) has a, b, c (with a wholly different d) in a corrupt form *mā nah sapatnah çaranaḥ syonā devo devebhur vīmitā' sy agre: tṛṇām vasānāh sumanā asī tvam*, but our d (with -*virām r-*) occurred just before (i 27.7).

6. With due order, O beam (*vāñcā*), ascend the post; formidable, bearing rule, force away (*apa-vrj*) the foes; let not the attendants (*upasattār*) of thy houses be harmed, O dwelling; may we live a hundred autumns with all our heroes

Ppp reads *sthūnā 'dhi* in a, and in c, d has -*tāro 'tra virājām jīvām çaradaç çatāni* Both meter and sense indicate that *grhāñām* is an intrusion in c, and *suvīras* at the end would rectify the meter of d. The first pāda is the beginning of a verse in AGS ii 9; and HGS (i 27.7) has the first half-verse, with *sthūnāu* in a, and *ūrdhvās* and *apa sedha* in b [cf MP. ii 15.6, MGS ii 11.14 is corrupt]. The comm reads *arsan* for *riṣan* in c; he explains *riṣṇa* by *abādhyaṇa rūpena saha*, and *upasattāras* by *upasadanakartāras*. The verse (ii + ii 14 + 12 = 48) is defined by the Anukr. with mechanical correctness

7 To it the tender boy, to it the calf, with moving creatures (*jágat*), to it the jar of *parisriti*, with mugs of curd, have come

Ppp has *tvā* for *imām* in a and c, and in c *pariçritas*; and it ends d with *kalaçaç ca yā* The mss vary between *parisritas* and -*çrit-* (our Bp H O Op Kp have ç), the comm has s, and renders the word by *parisravanaçīlasya madhunah* 'foaming over sweet.' The word is quoted in the comment to Prāt. ii 106 as an example of s after i protected from lingualization by a following r The comm reads in c *kumbhās*, and

in d *kalaçīs*, half the mss (including our Bp E I H K) accent *kalaçāls*. The comm explains *jágatā* as *gamanaçilena gavādīnā*, which is doubtless its true sense. The verse is found also in AGS (u. 8 16), PGS (m 4 4), ÇGS (m 2 9), and HGS (i 27 4) the first two and the last have (like Ppp) *tvā*, and ÇGS. reads *enam* (for *é'mām*), for *jágatā*, PGS has *jagadāis* and AGS *jāyatām*, ÇGS gives *bhuvanas*, with *pāri* for *sahā*; all differ again as to the last word, presenting *uṣa* (PGS), *ayan* (AGS), *ayann iva* (HGS) or *gaman* (ÇGS), and ÇGS. has further *kumbhyās* in c, while for *pārisrūtaś* AGS. has *pāriçritas* and HGS *hiranmayas* [see also MP ii 15 4 and MGŚ. ii 11 12b] The epithet *ārsti*, added by the Anukr to the metrical definition of the verse, is without meaning as distinguishing it from vs 9 [cf m 14 6, note].

8 Bring forward, O woman, this full jar, a stream of ghee combined (*sam-bhr*) with ambrosia (*amīrtā*); anoint these drinkers (?) with ambrosia, let what is offered-and-bestowed defend it (f · the dwelling?).

The well-nigh universal reading of the mss in c is *mām pātṛn*, which SPP accordingly presents in his text, in spite of its grammatical impossibility (of our mss, E gives *pātren*, -tren being a misreading of -īn found also more than once elsewhere, P. has *pādān*, and W *pātran*), we emended *mām* to *mān*; but perhaps *mām pātrīm* 'this drinking-vessel,' which the comm has, would be preferable, as better suited to *sām añdhī*, and *enām* at the end would then refer to it. The comm has *sam indhi* instead of *sām añdhī*, he makes *enām* imply *çālām*. The corresponding verse in Ppp (xvii) is quite different, and corrupt, *pūrnām nābhīrī pra harā bhi kumbham apām ramaṇt osadhīnān ghṛtasya imām pātrer amṛtār ā sam agdhi sthīrā vīrās sumanaso bhavantu* this suggests *mām pātrār amṛtasya* in c 'anoint this [dwelling] with vessels of ambrosia', but also its separation from the preceding verses makes uncertain its belonging to the same ceremony with them. In the ceremonial use, it accompanies the entrance into the new dwelling, the wife first, carrying a water-jar.

9 These waters I bring forward, free from *yáksma*, *yáksma*-effacing; I set forth (?) *pra-sad*) unto (*uṣa*) the houses, along with immortal (*amīrtā*) fire.

The verse, as already noted, is wanting [in this connection] in Ppp, and neither Kāuç nor the comm specify anything as to its use. It appears again below as ix 3 23 [with Ppp version]. The comm gives no explanation nor paraphrase of *prā stāmī* ["Prepositions" discussed, Prāt iv 3, note.]

### 13. To the waters.

[*Bhrgu — saptaream vārunam uta sindhudārvatam ānustubham 1 nicrt,*  
5 *virādjagatī, 6 nicrt tristubh*]

The first six verses occur in Pāipp iii, and also in TS (v 6 1), MS (ii 13 1), and K (xxxix 2). The hymn is used by Kāuç in a ceremony for directing water into a certain course (40 1 ff.), the pādas of vs 7 are severally employed in it (see under that verse), it also appears, with other hymns (1 4–6, 33, etc etc), in a rite for good-fortune (41 14). And the comm describes it as used by one who desires rain. Verse 7 is further employed, with a number of other verses, by Vāit. (29 13), in the *agnicayana*, accompanying the conducting of water, reeds, and a frog over the altar-site — [Berlin ms of Anukr reads *sindhvabdarvatam*].

Translated Weber, xvii 240, Griffith, 199, Bloomfield, 146, 348 — Cf Bergaigne-Henry, Manuel, p 143

1. Since formerly (? *adás*), going forth together, ye resounded (*nad*) when the dragon was slain, thenceforth ye are streams (*nadi*) by name: these are your names, O rivers.

The *pada*-mss all commit the very gratuitous blunder of writing *tāh* instead of *tā* at the beginning of d, as if it belonged to *sindhavas* instead of to *nāmāni*; SPP emends to *tā*, and the comm so understands the word. The comm takes *adás* as Vedic substitute for *amusmin*, qualifying *āhāu*. None of the other texts gives any various reading for this verse. Pāda d sets forth, as it were, the office of the first four verses, in finding punning etymologies for sundry of the names of water.

2 When, sent forth by Varuṇa, ye thereupon (*āt*) quickly skipped (*valg*) together, then Indra obtained (*āp*) you as ye went; therefore are ye waters (*āp*) afterward.

TS. and MS have in d *āpas* (nomin.), and this is obviously the true reading, and assumed in the translation, both editions follow the mss (except our Op.) in giving *āpas*. MS. begins the verse with *saṃprācyutās*, for *āt* in b MS has *yát* and TS *tās*. In d, Ppp elides the *a* of *anu*, TS leaves *sthana* unlingualized. The comm reads instead *stana*.

3 As ye were flowing perversely (*apakāmām*), since Indra verily hindered (*var*), you by his powers, you, ye divine ones, therefore the name water (*vār*) is assigned you

Ppp has for c *indro vas saktabhir devāis* TS combines in d *vār nāma*. The comm apparently takes *hikam* as a single word (the TS *pada*-text so regards it), quoting as his authority *Nāighantuka* iii 12, and again in d, if the manuscript does not do him injustice, he reads *hikam* for *hitam*.

4 The one god stood up to you, flowing at [your] will; “the great ones have breathed up (*ud-an*),” said he; therefore water (*udakā*) is [so] called

The name here really had in mind must be, it would seem, *udan*, but *udakām* has to be substituted for it in the nominative; none of the other texts offer a different form. TS improves the meter of a by omitting *vas*, and TS and MS. leave the *a* of *api* unelided. Ppp differs more seriously: *eko na deva upātishthat syandamānā upetyah Yathāvaçam* in b might be ‘at his will,’ opposed to *apakāmām* in vs 3. The sense of c is rather obscure, the comm understands “saying ‘by this respect on the part of Indra we have become great,’ they breathed freely (or heaved a sigh of relief: *ucchavatavyas*)”—which is senseless. R suggests “Indra put himself in their way with the polite address and inquiry. ‘their worships have given themselves an airing’, and conducted them on their way again”, Weber understands them to sigh under the burden of the god standing “upon” (*āpi*) them. The comm. declares *api* to have the sense of *adhi*.

5. The waters [are] excellent; the waters verily were ghee; these waters verily bear Agni-and-Soma; may the strong (*tīvrā*) satisfying savor (*rāsa*) of the honey-mixed (-*prc*) come to me along with breath, with splendor.

TS. reads *āsus* for *āsan* at end of a, and both TS. and MS, as also the comm, have *gan* at the end (MS p *agan*) MS combines differently the material of our vss 5 and 6. first our 6 a, b with 5 c, d, then our 5 a, b with 6 c, d, and for our 5 a it reads *āpo devīr ghrtamīnīvā u āpas*. This last seems also to be intended by Ppp, with its *āpo devīr ghrtam utāpahus*, and it has *ityā* instead of *it tās* at end of b, and combines *-gamā mā* in c-d. The comm renders *madhuprcām* by *madhunā rasena samprktā-nām*, the description in pāda c almost makes us fancy some kind of mineral water to be had in view

6. Then indeed I see, or also hear; unto me comes the noise, to me the voice of them; I think myself then to have partaken ambrosia (*amṛta*) when, ye gold-colored ones, I have enjoyed (*trp*) you.

TS has the inferior readings *nas* for *mā* at end of b and *yād* for *yadā* in d.<sup>1</sup> MS is corrupt in b, its *pada*-text reads *vāk*. *nu āsām*, but the editor gives in *samhitā*-text *vār nu āsām* The comm combines *vāg mā* Ppp has at the beginning *yād* for *ād*. The comm takes the opportunity of the occurrence of *hiranya-* in d to bring forward an etymology of it which he here and there repeats, it is *hita-ramanīya!* The verse is improperly reckoned as *nīcītī* [In the edition *amṛtastha* is a misprint for -*sya*] ]

7 This, O waters, [is] your heart, this your young (*watsā*), ye righteous ones, come thus hither, ye mighty ones, where I now make you enter

The preceding verses have been simple laudation of the waters, this appended one (which is found neither in Ppp nor in the other texts) adds a practical application, and is the sole foundation of the employment of the hymn by Kāuç. With the first pāda a piece of gold is buried in the desired channel, with b a prepared frog is fastened there; with c the frog is covered with a water-plant, with d water is conducted in

#### 14. A blessing on the kine.

[*Brahman — nānādevatyam uta gosthadevatākam ānustubham 6 ārsī tristubh*]

The hymn (except vs 5) is found in Pāipp 11 (in the verse-order 2, 4, 6, 1, 3) It is used by Kāuç, with other hymns (11 26 etc), in a ceremony for the prosperity of cattle (19 14) In Vāit. (21 26), vs 2 accompanies the driving of kine in the *agni-stoma* The Vāit. use does not appear to be mentioned by the comm, and his report of the Kāuç use is mostly lost from the manuscript (but filled in by the editor)

Translated Ludwig, p 469, Weber, xvii 244, Grill, 64, 112, Griffith, 1 101; Bloomfield, 143, 351

1 With a comfortable (*susād*) stall, with wealth, with well-being, with that which is the name of the day-born one, do we unite you.

Ppp reads in b *sapustjyā* for *subhūtyā* The obscure third pāda is found again below as v 28 12 c, it is altogether diversely rendered (conjecturally) by the translators (Weber, "with the blessing of favorable birth", Ludwig, "with [all] that which one calls day-born", Grill, "with whatever a day of luck brings forth"), R suggests "with all (of good things) that the day brings, or that is under the heaven" none of these suits the other occurrence

2 Let Aryaman unite you, let Pūshan, let Brihaspati, let Indra, who is conqueror of riches, in my possession gain ye what is good.

'In my possession,' lit 'with me' (bei mir, chez moi). The comm takes *pusyata* as = *posayata*; and so do the translators, unnecessarily and therefore inadmissibly, or, we may emend to *pusyatu*, with *vásu* as subject "Unite" calls for the expression of with what, this is not given, but the verse may be regarded as (except d) a continuation of vs 1. The three pādas a-c are found as a *gāyatrī*-verse in MS. (iv 2 10. with *posā* for *pūṣā* in b) Ppp. has *iha pusyatu* at beginning of d

3 Having come together unafrighted, rich in manure, in this stall,  
bearing the sweet of soma, come ye hither, free from disease.

Three of the pādas (a, b, d) again form, with considerable variants, a *gāyatrī* in MS (ibid) immediately following the one noted above. MS has *ávihrutās* for *ábibhyusīs*, *purisīns* for *kar-*, and, in place of our d, *svāveçā na ā gata* Ppp gives, as not seldom, in part the MS. readings, corrupted. It begins *samjanānām vihṛitām*, has *havis* for *mādhu* in c, and, for d, *svāveçāsa etāna* The combination of p *upāvētana* into s. *upātana* is one of those aimed at by Prāt iii 52, according to the comment on that rule, but it would equally well fall under the general rule (iii. 38) as to the order of combination when ā comes between two vowels (*upā-ā-vētana* like *indra-ā-ahi* etc) [Cf also Lanman, JAOS. x. 425.]

4 Come ye just here, O kine, and flourish here like *çākā*; also multiply (*pra-jā*) just here; let your complaisance be toward me

*Çāke 'va* (p *çākāoiva*) in b is very obscure Weber renders "like dung" (as if *çākā*=*çākrt*), Ludwig, "with the dung" (as if *çākā*=*çaknā*), Grill, "like plants" (implying *çākam iva* or *çākā iva*); the comm says "multiply innumerably, like flies" (*çākā*=*maksikā*), this last is, so far as can be seen, the purest guesswork, nor is anything brought up in its support; and the "dung" comparisons are as unsuitable as they are unsavory. The explanation of the comm accords with one among those offered by the commentators on VS xxiv. 32 (= MS iii 14 13) and TS v 5 18<sup>1</sup>, where *çākā* also occurs Ppp reads *çākā iva*. SPP. reports his *pāda*-mss as accenting *gāvah* in-a, but emends in his *pāda*-text to *gāvah*, the latter is read by all ours, so far as noted

5 Let your stall be propitious; flourish ye like *çāriçākā*, also multiply just here; with me we unite you.

There is no Ppp text of this verse to help cast light on the obscure and difficult *çāriçākā* (p *çāriçākāoiva*) The comm (implying -*kās*) explains the word as meaning "kinds of creatures that increase by thousands in a moment," but offers no etymology or other support, the translators supply a variety of ingenious and unsatisfactory conjectures (Weber, "like *çāri*-dung," *çāri* perhaps a kind of bird, Grill "[fatten yourselves] like the *çārikā*" or hooded crow, Ludwig simply puts a question-mark in place of a translation) R. offers the conjecture *çārih* (= *çālik*) *çāka iva* 'like rice in manure' Our P M E I. accent *çāriçāke 'va*

[Bloomfield emends to *çāri-çukeva* (= -*kās iva*), 'thrive ye like starlings and parrots' True, these birds are habitual companions in literature as in life (see my translation of *Karpūra-mañjari*, p 229, note), loquacity being their salient characteristic; but what is the *tertium comparationis* between the thriving of cows and of starlings?]

6. Attach yourselves, O kine, to me as lord of kine; this your stall here [be] flourishing; to you, becoming numerous with abundance of wealth, to you living, may we living be near (*upā-sad*).

*Bhāvantas* in c would be a desirable emendation. *Upa-sad* may be rather ‘wait upon’ (so Grill), only then we should expect rather *sadāma* (comm., *upagacchema*). [W’s implied difference between *sadeva* and *sadāma* is not clear to me] Ppp reads in a *gopatyā*, and its b is *maya vo goatha iha posayāti* [The epithet *ārst* seems to be as meaningless here as at iii 12 7 — see note, end]

### 15. For success in trade.

[*Atharvān (panyakāmāh)* — *astaream vāicvadevam utāi "ndrāgnam. trāstubham*  
*x bhuriy, 4 3-av 6-p brhatigarbhā virāddatyaśti, 5 virāddjagatī,*  
*7 anustubh, 8 nicrt]*

Four of the verses are found in Pāipp xix (1, 4, 6, 2, in this order). The hymn is used by Kāuç in a rite for good-fortune in trading (50 12), and again (59 6) for a similar purpose, also (or vs 1) in the *indramahotsava* ceremony (140 16), also v. 7 and 8 in the appeasing of the flesh-eating fire (70 13, 14). In Vāit. (6 9), vs 7 is employed in the ceremony of establishing the sacrificial fire. The usual statement of these various uses appears to be lacking in the manuscript of the comm., and is supplied, only in part, by its editor

Translated Ludwig, p 215; Zimmer, p 258 (except vss 7, 8), Weber, xvii 247, Grill (vss 1-6), 69, 113, Griffith, 1 102, Bloomfield, 148, 352 — Cf Hillebrandt, *Veda-chrestomathie*, p 38

1 I stir up (*cud*) the trader Indra; let him come to us, be our fore-runner, thrusting [away] the niggard, the waylaying wild animal, let him, having the power (*iç*), be giver of riches to me

Or *paripanthīnam* and *mrgām* in c may be independent of one another (so comm., and translators except Weber and Zimmer) Ppp has, for a, b, *indīam vayam vanīam havāmahe sa nas trātā pura etu prajānan*. The Anukr notices c as *jagatī* pāda [“Indra, the trader” cf Bergaigne, *Rel vēd*, II 480 — Many Jātaka tales (e.g. no’s 1, 2) give vivid pictures of the life of the trading caravans]

2. The many roads, travelled by the gods, that go about (*sam-car*) between heaven-and-earth — let them enjoy me with milk, with ghee, that dealing (*kri*) I may get (*ā-hr*) riches

Ppp’s version is very different *ihāi 'vas panthā bahavo devayānām anu dyāvā-  
prthivī suprānītih tesām ahnām varcasy ā dadhāmi yathā kltvā dhanam āvahāmī*. The comm allows us alternatively to understand *deva-* in a as “by traders”, he renders *jusantām* in c by *sevantām*, as if it were causative. His text has at the beginning *ye te panth-*. The emendation, suggested by Weber, of *mā* in c to *me* would help the sense. The first half-verse is found again below as vi 55 1 a, b. To make a regular *tristubh*, we must contract to *-prthivī* in b, and expand to *ā-ī-tu-ā* in d, the Anukr perhaps regards the two irregularities as balancing one another

3 With fuel, O Agni, with ghee, I, desiring, offer the oblation, in order to energy (*tāgas*), to strength, — revering with worship (*brahman*), so far as I am able — this divine prayer (*dhi*), in order to hundred-fold winning

The verse is RV iii 18 3, without variant — save that RV accents of course *juhōnī* as does our edition by necessary emendation while SPP follows all the mess in giving

*juhomi* (the *pada*-text puts a sign of *pāda*-division after the word, but also before it). The verse is not at all likely to have been an original part of our 1, 15, the word *çatasrāyā* in d has caused its addition. The comm. renders *tārasē* by *तायाग्निरागमनाया*, and applies *yāvad tē* in two ways, to the winning or to the worshipping.

4. This offense (? *çarāmi*) of ours mayest thou, O Agni, bear with (*mṛṣ*), what distant road we have gone. Successful (*çunā*) for us be bargain and sale, let return-dealing make me fruitful; do ye two enjoy this oblation in concord; successful for us be our going about and rising.

The first two *pādas* are wanting in the Pāipp version of the hymn (though they occur, in another connection, in Ppp 1), and they are plainly an intrusion here, due to the mention of distant travel in b, they form the first half of RV i 31 16 (but RV reads for b *imām adhvānam jām agānta dārūt*, LGS, in its rec. version of the RV verse at m 2 7, agrees with AV in preferring *dārūam*). The insertion dislocates the comm's division of the hymn, he reckons only the first 4 *pādas* as vs 3, then the last two with the first two of our 5 as vs 5, and the latter half of our 5 in the former half of our 6 as vs 6, making a vs 7 of only the two concluding *pādas* of our 6, and numbering the two remaining verses as 8 and 9. Some of our mss (P M W E I) divide and number in the same way to the middle of our vs 6, then making vs 7 consist of 6 *pādas* and end where our vs 7 ends. Ppp has for its verse a different version of our c-f *pano* for *çunam* at the beginning (with 'stu after no), *çivāni nas* for *phalīnam mā*, and, for our e, *samīrāñā havir idam jasantām*. The Anukr seems to scan the verse as 11+9 12+11 11+12=66, though c and f are properly to be made regularly *tristubh* by elision to 'stu. The comm. renders *çarāmi* in a by "injury" (*hīnsā*), and explains it as either that arising (to Agni) from the intermission of sacred rites in consequence of the householder's absence from home, or else that to the absentee from his long journey as expressed in b—*mīmṛṣas* being in the first case = *kṣamasva*, and in the second = *marsaya* or *titikṣaya* 'cause us to endure' perhaps the second is, after all, the better [For d, rather, 'may barter make me abounding in fruit,' i.e. 'may barter bring me its reward']

5 With what riches I practise (*car*) bargaining, seeking riches with riches, ye gods—let that become more for me, not less; O Agni, put down (*m-sidhī*) with the oblation the gain-slaying gods

Or, possibly, 'the gods of the gain-slayer' (*sātaghnās* as gen sing, the comm. takes it as accus pl, and Zimmer and Ludwig so translate) The omission of *devān* would rectify the meter and better the sense, and Weber and Grill [and Hillebrandt] leave it out. The Anukr gives a mechanically correct definition of the verse as it stands

6 With what riches I practise bargaining, seeking riches with riches, ye gods—therein let Indra assign me pleasure (? *rūci*), let Prajāpati, Savitar, Soma, Agni

Ppp has a better version of a *yat panena pratipanam carāmi*, and it arranges c differently *indro me tasmin rcam ā*, and reads *bṛhaspatis* for *prajāp* in d. HGS. (i 15 1) has a kindred verse, with second *pāda* nearly identical with ours, and *rucam* in c. [See also MP ii 22 4] *Rūci*, lit. 'brightness,' is variously understood by the translators Zimmer, "attractive power", Ludwig, "pleasure", Weber, "understanding", Grill, "consideration", the comm. explains it by *sarvajanapritim dhanapradā-nend* "dāneccchām. [Ppp seems to omit *dhanena* in b.]

7. Unto thee with homage do we, O priest Vāīcānara ('for all men'), give praise; do thou watch over our progeny, our selves, our kine, our breaths

[ Two of our *pada*-mss (Bp Kp, also D p m ?) divide *vāīcānarah tumah* in b, P.M W give *sām* for *sā* at beginning of c. This verse and the next seem to be additions to the original hymn. [Under *stu*, BR. and *Index Verborum* join *ūpa* with *stu*, correct *Index* under *ūpa* accordingly ]

8 Every day may we bring constantly for thee as for a standing horse, O Jātavedas; rejoicing together with abundance of wealth, with food, may we thy neighbors, O Agni, take no harm

The verse nearly accords with xix. 55 1, below; the second half is the same as there, the first half here is more unlike the parallel verse in other texts (VS xi 75, CB vi 6.4 1, TS iv. 1. 10<sup>1</sup>, K vv. 7, MS ii 7.7) than is xix 55 1 ab—see under xix. 55 1, in the second half they vary only by putting *agnē* at the beginning of d, they make a more manageable sentence by furnishing an object, *ghāśām* 'fodder,' for *bharema*. The comm renders *tishate* by *svagrhe vartamāṇya*

Here, at the end of the third *anuvāka*, of 5 hymns and 38 verses, the old Anukr. says simply *astāu* (but O R. give *asṭatrinçat*)

The fifth *prapāthaka* also ends with this hymn.

#### 16. Morning invocation to various gods, especially Bhaga.

[Atharvan.—*saptarcam prātahsūktam bārhaspatyam uta bahudvatyem trāstubham  
1 ārsī jagati, 4. bhurikpāñkti ]*

Found in Pāipp. iv, with very few variants. It is a RV. hymn (vii 41), repeated also in VS (xxxiv. 34-40) and TB (ii 8 979) [and MP. i. 14 1-7, in the same order as here]. It is used by Kāuç [with hymns vi 69 and ix. 1], in the rite for generation of wisdom (10 24), to accompany washing the face on arising from sleep, also in certain ceremonies for "splendor" (*varcas* 12 15, 13 6), with hymns vi 69 and ix. 1, and it is reckoned to the *varcasya ganas* (12 10, note, 13 1, note). In Vāit. (5 17), vs 6 accompanies, in the *agnyādkeya*, the horse's setting his foot on the boundary, and its latter half, an oblation in the *cāturnāṣya* sacrifice [Vāit. 8 14].

Translated as RV hymn, by Grassmann, i 336, and by Ludwig, no 92, as AV. hymn, by Weber, xvii 251 Griffith, i 104 — Cf Winteritz, *Hochzeitsrituell*, p 97, and notes

1. Early (*prātār*) do we call Agni, early Indra, early Mītra-and-Varuṇa, early the (two) Aćvins, early Bhaga, Pūshan, Brahmanaspati, early Soma and Rudra do we call.

The other texts, and Ppp with them, read at the end of d *huvema*

2 The early-conquering formidable Bhaga do we call, the son of Aditi who is disposer (*vidhātarā*). to whom every one that thinks himself weak [or] strong, [to whom even the king] says: "apportion [me] a portion."

*Bhakti* in d might also be 1st sing. mid of the s-aorist, 'may I obtain' (so Weber, etc), the comm explains it both ways. Again all the other texts, including Ppp, have *huvema* for *havemāke* in a; the Anukr ignores the metrical irregularity caused by our reading [Note the play on the god's name 'portion' is *hādga*]

3 O Bhaga, conductor, Bhaga, thou of true bestowal, Bhaga, help upward this prayer (*dhit*), giving to us; O Bhaga, cause us to multiply with kine, with horses, O Bhaga, with men,— rich in men may we be.

In this verse AV and RV agree throughout; TB reads *ava* with unlengthened final in b, and VS *no* with unlengthened nasal in c

4 Both now may we be fortunate (*bhāgavant*), and in the advance (? *prapitvā*) and in the middle of the days, and, O bounteous one, at the up-going of the sun, may we be in the favor of the gods.

As to the difficult word *prapitvā*, see Bloomfield, JAOS xvi. 24 ff; “up-going” is probably here ‘out-going, disappearance’, the comm. renders *prapitvē* by *sāyāhne*; his understanding of *ūditānu* is lost out of the manuscript. The other texts read *ūditā*. [For this vs, see especially p 35 end, 36 top, of Bl’s paper]

5. Let the god Bhaga himself be fortunate; through him may we be fortunate, on thee here, Bhaga, do I call entire; do thou, O Bhaga, be our forerunner here

RV (with VS. and TB) leaves the final of *tēna* unlengthened at beginning of b, and RV and VS. make the sense of c better by reading *johavītī*; all the three have at the end of a the voc. *devās* [Comm to TB makes *johavīmī=āhvayatī!*]

6 The dawns submit themselves (? *sam-nam*) to the sacrifice (*adhvarā*), as Dadhikrāvan to the bright place; hitherward let them convey for me Bhaga, acquirer of good things, as vigorous (*vājīn*) horses a chariot

All the other texts, including Ppp, read *nas* instead of *me* at end of c. The comm renders *sām namanta* by *sām gacchantām*, calls *dadhikrāvan* a horse’s name, and explains the action of the obscure pāda b by *sa yathā çuddhāya gamanāya samnaddho bhavati*. The Anukr appears to sanction the abbreviation *rātham* ‘va in d.

7 Let excellent dawns, rich in horses, rich in kine, rich in heroes, always shine for us, yielding (*duh*) ghee, on all sides drunk of. do ye protect us ever with well-beings

TB read *prāpīnās* at end of c; Ppp has instead *pravīnās*; the comm explains by *āpyāyītās* ‘filled up, made teeming,’ which is very possibly to be preferred [Delete the accent-mark under *gōmatīr*.]

#### 17. For successful agriculture.

[*Vigvāmitra — navarcam sītādevatyam ānuṣṭubham 1 ārsī gāyatrī, 2, 5, 9 tristubh, 3 pathyāpañkti, 7 vṛddhpurausnīh; 8 mīrti*]

Four verses of this hymn are found together in Pāipp ii., in the order 2, 1, 5, 4, vs 3 occurs in Pāipp xix., and there are verses in Pāipp xii and xix resembling our vs 6. Much of its material appears also in RV. x 101, iv. 57, and parts in VS., TS, TA, and MS see under the several verses. The hymn is used by Kāuç (20 1 ff) in an extended ceremony for success in plowing, the details of which, however, do not help the interpretation of the verses; vs 8 (ib 10) is specially quoted as accompanying an oblation to Indra at the further end of a furrow, or of each one of three furrows, the comm also regards it as intended by *çunāstrāni* at 106 8, in the book of portents, in a charm against

the portent of mixed-up plows (whatever that may be \*), vs 4, again, accompanies the marking out of the sacrificial hearth at 137 19 In Vāit. (28 30-32), vss 1, 3, and 2 b appear in the *agnicayana*, in the ceremony of plowing the sacrificial hearth, and vs 7 (9 27) at the end of the *cāturmāṣya* sacrifice, with an oblation to the *çunāśīrā*\* [“Wenn zwei Pflüge sich verstricken beim Ackern,” says Weber, *Omina*, p 368]

Translated Weber, xvii 255, Griffith, 1 106 — Vs 3 is elaborately discussed by Roth, *Festgruss an Bohtlingk*, p 95 ff See also Weber, *Omina und Portenta*, p 371

1 The poets (*kavī*) harness the plows (*sīra*), they extend severally the yokes — they the wise ones (*dhiṭra*), with desire of favor (?) toward the gods

The verse seems to imply a hidden comparison of the poet's work with the plowman's The other texts (RV x 101 4, VS xii 67, TS iv 2 55, MS ii 7 12, K xvi 11, Kap xxv 3) read *sumnayā* (but K has *yuh* Kap not noted), which the translation adopts, -*yāū* seeming an unintelligent corruption of it, but the comm gives a double explanation of -*yāū*, one as “desiring a happy-making sacrifice” and qualifying *yajamāne* understood, the other as from *sumna-ya* (-*ya* for root *yā*) and qualifying *baliwardāu* understood! He makes *sīra* equivalent with *lāñgala*, and takes *vi tanvate* as = “put on the oxen's shoulders”, *vi-tan* as here applied seems imitated from its use of stringing a bow, in TB ii 5 8<sup>12</sup> we have even *vi tanoti sīram*

2 Harness ye the plows, extend the yokes, scatter (*vap*) the seed here in the prepared womb, may the bunch (?) of *virāj* be burdened for us, may the sickles draw in (*ā-yu*) the ripe [grain] yet closer

In the first half-verse, RV (ib 3) and VS (ib 68) have *tanudhvam* for *tanota*, the rest (ibid) agreeing with our text (but K has *krto yonir*), Ppp reads *ksetre* instead of *yonāu*, *yōnāu*, of course, involves a hidden comparison of sowing with impregnation In the difficult and obscure second half, the other texts (not Ppp) give *girā ca* for the unintelligible *virājas*, and *asat* (with accent apparently meant as antithetic) for *asat*, which is read in all the mss, but in our edition (not in SPP's) emended to *āsat*, the same texts accent *çrustis* (and our edition was emended to agree with them, SPP accents the first syllable, with all the mss) SPP reads *çnūstis*, with the majority of his authorities (including oral reciters), and with the comm, among his mss are found also *çrūstis*, *çlū-*, *srū-*, *snū-*, and *çnūstis* Part of our mss also (E I H Op) are noted as seeming to intend *çnū-*, and, as Ppp supports it by reading *sunistis sabh-*, the reading *çnūstih* is adopted in the translation [as also at viii 2 1] The manuscripts are not at all to be relied on for distinguishing *çnu* and *çru* [cf iii 30 7 and note] The comm explains it by *āçuprāpakah stambah*, and *sabharās* as *phalabhārasahitas* ‘heavy with fruit’, of *virāj* he makes easy work by identifying it with *anna*, on the authority of TB iii 8 104 *ānnam vāl virāt!* In d, finally, the chief discordance of the versions is at the end, where, for *ā yavan* (Ppp *āyuvam*), RV VS Kap read *ē 'yāt*, and TS MS K *ā 'yat* But TS has *srnyā* (instead of *-yās*), and some of our mss (P M W), with the majority of SPP's, combine *tchrnyās* or *tcchrnyās*, implying *çrnyās* The Anukr. does not heed that *pāda d* is, as it stands, *jagatt* [W, in his own copy and in *Index*, seems to approve the accentless *asat* — Comm has *ā yavam* in d]

3 Let the plow (*lāñgala*), lance-pointed, well-lying, with well-smoothed handle, turn up (*ud-vap*) cow, sheep, an on-going chariot-frame, and a plump wench

That is, apparently, let all these good things come as the reward of successful agriculture. The verse, not found in RV., but occurring in VS. (ib. 71; and thence quoted in the Vasistha Dharmasūtra ii. 34 and explained in ii 35), as well as in TS.MS K. (as above), has many difficult and questionable points. For *pavirāvat* (Ppp. puts it before *lāṅgalam*) VS, accents *pāvīravat*, and TS MS K. substitute *pāvīravam*, for *suciṁmam* all have *suçevam* 'very propitious'; the Pet. Lex suggests *susīmam* 'having a good parting' i.e. of furrows, or 'even-furrowed'; and R. refers to MB 1 5. 2, *sīmānam nayāmī* Ppp. reads *suveçam*, which probably means *suçevam*. The impracticable *somasat-saru* (so in *pada*-text) is *soma-pīt-saru* in VS., MS., K., and Vasiṣṭha, and *soma-pītsalāmī* in Ppp.; Vas renders it "provided with a handle for the drinker of soma," implying the division *soma-pīt-tsaru*; Weber conjectures a noun *uman* 'strap,' and emends to *soma* (= *sa-uma*) *satsaru*, "with strap and handle." But TS. reads *sumatt-otsaru*, and this is adopted in the translation, *matī* being taken not as from *man* but as the word found in *matīkṛ* and its derivatives, and related with *matyā* etc. (Weber also refers to this meaning and connection.) The comm. explains *suciṁmam* by *karsa-hasya sukhakaram*, without telling how he arrives at such a sense, and *somasatsaru* (disregarding the *pada*-division) as from *tsaru*, either "a concealed going in the ground" (*root tsar*, explained by *chadmagatāu*), or else "a kind of part to be held by the plowman's hand", in either case "a producer of the soma-sacrifice" (i.e. *soma-sa*). For *ratha-vāhana* 'the frame that carries a chariot when not in use,' and *prasthāvat*, here virtually 'with the chariot on it,' see R. in the *Festgruss an Bohtlingk*, p 95 ff., the comm. interprets as *açvabalivardādikamī rathavāhanasamartham* VS reads at the beginning of c *tād id vapati*, and TS *id it krsati*; Ppp. has *dadata krsata*; VS.TS MS Ppp give for e *prapharvyām* (Ppp -yām) ca *pīvarīm* [and VS TS invert the order of d and e], the comm. also has *pīvarīm* (= *sthūlām*), *prapharvī* he explains as *prathamavayāh kanyā*. The first pāda is defective unless we resolve *la-āñ-* [Zimmer, p 236, refers to Sir H. M. Elliot's *Memoirs*, ii 341, for a description of the Punjab plow.]

4 Let Indra hold down the furrow; let Pūshan defend it; let it, rich in milk, yield to us each further summer.

This verse is found only in RV (iv. 57. 7), which reads *anu yacnātu* for *abhi rakṣatu*; Ppp. has *mahyam* instead of *abhi*. We had the second half-verse above, as iii. 10. 1 c, d

5. Successfully (*çunām*) let the good plowshares thrust apart the earth, successfully let the plowmen follow the beasts of draft; O Çunā sīrā, do ye (two), dripping (?) with oblation, make the herbs rich in berries for this man.

VS (xii 69) and MS (ii 7. 12) have the whole of this verse; RV (iv 57 8) and TS (iv 2 5<sup>6</sup>), only the first two pādas. For *suphālās* in a, VS. (also our I) has *sī phālās*, and RV TS *nah phālās*, both preferable readings; RV.VS have *krsantu* for *tudantu*. In b, TS gives *abhi* for *ānu* (our P.M. have *ābhīnū*), MS. has *kīnāço abhy ētu vāhāth*; RV.VS, -çā *abhi yantu vāhāth*. In c, the comm. gives *tosāmāndī*, explaining it by *tusyantāu*. In d, the mss. vary (as everywhere where the word occurs) between *pīppalās* and *prāpalās*, about half are for each; VS MS. end the pāda with *kartandī smē*. Ppp. has a peculiar version: *çunām kenāço anu etu vāham çunām phālo vinadann ayatu bhūmīm*. *çunāsīrā havisā yo yajātrāi supīppalā osadhayas santu tasmāi*. The comm. [quoting Yāska] declares Çunāsīrā to be Vāyu and Aditya (wind and sun); or else, he says, Çuna is god of happiness and Stra of the plow.

6 Successfully let the dràft-animals, successfully the men, successfully let the plow (*lāngala*) plow; successfully let the straps be bound, successfully do thou brandish the goad.

This is RV iv 57.4, without variation, it is also found, with the two following verses, in TA (vii 6 2, vss 6-8), which reads *nārāś* instead of *nāras* at end of a. Part of our mss (P M W E) have *ūstrām* in d. The comm declares Çuna to be addressed in the last pāda. Pipp has in vii çunam vrtrām āyaccha çunam astrām ud iñgayah çunam tu tapyatām phālaç çunam vahatu lāngalam, and in xix. the same a, b [ending -ya], but, for c, d, çunam vahasya çuklasyā 'strayā jahū daksinam

7 O Çunāśīrā, do ye (two) enjoy me herè, what milk ye have made 'n heaven, therewith pour ye upon this [furrow].

'Milk,' i.e. nourishing fluid. Weber implies at the end "earth" (instead of "furrow"), which is perhaps to be preferred. RV (iv. 57 5) reads for a çunāśīrāv imām vācam ju-, TA (as above) the same, except that it strangely omits the verb, and thus reduces the *tristubh* pāda to a *gāyatṛī*, both texts mark the principal pāda division after b. The comm changes all the three verbs to 3d dual. The Anukr forbids in a the resolution *-sīrā ihā*. In our edition the verse is numbered 6, instead of 7

8 O furrow, we reverence thee; be [turned] hitherward, O fortunate one, that thou mayest be well-willing to us, that thou mayest become of good fruit for us

RV (iv 57 6) inverts the order of a and b, and both it and TA (as above) end c and d respectively with *subhāgā 'sasi* and *suphālā 'sasi*. All the pada-mss have the blundering reading *suophalāh* in d. The Anukr perversely refuses to make the resolution *tu-ā* in a.

9 With ghee, with honey (*mādhu*) [is] the furrow all anointed, approved (*anu-man*) by all the gods, by the Maruts, do thou, O furrow, turn hither unto us with milk, rich in refreshment, swelling with fulness of ghee

The verse is found also in VS (xii 70), TS. (iv 2 5<sup>6</sup>), and MS (ii 7 12). VS MS read *-ajyātām* for *-aktā* in a, all make c and d exchange places, and at the beginning of c read *asmān* for *sā nas*, and VS TS put *pāyasā* in place of *ghrtāvat* in d, while MS gives *nrjō bhāgām mādhumat bīnv-*

### 18. Against a rival wife: with a plant.

[Atharvan — vānaspatyam ānustubham 4 4p anustubgarbhā usmī,  
6 usniggarbhā pathydpāñkti]

This peculiarly Atharvan hymn has found its way also into the tenth book of the R̄ig-Veda (as x 145, with exchange of place between vss 3 and 4, it is repeated in RV order at MP 1 15 1-6). Only three verses (our 4, 2, 1, in this order) are found in Pāipp (vii). Kāuç uses it, among the women's rites, in a charm (36 19-21) for getting the better of a rival, vs 6 a and b accompany the putting of leaves under and upon the (rival's) bed. And the comm (doubtless wrongly) regards vss 5 and 6 to be intended by the pratīka quoted in 38 30, instead of xii 1 54, which has the same beginning.

Translated as RV hymn, Ludwig, ii 554, no 932; Grassmann, ii 415; as AV. hymn, Weber, v 222, Zimmer, p. 307, Weber, xvii 264, Griffith, i 108, Bloomfield, 107, 354, further, by Winternitz, *Hochzeitsrituell*, p. 98.

1. I dig this herb, of plants the strongest, with which one drives off (*bādh*) her rival, with which one wins completely (*sam-vid*) her husband

RV reads in b the accus *vriūdham*. For d, Ppp gives *Irṇute kevalam patim*. The comm (with our Op) has *osadhīm* in a, he understands throughout the herb in question to be the *pāthā* (cf ii 27 4), though Kāuç and the Anukr speak only of *bānā-parnī* 'arrow leaf' (not identified).

2 O thou of outstretched leaves, fortunate, god-quickenèd, powerful, do thou thrust away my rival, make my husband wholly mine.

'Outstretched,' lit. supine, horizontal, with the face of the leaf upward.' RV. has *dhama* for *nuda* in c, and the modern *kuru* for *krdhi* at the end. Ppp offers only the first half-verse, in this form *uttānaparnām subhagām sahamānām sahasvatīm*, MP. also has *sahamāne* instead of *devajite*

3 Since he has not named (*grah*) thy name, thou also stayest (*ram*) not with him as husband; unto distant distance make we my rival go

This translation of the first half-verse follows closely our text. RV has a very different version *nāhy ḍsyā nāma grbhñāmī nō asmīn ramate jāne* 'since I name not her (its?) name, she (it?) also does not stay with (find pleasure in) this person (people?).' Winternitz applauds and accepts his commentator's explanation of b "nor finds she pleasure in me" (taking *ayam janas* in the much later sense of "I"), but it seems wholly unsatisfactory. The meter calls for emendation in a to *jagrāha* 'I have named,' equivalent to the RV reading; and R makes the emendation, and retains the *jāne* of RV, rendering (as addressed by the woman using the charm to the plant) "I have not named [to her] thy name, and thou stayest (stayedst) not with the person (bei der Person)" The comm regards the rival as addressed, and conveniently makes *ramdse = ramasva* "stay thou not with this my husband" Weber renders *ramase* by "kokest," thou dalliest not. No satisfactory solution of the difficulty is yet found.

4 Superior [am] I, O superior one; superior, indeed, to them (f.) that are superior, below [is] she that is my rival, lower [is] she than they (f.) that are lower.

RV has the better reading *āthā* for *adħās* in c, allowing c and d to be combined into one sentence, and the comm gives correspondingly *adha*. Ppp is more discordant and corrupt *uttarā'ham uttarabhyo uttarō ed ādhārabhyah. adħah sapatnī sāmarthy adħared adħārabhyah*. R conjectures in a *uttarāhāhamuttare*, for *ūttarā'ham ahām-uttarē* [cf iii 8 3]. The verse, even if scanned as 7+7 8+7=29, ought to be called *bhuriy*

5. I am overpowering; likewise art thou very powerful, we both, becoming full of power, will overpower my rival.

The verse xix. 32 5 is a variation on this RV. reads *ātha* for *ātho* in b, and the older *bħatvī* for *bħatvā* in c

6. I have put on (*abħl*) for thee the overpowering one (f.), I have put

to (*úpa*) for thee the very powerful one, after me let thy mind run forth as, a cow after her calf, run as water on its track.

RV reads *úpa* for *abhl* in a, and has for b *abhl tvā 'dhām sáhyasā* The application of a and b as made by Kāuç (see above) would suit the prepositions as found in RV decidedly better than as in our text, but much more appropriate is the use made by MP, elements of the root being secretly bound on the arms of the wife, with which she embraces the husband below and above [so that one arm is under him and the other over him], then in *abhiy adhām* is further implied (as elsewhere [e.g. iii 11 8]) the value of *abhidhānt*, the halter or bridle with which a horse is controlled The Anukr. does not sanction the resolution *ma-ām* in c.

### 19. To help friends against enemies.

[*Vasishta* — *astarcam vāiqvadevam uta cāndramasam utāi "ndram ānustubhaṇi.*  
*1 pathyābrhatī, 3 bhurigbrhatī, 6 3-av 6-p tristupkakummatīgarbhā*  
*'tijagatī, 7 virāddastārapañkti, 8 pathyāpañkti ]*

The verses are found in Pāipp iii (in the verse-order 1, 2, 4, 3, 5, 7, 6, 8). The hymn is applied by Kāuç (14 22-24) in a rite for gaining victory over a hostile army, and reckoned (14 7, note) to the *aparājita gana* The Vāit uses vs 1 in the *agnicayana* (28 15) in connection with lifting the *ukhya* fire, and vss 6-8 in a *sattrā* sacrifice (34 16, 17), with mounting a chariot and discharging an arrow

Translated John Muir, *Original Sanskrit Texts*, 1<sup>2</sup> 283, Ludwig, p 234, Weber, xvii 269, Griffith, i 109

1 Sharpened up is this incantation (? *brāhmaṇ*) of mine; sharpened up [my] heroism, strength; sharpened up, victorious, be the unwasting authority (*ksatrā*) [of them] of whom I am the household priest (*purōhita*)

Or *brāhmaṇ* and *ksatrām* may signify respectively the Brāhmaṇ and Ksatriya quality or dignity of the *purōhita* and his constituency The verse is found also in VS (xi 81), TS (iv 1 103), TA (ii 5 2, vs 15), MS (ii 7 7), and K (xvi 7, Weber) The first two of these agree in all their readings, omitting *idām* in a and *ajāram astu* in c, and reading in c, d *jisnū yásyā 'hām ásmi*, and TA MS differ from them only by adding *me* before *jisnū*, Ppp has *ksatram me jisnu*, but agrees with our text in d The comm moreover has *jisnu*, and the translation implies it, *jisnūs* can only be regarded as a blunder, Ppp further gives *mayt' dam* for *ma idam* in a, and *mama* for *balam* in b. Our original c has apparently got itself mixed up with vs 5 c.

2 Up I sharpen the royalty of them, up their force, heroism, strength; I hew [off] the arms of the foes with this oblation

The translation implies emendation of the *syāmī* of all the mss and of both editions to *gyāmī*, it is obviously called for (suggested first by the Pet. Lex), and the comm reads *gyāmī*, Ppp probably intends it by *paγyāmī* The latter half-verse is found again below as vi 65 2 c, d, its text is confused here in Ppp (*vṛcāmī cātrūnām bāhū sam aqvām aqvān ahām*) The Anukr ignores the redundant syllable in a

3 Downward let them fall, let them become inferior, who shall fight against (*prlany-*) our bounteous patron-(*sūrt*), I destroy the enemies by my incantation, I lead up our own men.

Ppp reads *adhas pad-* at the beginning, and *indram* for *sūrim* in b The second

half-verse is found in VS (xi 82 c, d), TS (iv 1 103), and MS (ii 7 7), with the various readings *ksinomi* and *svān*, the comm also gives *ksinomī*. The comm renders *sūrlīm* by *kāryākāryavibhāgajñam*. The Anukr. should call the verse *virāt pṛastāra-pāñkti*, since it properly scans as 11+11 8+8=38

4. Sharper than an ax, also sharper than fire, sharper than Indra's thunderbolt — [they] of whom I am the household priest.

Emendation to *indravajrāt* would rectify the meter of c, but the Anukr. apparently accepts the redundancy there as balancing the deficiency in a

5 The weapons of them I sharpen up, their royalty having good heroes, I increase, be their authority unwasting, victorious; their intent let all the gods aid.

The translation again (as in vs 2) implies emendation of *syāmī* in a to *gyāmī*, which is read by Ppp and by the comm. Most of our mss (all save O Op), as of SPP's, accent in b *sūvīram*, and both editions have adopted the reading, but it ought, of course, to be *suvīram*, as always elsewhere (and as the comm here describes the word). Ppp has *vardhayasva* at end of b, and its d is *ugram esām cittam bahudhā viçvarūpā*. The definition of the verse as *trisṭubh* is wanting in the Anukr. [London ms], doubtless by an error of the manuscripts, which are confused at this point. [The Berlin ms. does give it.]

6. Let their energies (*vājīna*) be excited, O bounteous one (*maghāvan*); let the noise of the conquering heroes arise; let the noises, the clear (*ketumānt*) halloos, go up severally, let the divine Maruts, with Indra as their chief, go with the army.

With the first two pādas compare RV. x. 103 10 a, d *śud dharsaya maghavann āyudhāni śudrāthānām jāyatām yantu ghosāḥ*. Some of our mss (P M W O Op Kp), as of SPP's, read in c *ululāyas*, but both editions give -*lul-*, the comm. has *ullulayas*, and declares it an imitative word. The omission either of *ululāyas* or of *ketumāntas* would make a *jagati* pāda of c, and that of *devās* would do the same for d, as the verse stands, the Anukr. scans it 11+11 8+8.6+8=52. Part of our mss (I O Op) agree with the comm in ending this verse with *śudratām*, and throwing the two remaining pādas into vs 7, to the great detriment of the sense, as well as against the probable earlier form of the verse. Ppp reads *uddharsantām vājinām vājinābhya ad vāirānām jayatām etu ghosāḥ pṛihag ghosā ulalayas ketumantu udīratām*, with e and f as in our text.

7 Go forth, conquer, O men, formidable be your arms (*bāhū*), having sharp arrows, slay them of weak bows, having formidable weapons, having formidable arms (*bāhū*), [slay] the weak ones

The first half-verse is RV x 103 13 a, c (found also in SV ii 1212, VS xvii 46), without variation, TS (iv 6 44) has the same two pādas together, but reads *śūpa pṛē ṣta jāyatā nara sthurā vah* etc. Ppp has the first half-verse (with *pṛayatā* and *vas*), adding as second half *indro vac ḡarma yacchaty ānādhrsyā yathā 'satā*. The verse is not *virāj* [7+8 11+12], if the obviously proper resolutions are made.

8 Being let loose, fly thou away, O volley, thou that art sharpened up

by incantation; conquer the enemies, go forth, slay of them each best one; let no one soever of them yonder be released

Pādas a-c and e are RV. vi 75. 16, a verse found also in a number of other texts SV ii 1213, VS. xvii 45, TS iv 6 4<sup>1</sup>, TB. iii 7 6<sup>23</sup>, ĀpCS iii 14 3 RV SV VS agree throughout, having *gācha* for *jāya* at beginning of c, and, for d, *mā'misām kām canō'c chisah*, the others have this d, except that they put *esām* in place of *amisām*, they also give *vīga* for *padyasva* at end of c, and TS has the nom. -*citā*, which is better, at end of b, while TB and ĀpCS. alter to *āvasrsthā pārā pāta qāro* (for *qāro?*) *brāhmaśamṣitah* Our d is found again as xi 10 21 b, our e, as viii 8 19 d, xi. 9 20 d; 10 19 d. The presence of -*samṣite* in this verse gives it a kind of right to stand as part of the hymn, of which *sam-çā* is the unifying word, vss 6 and 7 are probably later additions In Ppp, vss 6-8, with RV x 103 10, form a piece by themselves, vs 8 ends with *pra padyasva sā māisām kam cano'c chisah* (nearly as RV). Correct the acent-mark in d so as to read *vāram-varam*.

## 20. To Agni and other gods: for various blessings.

[*Vāstīha — daçarcam ḍgneyam uta mantrōktadevatyam dnustubham 6 pathyāpañkti, 8 virād jagatī*]

Excepting the last verse, the hymn is found in Pāipp iii. (in the verse-order 1-3, 7, 4, 6, 5, 8, 9) It includes (vss 2-7) a whole RV. hymn (x 141), with a single RV verse (iii 29 10) prefixed, and only the last two verses occur nowhere else. It is used in Kāuç (18 13) in the *nirūtikarman*, with an offering of rice mixed with pebbles, again (40 11), in the rite of the removal of the sacrificial fire, with transfer of it to the fire-sticks or to one's self, again (41 8), with v 7 and vii 1, in a rite for success in winning wealth, and the comm directs vs 4 to be used in the *sava* sacrifices (*ity anayā bhrgvāñgiroviḍaç catura ṛseyān āhvayet*) In Vāit., vs 1 appears in the *agnistoma* sacrifice (24 14), and again in the *sarvamedha* (38 14) with the same use as in Kāuç 40 11, and also in the *agnicayana* (28 25), with the laying of the *gārha-ḍatyā* bricks, further, verses 2-4 and 7 and 8 in the *agnicayana* (29 19), vs 4 a, b in the *agnistoma* (15. 16), as the *adhvaryu* follows the fire and soma, vs 5 in the same (23 20), with certain offerings, and vs 6 in the same (19 2), with a *graha* to Indra and Vāyu

Translated Weber, xvii 272; Griffith, i 111.— See Weber, *Berliner Sb*, 1892, p 797

1 This is thy seasonable womb (*yōni*), whence born thou didst shine, knowing it, O Agni, ascend thou, then increase our wealth

The verse is found in numerous other texts besides RV (in 29 10), in VS. (in 14 et al), TS (1 5 5<sup>2</sup> et al), TB (1 2 1<sup>6</sup> et al), MS (1 5 1 et al), K (vi 9 et al), Kap (i 16 et al), JB (i 61) in nearly all occurring repeatedly VS TS TB JB differ from our version only by reading *āthā* for *ādhā* at beginning of d, Ppp and the comm have *atha*, MS K substitute *tātas*, but RV gives further *sida* for *roha* in c, and *gīras* for *raytm* in d The comm, in accordance with the ritual uses of the verse, declares *ayām* at the beginning to signify either the fire-stick or the sacrificer himself

2 O Agni, speak unto us here, we turned toward us with good-will, bestow upon us, O lord of the people (*vīç*); giver of riches art thou to us

RV x. 141 begins with this verse, and it is found also in VS (ix. 28), TS (1 7 10<sup>2</sup>),

MS. (i. II. 4), and K. (xiv 2) RV.VS MS K. have *prá no y-* in c, and, for *vīḍam pate*, RV MS.K read *vīcas pate*, TS *bhuvas p-*, and VS. *sahasrajit*; VS. goes on with *tvām hū dhanadā ási* for d, VS.TS further have *práti* for *pratyáñ* in b Ppp. combines in d *dhanadā 'si*

3 Let Aryaman bestow upon us, let Bhaga, let Brihaspati, let the goddesses, let the divine Sūnṛtā also assign wealth to me

Found also in the other texts (RV. x. 141. 2, VS ix 29; the rest as above, and Kap 29 2) All of these, excepting TS., leave *no* in a again unlengthened, VS.K substitute *pūśā* for *bhágas* in b, and omit c; the others have *devās* instead of *devīs*, for d, RV gives *rāyō devī dadātu nah*, while the others vary from this only by *prá vāk* for *rāyās* By Sūnṛtā (lit. ‘pleasantness, jollity’) the comm understands Sarasvatī to be intended

4 King Soma [and] Agni we call to aid with [our] songs (*gīr*), [also] Āditya, Vishnu, Sūrya, and the priest (*brahmān*) Brihaspati

Found in RV (x 141 3), SV. (1 91), VS (ix 26), and TS MS K (as above). The only variant in RV. is the preferable *ādityān* in c, it is read also by the other texts except SV K ; but SV TS MS K give *vārunam* for *āvase* in a, and they and VS have *anvā rabhāmahe* for *gīrbhīr havāmahe* in b The comm takes *brahmānam* in d as “Prajāpati, creator of the gods”

5 Do thou, O Agni, with the fires (*agnī*), increase our worship (*brāhmaṇa*) and sacrifice; do thou, O god, stir us up to give, unto giving wealth

The second half-verse is of doubtful meaning — perhaps ‘impel to us wealth for giving’ etc — being evidently corrupted from the better text of RV (x 141 6, also SV ii 855), which reads in c *devatātaye* for *deva dātave*, and in d *rāyās* for *rayīm*, even Ppp has *devatātaye* The comm has *dānave* (rendering it “to the sacrificer who has given oblations”) for *dātave*, also *nodaya* for *codaya*.

6 Indra-and-Vāyu, both of them here, we call here with good call, that to us even every man may be well-willing in intercourse, and may become desirous of giving to us

Found also (except the last pāda, which even Ppp repudiates) in RV (x 141. 4), VS (xxxii 86), and MS K. (as above) For *ubhāv ihā* in a, RV reads *bṛhaspātum*, and the other texts *susandīcā* For d, VS has *anamīvāh saīgāme* for *sāmgatīyām*, and MS the same without *anamīvās*, TS has (in iv 5 1<sup>2</sup>) a nearly corresponding half-verse *yāthā nah sārvam tījāgad ayaksmām sumānā ásat*. Ppp omits a, perhaps by an oversight. The comm takes *suhāvā* in b as for *suhāvāu*, which is perhaps better In our edition, the word is misprinted *susāv-*

7 Do thou stir up Aryaman, Brihaspati, Indra, unto giving; [also] Vāta (wind), Vishnu, Sarasvatī, and the vigorous (*vājīn*) Savitar

Found also in RV (x. 141 5), VS (ix 27), and TS MS K. (as above) All save RV read *vācam* instead of *vātam* in c, and so does the comm , K puts *vācam* after *visnum* [and for a it has our vs 4 a]

8. In the impulse (*prasavā*) of vigor (? *vāja*) now have we come into being, and all these beings within Both let him, foreknowing, cause him

to give who is unwilling to give, and do thou confirm to us wealth having all heroes

The verse seems to have no real connection with what precedes and follows, nor do its two halves belong together. They are in other texts, VS (ix 25 and 24) and TS (in 17 10<sup>1</sup>), parts of two different verses, in a group of three, all beginning with *vājasya* followed by *prasava*, and all alike of obscure and questionable interpretation, and belonging to the so-called *vājaprasavityāni*, which form a principal element in the *vājapeya* sacrifice (see Weber's note on this verse [also his essay *Ueber den Vājapeya, Berliner Sb., 1892, p 797.*]) Instead of *nū* in a, TS and MS K (as above), as also Ppp, have the nearly equivalent *idām*, and all (save Ppp) read *ā babbūva* instead of *sām babbūvima* at end of a, and *sarvātās* instead of *antār* at end of b, omitting the meter-disturbing *utā* at beginning of c, VS K read in c *dāpayati* for -*tu*, and all save K give the preferable *yachatu* at the end (the comm has *yacchāt*), then VS gives *sā no raylm* in d, and K has a peculiar d *somo raylm sahavīram ni yamsat* Ppp is defective in parts of this verse and the next, it reads at the end of c *prajānām* Pāda a is the only one that has a *jagati* character [TS. has *sārvavīram*.]

9 Let the five directions yield (*duh*) to me, let the wide ones yield according to their strength; may I obtain all my designs, with mind and heart.

All the *pada*-mss divide and accent *prā āpeyam*, but SPP emends to *prā āpeyam* [see *Sansk Gram* § 850], the comm reads *āpeyam* The comm declares *urvīs* to designate heaven and earth, day and night, and waters and herbs

10 A kine-winning voice may I speak, with splendor do thou arise upon me, let Vāyu (wind) enclose (*a-rudh*) on all sides, let Tvashtar assign to me abundance.

Several of our mss (P M W.O Kp) read *rudhām* in c. The comm explains *ā rundhām* by *prānātmanā "vrrotu*

This fourth *anuvāka* contains 5 hymns, with 40 verses, and the quotation from the old Anukr is simply *daça*

## 21. With oblation to the various forms of fire or Agni.

[*Varistha — daçarcam ḍgneyam trāstubham s puro 'nustubh, 2,3,8 bhury, 5 jagati; 6 uparistadvirādbṛhatī, 7 virddgarbhā, 9,10 anustubh (9 micr.)*]

The whole of the hymn is found in Pāipp, vss 1-9 in iii, vs 10 in vii. The material is used by Kāuç. in a number of rites it is reckoned (9 1, the comm says, only vss 1-7) to the *bṛhachānti gana*, it appears in the charm against the evil influence of the flesh-eating fire (43 16-21, according to the comm, vss 1-7 are quoted in 16, and the whole hymn in 20), again, in the establishment of the house-fire (72 13, vss 1-7, comm), again, in the funeral rites (82 25), on the third day after cremation, with oblation to the relics, once more, in the expiatory ceremony (123 1), when birds or other creatures have meddled with sacrificial objects Moreover, vs 8 (the comm says, vss 8-10), with other passages from xii 2, in a rite of appeasement in the house-fire ceremony (71 8) In Vāit, vss 1-7 are used in the *agnistoma* (16 16) on occasion of the soma becoming spilt, and vs 7 in the *sākamedha* part of the *cāturmāsyā* sacrifice [9 17]

Translated Weber, xvii 277, Griffith, i 113, vss 1-7 also by Ludwig, p 325

1 The fires that are within the waters, that are in Vṛtra, that are in man, that are in stones, the one that hath entered the herbs, the forest-trees — to those fires be this oblation made.

Verses 1-4 are found also in MS. (ii 13 13) and in K (xl. 3); both texts read *yás* for *ye* through the first half-verse, and *āçmāni* for *āçmasu*; MS begins *yō apsu antár agnī*, and K *yō apsu ḍagnīr antár*. K further has *bhūvanāñi viçvā* for *śadhiḥ yō vānaspatins*. Ppp reads *yō apsu antar yō vṛte antar yah puuse yo 'çmāni yo viiveça osa-*, and combines in d *tebhyo 'gnī-*. Part of the mss (including our P M W I) combine *viiveç'* *śadhiḥ* in c, and both editions have adopted that reading — doubtless wrongly, since the Prāt prescribes no such irregularity, nor is it elsewhere found to occur with *osadhiḥ*. The comm explains what different "fires" are intended: the *vādava* etc in the waters, that in the cloud (by Nir ii 16) or else in the body of the Asura Vrtra, in man, those of digestion, in stones, those in the *suryakānta* etc (sparkling jewels), those that make herbs etc ripen their fruits. Weber regards the stones that strike fire as intended, which seems more probable. The division of the verse by the Anukr, 8+11 11+11, is not to be approved. [Pādas a and b rather as 11+8, pādas c and d are in order, 12+11 — In c, correct to *āviveçāśadhiḥ*, as MS reads.]

2 [The fire] that is within soma, that is within the kine, that is entered into the birds, into the wild beasts (*mrgā*), that entered into bipeds, into quadrupeds — to those fires be this oblation made.

MS and K begin b with *váyānsi yá āviveça*, Ppp with *yo visto vayasi*. The comm takes the kine in a as representing the domestic animals in general, the fire being that which makes their milk cooked instead of raw, as often alluded to. SPP follows the mss in reading in b *váyālsi*; our alteration to the equivalent *váyassu* was needless. The verse (10+11 13+11=45) is *bhuriṣ*, but also irregular enough. [Pādas b and d are in order, each a *tristubh*, and c, if we throw out the second *yás*, is a good *jagati*, a is bad.]

3 He who, a god, goes in the same chariot with Indra, he that belongs to all men (*vāçvānarā*) and to all gods (?), whom, very powerful in fights, I call loudly on — to those fires be this oblation made.

MS and K have for a *yéne 'ndasya rātham sambabhūvū*, and Ppp partly agrees with them, reading *ye 'ndrena saratham sambabhūva*. In b, the translation ventures to follow Ppp's reading *viçvaderryas* instead of *-dāvyas*, because of its so obvious preferability in the connection; *-dāvyas* is quite in place in vs 9, and may perhaps have blundered from there into this verse; but MS and K have *-dāvyas*, they further exchange the places of our 3 c and 4 c. Pāda b is a very poor *tristubh*, though capable of being read into 11 syllables [read *utā vā?*]

4 He who is the all-eating god, and whom they call Desire (*kāma*), whom they call giver, receiving one, who is wise, mighty, encompassing, unharvable — to those fires be this oblation made.

MS begins the verse with *viçvādam agním*, K, with *hutādam agnum*; of b, both spoil the meter by reading *pratigrahītāram*, MS begins c with *dhiro yāk*, K's c is corrupt. Ppp reads *āha* for *āhūs* in a (not in b also). The comm simply paraphrases *pratigrahīnātar* by *pratigrahītāram*, the reference is probably to the offerings which

Agni receives in order to give them to the various gods In our edition, an accent-mark belonging under *a* of *āhūś* in a has slipped aside to the left

5 Thou on whom as priest (*hōtar*) agreed with their mind the thirteen kinds of beings (*bhāuvanā*), the five races of men (*mānava*) to the splendor-bestowing, glorious one, rich in pleasantness — to those fires be this oblation made.

The unusual and obscure number "thirteen" here seduces the comm. into declaring first that *bhāuvanā* signifies "month," coming from *bhuvana* "year", and then the *mānavāś* are the seasons! But he further makes the latter to be the four castes, with the *nīśadas* as fifth, and the former the thirteen sons, Viçvakarman etc, of a great sage named *bhuvana* (because of *viçvakarman bhāuvana* in AB viii 21 8-11). Ppp reads *bhuvanā* for *bhāuvanāś*. The Anukr does not heed that the last pāda is *anustubh*

6 To him whose food is oxen, whose food is cows, to the soma-backed, the pious to those of whom the one for all men (*vāriçvānarā-*) is chief — to those fires be this oblation made

The first half-verse is RV viii 43 11 a, b (also found, without variant, in TS 13 147) MS (11 13 13) has the whole verse as pādas a, b, d, e, interposing as c the pāda (*stbmarr vidhemā gnāye*) which ends the *gāyatrī* in RV TS The meter (8+8 8+11) is, as *brhatt*, rather *nīcrt* than *virāj*

7. They who move on along the sky, the earth, the atmosphere, along the lightning; who are within the quarters, who within the wind — to those fires be this oblation made

Our PMW read in b *vidyūtam*, and PMWI end the pāda with *-carati* SPP regards the exposition of the comm as implying that the latter takes *anu* in b as an independent word *ānu sāmc-* In the definition of the Anukr, *virāj* appears to be used as meaning 'a pāda of 10 syllables' (11+10 10+11=42) [Read *yē ca vāte?*]

The three remaining verses of the hymn are plainly independent of what precedes, concerning themselves directly with the appeasement of an ill-omened fire, but the combination of the two parts is an old one, being found also in Ppp The ejection of the evidently patched-together vs 6 would reduce the first part [vss 1-7] to the norm of this book

8 Gold-handed Savitar, Indra, Brihaspati, Varuna, Mitra, Agni, all the gods, the Angirases, do we call, let them appease (*gam*) this flesh-eating fire.

Ppp. inverts the order of a and b [MGS has the vs at 11 1 6] The comm gives a double explanation of "gold-handed" either "having gold in his hand to give to his praisers," or "having a hand of gold", he also allows us to take *āngirasas* either as accusative or as nominative, "we the Angirases" The Anukr notes that c is *jagatt*

9 Appeased is the flesh-eating, appeased the men-injuring fire, so also the one that is of all conflagrations, him, the flesh-eating, have I appeased

Ppp has *atho purusaresinah* for b, and this time *viçvadavyas* in c. The *anustubh* is rather *virāj* than *nīcrt*.

10 The mountains that are soma-backed, the waters that lie supine,

the wind, Parjanya, then also Agni—these have appeased the flesh-eating one.

All our mss save one (O), and all SPP's save two or three that follow the comm., read *açcamam* (apparently by infection from the end of vs 9) at the end, both editions emend to *-man*, which is the reading of the comm [Ppp has the vs in vii. (as noted above), and combines *-prsthā* "pa in a-b and *parjanyā* "d in c — For "soma-backed," see Hillebrandt, *Ved. Mythol* i 60 f]

## 22. To the gods: for splendor (várcas).

[*Vasiṣṭha* — *varcasym bṛhaspalyam uta vāīqvadevam ānusūbhām* 1 *virāt̄ tristubh;*  
3 5-p *pardnustub virādatiyagatī*; 4 3-av 6-p *jagatī*.]

Found also (except vs 6) in Pāipp iii. Is reckoned to the *varcasya gana* (Kāuç 12 10, note), and used in a charm for splendor (13 1), with binding on an amulet of ivory. The comm quotes the hymn also as employed by the Naks K. in a *māhācānti* called *brāhmaṇi*, for attainment of *brahman*-splendor, and by Pariç iv. 1, in the daily morning consecration of an elephant for a king

Translated Ludwig, p. 461, Weber, xvii 282, Griffith, 1 115

1. Let elephant-splendor, great glory, spread itself, which came into being from Aditi's body; that same have all together given to me—all the gods, Aditi, in unison.

[Cf. vii 17 3 n.]

A number of the mss (including our Bp Op.) read *ādityās* [accent!] in b, and several of ours follow it with *yām* instead of *yāt̄*. Ppp rectifies the meter of d by reading *devāsas*. Emendation in a to *brhādyācas* would be acceptable CB (iii 1 3 4; perhaps on the basis of b?) has a legend of the production of the elephant from something born of Aditi (see R in *Ind. Stud.* xiv 392). The comm explains *prathatām* in a by *asmāsu prathitam prakhyātam bhavatu* 'be proclaimed as belonging to us'. In our edition, an accent-mark has dropped out from under the *ba* of *-babhūva*. An irregular verse, scanned by the Anukr as 12+10 10+10=42, but convertible into 45 syllables by resolving *tanū-as*, *sāru-e*, *vīcu-e* (of which only the first is unobjectionable) [If we read *devāsas* in d, the vs is in order (12+11 · ?+11), except in c (*tād it sārvē?*)]

2. Let both Mitra and Varuṇa, Indra and Rudra, [each] take notice; the all-nourishing gods—let them anoint me with splendor

All the mss \* read *cetatus* at end of b, and so does Ppp, and our edition has it; but SPP follows the comm. and substitutes *cetatu*, SV i 154 has *sobmāh pūśā ca cetatuh*; the translation implies *cetatu*, the other being probably a false form, generated under stress of the difficult construction of a singular verb with the preceding subject. Weber takes it as *cetatus*, 3d dual perf of root *cet* "frighten into submission". The Anukr takes no notice of the deficiency of a syllable in a. \*[So W's two drafts; but his collations note P M.W. as reading *cetutah* (!) and Op as reading *cetatū*.]

3. With what splendor the elephant came into being, with what the king among men (*manuṣyā*), among waters, with what the gods in the beginning went to godhood—with that splendor do thou, O Agni, now make me splendid.

*Apsū*, in b, is an impertinent intrusion as regards both sense and meter; it is wanting in Ppp. In c all the mss. give *āyam* (*sāmīk*, *āyam*); our edition makes the necessary

emendation to *āyan*, and so does SPP. in his *pada*-text; but in *samhitā* (perhaps by an oversight) he reads *āyan*, unaccented, the comm has *āyan* (accent doubtful) cf. iv 14. 1 c, where the mss again read *āyam* for *āyan* in the same phrase Ppp has a very different second half-verse *yena devā jyotiśā dyām udāyan tena mā 'gne varcasā sam srje 'ha* The comm makes *apsu* in b mean either “[creatures] in the waters,” or else “[Yakshas, Gandharvas, etc.] in the atmosphere.” The metrical definition of the Anukr is mechanically correct [ $52 - 2 = 50$ ] if we count 13 syllables in b [and combine *varcasāgne*]!

4 What great splendor becomes thine, O Jātavedas, from the offering; how great splendor there is of the sun, and of the *āsura*-like elephant—so great splendor let the (two) Aćvins, lotus-wreathed, assign unto me

All the mss read in b *bhavati*, and SPP accordingly adopts it in his edition, ours makes the necessary correction to *bhāvati*. The comm reads *āhute*, vocative, at end of b, Ppp has instead *āhutam*, and then adds to it, as second half-verse, our 3 d, e (with *abhyā* for *adyā*, and *krdhi* for *krnu*), putting also the whole [i.e. our 4 a, b + 3 d, e] before our vs 3, and then it gives the remainder (c-f) of our vs 4 here, with *krnutam* for *ā dhattām*, and in c *yavad varcaḥ sūr-*.

5 As far as the four directions, as far as the eye reaches (*sam-aç*), let so great force (*indriyā*) come together, that elephant-splendor, in me.

The comm reads *sam etu* in c.

6 Since the elephant has become the superior (*atishādvant*) of the comfortable (?) *susād*) wild beasts, with his fortune [and] splendor do I pour (sic) upon myself

That is, ‘I shed it upon me, cover myself with it.’ The comm understands the somewhat questionable *susād* nearly as here translated, “living at their pleasure in the forest”, and *atishādvant* as possessing superiority either of strength or of position

Weber entitles the hymn, without good reason, “taming of a wild elephant.”

### 23. For fecundity.

[*Brahman*. — *cāndramasam uta yoni-devatyam ānustubham*: 5 *uparistaddbhurigbrhatī*,  
6 *skandhogrīvibrhatī*]

Found in Pāipp iii Used by Kāuç in the chapters of women's rites, in a charm (35 3) to procure the conception of male offspring, with breaking an arrow over the mother's head etc.

Translated. Weber, v 223; Ludwig, p 477; Zimmer, p. 319, Weber, xvii. 285; Griffith, i 116; Bloomfield, 97, 356

1 By what thou hast become barren (*vehāt*), that we make disappear from thee, that now we set down elsewhere, far away from (*dpa*) thee.

*Vehāt* is perhaps more strictly ‘liable to abort’, the comm gives the word here either sense. Ppp is defective, giving only the initial words of vss 1 and 2

2 Unto thy womb let a foetus come, a male one, as an arrow to a quiver; let a hero be born unto thee here, a ten-months' son.

This verse and the two following occur in ÇGS (i. 19 6), and this one without

variant. Also this one in MP. [1. 12. 9] (Winternitz, p 94), and in an appendix to AGS. i. 13. 6 (Stenzler, p 48), with *yonim* after *garbhas* in a (and AGS reads *āitū*), and omitting *atra* in c; and further in HGS (1 25 1), like MP. in a, but retaining *atra*

3. Give birth to a male, a son; after him let a male be born, mayest thou be mother of sons, of those born and whom thou shalt bear

All the mss. save one or two (including our E.) read at the end *yām*, both editions make the necessary emendation to *yān*, which the comm also gives. At beginning of b, Ppp. reads *tvam*, as do also the comm and a couple of SPP's mss., and Ppp ends with *janayāmi ca*. MB (1 4 9 c, d) has the first half-verse, reading *vindasva* for *janaya*; and MP. (as above) [1 13. 2] also, with *pūmāns te putrō nāri* for a. And CGS. (as above) has our a, b, with, for c, d, *tesām mātā bhavīsyasi jātānām janayānsi ca* [the end corrupt, as in Ppp.]

4. And what excellent seeds the bulls generate, with them do thou acquire (*vid*) a son; become thou a productive milch-cow.

CGS (as above) has for b *purusā janayanti nah*, it rectifies the meter of c by reading *tebhis t-* for *tāls t-* (and it has *janaya* for *vindasva*), in d, it gives *suprasūs*, which is better than our *sā pr-*. MP (as above) [1. 13. 3] repeats our verse very closely, only with *nas* for *ca* in b, and *putrān* in c, and it has, just before, the line *tāni bhadrāni bījāny rsabha janayantu nāu*. A verse in HGS (as above) is quite similar *yāni prabhūni vīryāny rsabha janayantu nah tāis tvam garbhini bhava sa jāyatām vīratamah svānām*, and it offers a little later *sā prasūr dhenugā bhava*. Our reading *tāls tvām* in c is assured by Prāt. ii. 84; the resolution *tu-ām* makes the meter correct.

- 5 I perform for thee the [ceremony] of Prajāpati; let a foetus come to thy womb; acquire thou a son, O woman, who shall be weal for thee; weal also for him do thou become.

The accent of *bhāva* at the end is anomalous. HGS (as above) has the first half-verse [and MP, at i. 13. 1, concordantly]; it reads *karomi* at the beginning, and in b puts *yonim* after *garbhas*, this latter Ppp does also. The comm understands *prajāpatyam* as above translated; other renderings are possible ("das Zeugungswerk," Weber; "Zeugungsfähigkeit," Zimmer). The metrical definition of the verse (8+8 8+5+8=37) is not good save mechanically.

6 The plants of which heaven has been the father, earth the mother, ocean the root—let those herbs of the gods (*dātva*) favor thee, in order to acquisition of a son

The first half-verse is found again later, as viii 7 2 c, d; in both places, part of the mss. read *dyāus p-* (here only our O, with half of SPP's), and that appears to be required by Prāt. ii. 74, although the looser relation of the two words favors in a case like this the reading *dyāuh*, which both editions present. Ppp has an independent version *yāsām pītā parjanyo bhūmir mātā babhūva*; with *devīs* in c (this the comm also reads) and *osadhts* in d. The verse is irregular, and capable of being variously read, and what the Anukr means by its definition is obscure.

## 24. For abundance of grain.

[*Bhrgu — saptarcam vānaspatyam ita prājapatyam ānustubham & nicṛtpathyāpañkti*]

Found (except vs 7) in Pāipp v Used by Kāuç (21 1 ff) in rites for the prosperity of grain-crops, and reckoned (19 1, note) to the *pustika mantras* The comm declares it employed also in the *pitrmedha* ceremony (82 9), but doubtless by an error, the verse there quoted being xviii 3 56 (which has the same *pratīka*)

Translated Ludwig, p 268, Weber, xvii 286; Griffith, i 117

1 Rich in milk [are] the herbs, rich in milk my utterance (*vedas*); accordingly, of them that are rich in milk I bring by thousands

The first half-verse occurs again, a little changed, as xviii. 3 56 a, b, it is also RV x. 17 14 a, b, etc see under xviii 3 56 The comm reads in d *bhareyam* for *bhare 'ham*, he understands "be" instead of "are" in a, b. For second half-verse Ppp has *atko payasvatām paya ā harāmi sahasraçah*

2 I know him that is rich in milk, he hath made the grain much, the god that is "collector" by name, him do we call, whichever is in the house of one who sacrifices not

That is, away from the service of the impious to that of us, the pious A god "collector" (*sambhīrvan*) is not known elsewhere. Ppp reads for a *aham vedg jathā payeṣ*, and, in c-e, *yo vedas tavam yajāmahe sarvasyā yaç ca no grhe* In our edition, an accent-mark has slipped from under -dā- to under ve- at the beginning It is the fourth pāda that is *nicṛt* [read *tām-tam?*]

3. These five directions that there are, the five races (*krṣṭi*) descended from Manu (*mānavi*)—may they bring fatness (*sphāti*) together here, as streams [bring] drift when it has rained.

Or *nadīs* might be nom sing, the comm of course takes it as plural, *çāpam* he understands as "a kind of animals" (*prāniyatam*) Our O Op have at the end -*valām* Ppp reads for b *mānavāñc pañca grstayah* (cf *grsti* for *krsti* in ii 13 3), and, for c, d, *sarvāç çambhūr mayobhuvo vrse çāpam nadīr iva*

4. As a fountain of a hundred streams, of a thousand streams, unexhausted, so this grain of ours, in a thousand streams, unexhausted

The metrical deficiency in a calls for a change of reading, and the usual correlation of *eva* in c suggests *yāthā*, and, as Ppp reads *yathā*, the translation ventures to adopt it, as *ut* instead is hardly better than unmanageable Weber supplies *aca*, Ludwig, "I open, as it were", the comm says that *ut* means *udbhavati*, and does not trouble himself about its construction with an accusative, we may take the verse as a virtual continuation of vs 3, and the nouns as governed by *sañvahāñ* Ppp makes the verse easy by reading *yathā rūpaç çataadhāras sahasradhāro aksatah eva me astu dhānyāñ sahasradhāram aksatam*.

5 O hundred-handed one, bring together, O thousand-handed one, pile together; of what is made and of what is to be made do thou convey together the fatness here

Ppp. has for b *sañcārāñ*, *srāi 'va samgrahāñ*, for c *yathā 'ya sphāter ayast*, and for d our c.

The comm. reads *samāvaham* at the end, rendering it *samprāpto smi*; to the adjectives in c he supplies *dhanadhānyādēh*. [*Sām kira*, 'overwhelm,' i.e. 'bestow abundantly. ]

6. Three measures of the Gandharvas, four of the house-mistress; of them whichever is richest in fatness, with that one we touch thee

Ppp reads at the end *mārṣāmasi*; the comm regards the grain as the object of address in d, and the intent to be "increase thou by the act of touching", Weber understands rather the master of the house, or perhaps the harvest-wagon. The "measures" are doubtless those of grain set apart, the comm calls them *samṛddhihetavah kalāḥ*; and he gives as alternative explanation of "house-mistress" the Apsarases, spouses of the Gandharvas!

7 Bringer (*upohā*) and gatherer (*samūlā*) [are] thy (two) distributors, O Prajāpati; let them convey hither fatness, much unexhausted plenty

Two or three of our mss. (P.s m.M W.) read in c *vahatam*, as does the comm, with one of SPP's mss. The comm. explains *ksattārdu* by *sāratī abhimatakāryasampādakāu*

### 25. To command a woman's love.

[*Bhṛgu (yāyākāmaḥ)* — *māitravāruṇām kāmeṣudevatākām ca. dnustubham.*]

Not found in Pāipp. Used by Kāuç. (35 22) in the chapters of women's rites, in a charm for bringing a woman under one's control, by pushing her with a finger, piercing the heart of an image of her, etc.

Translated. Weber, v 224; Muir, OST. v. 407; Ludwig, p 516; Zimmer, p 307; Weber, xvii. 290, Grill, 53, 115; Griffith, i. 119; Bloomfield, 102, 358 — Cf. Zimmer, p. 300, Bergaigne-Henry, *Manuel*, p 144. Muir gives only a part

1. Let the up-thruster thrust (*tud*) thee up; do not abide (*dhṛ*) in thine own lair; the arrow of love (*kāma*) that is terrible, therewith I pierce thee in the heart

Pāda a evidently suggests the finger-thrust of Kāuç.; what *uttudā* really designates is matter for guessing, and the translators guess differently; the comm. says "a god so named." The comm. has the bad reading *dr̥thās* in b.

2. The arrow feathered with longing (*ādhi*), tipped with love, necked with resolve (? *sainkalpā*) — having made that well-straightened, let love pierce thee in the heart.

According to the comm., *ādhi* means *mānast pīdā*; *çalyam* is *bāñagre protam dyasam*; *kulmalam* is *dāruçalyayoh samçlesadravyam* [thing (like a ferrule?) to fasten the tip to the shaft]. Our P.M.W. read *tā* for *tām* at beginning of c. Pāda c requires the harsh resolution *ta-ām*.

3. The well-straightened arrow of love which dries the spleen, forward-winged, consuming (*vyōṣa*) — therewith I pierce thee in the heart.

The accent of *vyōṣa* is anomalous [Skt. Gram. § 1148 n], being rather that of a possessive compound [§ 1305 a]; [cf. vs. 4] The comm. appears to take *pīhan* as signifying 'lung', the obscure *prācīnapakṣa* he makes equivalent to *rjavah paksā yasyāk*.

4. Pierced with consuming pain (*çūc*), dry-mouthed, do thou come creeping to me, gentle, with fury allayed, entirely [mine], pleasant-spoken, submissive.

The great majority of mss (including our Bp P.M W E I.) accent *vyoṣa* in this verse, which is preferable; but both editions give *vyoṣa*, because the mss. are unanimously for it in vs. 3 c. The comm. renders it by *vidāhayukta* [I cannot make out from W's collations that M W. read *vyoṣa*] ]

5. I goad thee hither with a goad (*ājani*), away from mother, likewise from father, that thou mayest be in my power (*krātu*), mayest come unto my intent.

The second half-verse is identical with vi 9 2 c, d, and nearly so with i. 34. 2 c, d.

6. Do ye, O Mitra-and-Varuṇa, cast out the intents from her heart; then, making her powerless, make her [to be] in my own control.

P M W begin c with *yāthā Asyā*: in a is doubtless to be understood as a genitive (cf. iv 5 6), though the comm. says "a dative in genitive sense." [Cf. Lanman, JAOS x. 359, end.]

The fifth *anuvāka* has 5 hymns and 35 verses The quoted Anukr. says *pāñca ca rcaḥ*:

## 26. Homage to the gods of the quarters etc. [snake charms?].

[*Atharvan* — *rāudram*; *pratyrcat agnyādibahudevatyam* [*trāstubham* ·] 1-6 5-7 vs. *parītāpadalakṣmyā* [?] · 1 *trāstubh*; 2, 5, 6 *jagati*, 3, 4, *bhury* ]

A prose hymn, found also in Pāipp iii (except vs 2, perhaps accidentally omitted, and vs. 6) A similar invocation occurs further in TS v. 5 103-5, not so closely related that the readings need to be compared in detail. Hymns 26 and 27 are called in Kāuç *dīg-yukte* 'connected with the quarters,' and are used (14.25), with vi. 13, in a battle-rite, for victory over a hostile army, and also (50 13), with vi. 1 etc., in a ceremony for good-fortune (and the comm. regards them as signified by *yuktayos* in 50.17, in a charm against serpents, scorpions, etc ; but this is probably a mistake [?]), yet again, the comm. adds them in a ceremony (51.3-5) of tribute to the quarters

[ "Serpent-incantation" (Schlangenzauber) is the title given to this hymn and the next by Weber. Roth (in his notes) rejects Weber's view; but Griffith accepts it. I think the two hymns are snake charms for the following reasons. They are employed by Kāuç. (50 17) in connection with vi. 56 and xii. 1. 46, which latter are clearly directed against snakes etc. See also Keçava on Kāuç 50. 17, 18, 19, Bloomfield, p 354 f. Keçava shows, I think, that the comm. is not mistaken about *yuktayos* Weber, in his valuable notes, observes, p. 292, that the schol. to TS. v. 5. 10 reckons that passage as belonging to a *sarpāhuti*. It is likely that the *bali-harana* (of Kāuç 51.3, 4), with which this hymn is employed (see Keçava), is a *sarpabali* — This hymn and the next are reckoned to the *rāudragana* (note to Kāuç 50 13); cf. Anukr. Weber's note, p. 297, that these hymns are not used by Kāuç, should be deleted. Whitney in his note to vi. 56 duly reports the connection of iii. 26 and 27 with that snake charm. That he does not do so here and at xii. 1. 46 is, I think, an oversight.]

[ With all this accords Ppp's colophon, *vakṣāmantrānam*. The hymn is virtually a *paritta* — cf Jātaka, ii p 34<sup>16</sup>. What seems to be a very old snake *paritta* is found in Cullavagga, v 6, and Jātaka, ii. p 145, no. 203, and in the Bower Manuscript, ed. Hoernle,

part vi, p. 234 — Note that the sequence of the quarters in this hymn and the next, as also in the parallels thereto cited from AV.TS.TB.MS., is in *pradaksina*-order ]

Translated. Weber, xvii 291, Griffith, 1120

1. Ye gods that are in this eastern quarter, missiles by name—of you there the arrows are fire: do ye be gracious to us, do ye bless (*adhi-brū*) us, to you there be homage, to you there hail !

The corresponding utterance in TS reads: “missiles by name are ye; your houses there are in front (in the east); fire is your arrows, ocean (*salilā*)”—and similarly in what follows Ppp. prefixes *rakṣa* (once *rakṣah*) at the beginning of each verse. The comm appears to take *devāś* throughout as a vocative (*he devāḥ*); he defines it as meaning “Gandharvas”, the arrows are either fire or else Agni. The Anukr. apparently restores *yéasyām*, and also makes the refrain to be of 11 + 10 = 21 syllables; then the initial “pādas” of 1, of 3 and 4, of 5, of 2, and of 6 count respectively as 23, 24, 25, 26, and 27 syllables, and the complete numbers vary from 44 to 48 syllables [The Anukr. ought to call vs 2 *nīrt* and vs 5 *vīry* — For “gods” as an address to the serpents, cf vi 56 1, where they are called “god-people”]

2 Ye gods that are in this southern quarter, impetuous (? *avīsyū*) by name—of you there the arrows are love (*kāma*): do ye be etc. etc.

The comm reads *avasyavāś* instead of *avīsyavas*. In TS, the name in this quarter is “smearers” (*nīlīmpā*), and the arrows are “the Fathers, sea (*sāgara*)”

3. Ye gods that are in this western quarter, *vāirājāś* by name—of you there the arrows are the waters: do ye be etc. etc.

The name in Ppp is *virājas*. In TS, the name is “thunderbolt-wielders” (*vajrin*), and the arrows are “sleep, thicket (*gāhvāra*).”

4. Ye gods that are in this northern quarter, piercing by name—of you there the arrows are wind: do ye be etc. etc.

In the north, according to TS, the name is “down-standers (*avasthāvan*),” and the arrows “the waters, ocean (*samudrā*)”

5. Ye gods that are in this fixed quarter, smearers (*nīlīmpā*) by name—of you there the arrows are the herbs: do ye be etc. etc.

Ppp reads *vilīmpāś* for *nīl-*, and makes the arrows to be food (*anna*). TS calls the quarter “here (*ihā*),” and puts it after the one “above” (our vs 6), the name is “fleshy, earthly,” and the arrows (as in Ppp) “food”. The comm explains *nīlīmpāś* as *nītarāṁ liptāḥ*

6. Ye gods that are in this upward quarter, helpful (*āvasvant*) by name—of you there the arrows are Brihaspati: do ye be etc. etc.

In this quarter (*upāri*) according to TS, the name is “overlords,” and the arrows “rain, the helpful one”. Ppp adds at the end *iti rakṣāmantram*, and our verse viii 3 follows. TS adds an imprecation, nearly like that in our hymn 27 *tēbhyo vo nāmas tē no mṛdayata tē yāṁ dviṣṭī yāç ca no dvēṣṭī tām vo jāmbhe dadhāmi.*

## 27. The same: with imprecation on enemies.

[*Atharvan* — *rāudram*, *agnyādibahudevatyam* *āstikam* 1-6 5-*p* *kakummatīgarbhā'stri*; 2 *atyasti*, 5 *bhurij*]

[A prose hymn] Found (except vs 3, apparently omitted by accident) in Pāipp iii., after h 26, but at some distance from it. Compare xii 3 55-60, where the quarters are rehearsed with the same adjuncts. Compare further TS v 5 10<sup>1,2</sup> (a passage immediately preceding that parallel with our h. 26, a bit of *brāhmaṇa* between the two explains that these divinities are to protect the fire-altar when constructed); and MS ii 13 21 both these omit all mention of arrows. A yet fainter parallelism is to be noted with TB iii 11 5. For the concluding imprecation, compare also VS. xv. 15. For the use in Kāuç with h 26, see under that hymn. [For the general significance of the hymn, see my addition to the introduction to h. 26.]

Translated Weber, xvii 295, Griffith, i. 121.

1 Eastern quarter, Agni overlord; black serpent defender; the Ādityas arrows. homage to those overlords; homage to the defenders; homage to the arrows, homage be to them; who hates us, whom we hate, him we put in your jaws (*jāmbha*).

Ppp has *rsibhyas* instead of *isubhyas*, and *vas* instead of *ebhyas*, and it adds further to the imprecation *tam u prāno jahātu*, which our text has in a similar connection at vii 31.1, x 5 25-35; xvi 7 13. The "defender" is in each case a kind of serpent, and this, which is but an insignificant item in our two hymns, has a more important bearing on the application of the corresponding TS and MS passages. The TS passage runs thus "thou art the eastern quarter, convergent by name, of thee there Agni is overlord, the black serpent defender; both he who is overlord and he who is guardian, to them (two) be homage, let them be gracious to us, whom we hate and who hates us, him I put in the jaws of you (two)", and the MS version differs only in one or two slight points. The comm supplies each time to the name of the quarter *asmadanugrahārtham vartatām* or something equivalent. There seems to be no natural way of dividing these verses into 5 pādas, the refrain is probably counted by the Anukr. as 42 syllables, and the addition of the other part brings the number in each verse up to from 62 to 66 syllables (*asti* is properly 64)

2 Southern quarter, Indra overlord, cross-lined [serpent] defender; the Fathers arrows: homage to those etc. etc.

Ppp makes the Vasus arrows MS. calls the serpent *tiraçñarājī*, TS makes the adder (*pridāku*) defender here.

3 Western quarter, Varuṇa overlord; the adder (*pridāku*) defender; food the arrows homage to those etc etc

The comm explains *pridākus* as *kutsitaçabdakārt* an absurd fancy TS and MS. give here Soma as overlord, and the constrictor as defender

4 Northern quarter, Soma overlord; the constrictor (*svajā*) defender; the thunderbolt (*açāmī*) arrows homage to those etc etc

The comm gives for *svajā* a double explanation, either "self-born" (*sva-ja*) or else "inclined to embrace" (root *svaj*) Both the other texts assign Varuṇa as overlord;

for defender, TS. designates the cross-lined serpent, MS. the *pr̄dāku* (in the corrupt form *srdāku* or *-āgu* the editor adopts the latter). Ppp. makes wind (*vāta*) the arrows.

5 Fixed quarter; Vishnu overlord, the serpent with black-spotted (*kalmāsa*-) neck defender; the plants arrows: homage to those etc. etc.

Ppp reads *kulmāsa*-, the comm explains the word by *kṛṣṇavarna* TS calls the quarter *iyām* 'this', in MS it is *dvāct* 'downward', TS treats of it after the upward one, and makes Yama the overlord In our edition, an accent-mark under the *-ksr̄* of *rakṣitā* has slipped to the right, under *-tā*.

6. Upward quarter; Brihaspati overlord; the white (*gvitrā*) [serpent] defender, rain the arrows: homage to those etc. etc.

Ppp has here the thunderbolt (*açani*) for arrows Part of the mss (including our E.O K Kp) give *citrā* instead of *gvitrā* as name of the serpent; TS reads *gvitrā*, but MS (probably by a misreading) *citrā* TS calls the quarter *bṛhatī* 'great' TS (after the manner of the AV mss) leaves out the repeated part of the imprecation in the intermediate verses (2-5), MS gives it in full every time [Reference to this vs as made by Bergaigne, *Rel. vēd* iii 12 (cf Baunack, KZ xxxv. 527), is hardly apt.]

## 28. To avert the ill omen of a twinning animal.

[*Brahman (paçuposanāya)* — *yāminyam ānustubham 1 atiçakvarīgarbhā 4-p atiyagatī, 4. yavamadhyā virātkakubh, 5 tristubh, 6 virādgarbha prastārapañkti*]

Not found in Pāipp. Used by Kāuç, in the chapter of portents, in the ceremonies of expiation for the birth of twins from kine, mares or asses, and human beings (109 5, 110 4, 111 5)

Translated Weber, xvii 297, Griffith, 1 122, Bloomfield, 145, 359

1. She herself came into being by a one-by-one creation, where the being-makers created the kine of all forms; where the twinning [cow] gives birth, out of season, she destroys the cattle, snarling, angry.

The translation implies emendation of *rūçati* at the end to *rūsyati* or *rusati* [rather *rūsyati*, so as to give a *jagatī* cadence]—which, considering the not infrequent confusion of the sibilants, especially the palatal and lingual, in our text and its mss, and the loss of *y* after a sibilant, is naturally suggested [cf iv 16 6b] The comm makes a yet easier thing of taking *rūçati* from a root *ruç* 'injure,' but we have no such root. Some of our mss (P M W-E) read *esām* in a, and two (P O) have *sṛṣtvā*\* The comm. understands *sṛṣtis* with *esā* in a, and explains *ekāikayā* by *ekāikavyaktyā* Perhaps we should emend to *ekāt'kayā* 'one [creature] by one [act of] creation' [and reject *esā*? as the meter demands] See Weber's notes for the comparison of popular views as to the birth of twins, more generally regarded as of good omen The Anukr apparently counts 11[13?]+15 12+12=50 [52?] syllables, either *bhūtakṛtas* or *viçvadrūpās* could well enough be spared out of b [better the former, but it is bad meter at best]. \* [Shown by accent to be a blunder for *sṛṣtyā*, not *sṛṣtvā*]

2 She quite destroys the cattle, becoming a flesh-eater, devourer (? *vy-ādvari*); also one should give her to a priest (*brahmān*); so would she be pleasant, propitious.

The *pada*-text divides *vi<sup>o</sup>ddvarti*, evidently taking the word from root *ad* ‘eat’, the Pet. Lex. suggests emendation to *vyddhvarti*, from *vyadh* ‘pierce.’ The comm reads *vyadhvarti*, but he defines it first as coming from *adhvan*, and meaning “possessed of bad roads, that cause unhappiness,” or, second, as from *adhvvara*, and signifying “having magical sacrifices, that give obstructed fruit”! [See note to vi 50 3, where W corrects the text to *vyadvard* accent of masc and fem, Gram § 1171 a, b.]

3. Be thou propitious to men (*pūrusa*), propitious to kine, to horses, propitious to all this field (*kṣetra*); be propitious to us here

‘Field’ seems taken here in a general sense, and might be rendered ‘farm’. The Anukr takes no notice of the irregularities in c and d, probably because they balance each other.

4. Here prosperity, here sap—here be thou best winner of a thousand; make the cattle prosper, O twinning one

The comm supplies *bhavatu* to the first pāda. All the mss agree in giving the false accent *sah̄srasātamā* in b, it should be *sahasrasātamā*—or, to rectify the meter, simply -sā. Its *pada*-division, *sah̄sra-sātama* is prescribed by the text of Prāt. iv. 45. *Kakubh* properly has no need of the adjunct *yavamadhyā*; it is very seldom used by our Anukr as name of a whole verse [8+12 8]

5. Where the good-hearted [and] well-doing revel, quitting disease of their own body—into that world hath the twinning one come into being; let her not injure our men and cattle

The first half-verse is also that of vi 120 3 (which occurs further in TA). Some of SPP’s mss write in b *tanvās*, protracting the *kampa*-syllable

6. Whēre is the world of the good-hearted, of the well-doing, where of them that offer the fire-offering (*agnihotrá*)—into that world hath the twinning one come into being; let her not injure our men and cattle.

The omission of the superfluous *yātra* in b would rectify the meter. The Anukr. should say *astārapañkti* instead of *prastāra*—; its *virāj* means here a pāda of 10 syllables

### 29. With the offering of a white-footed sheep.

[*Uddālaka* — *astarcam* *çitipādā*’*videvatyam* 7. *kāmadevatyā*, 8 *bhdumī*. *dnustubham*:  
1, 3 *pathyāpañkti*, 7 3-av 6-p *uparistāddāvibrhati* *kakummātigarbhā* *virādjagatī*;  
8 *uparistādbrahati*] ]

Like the preceding hymn, not found in Pāipp. Used (according to the comm., vss 1–5) by Kāuç (64.2) in the *sava* sacrifices, in the four-plate (*catuhçarāva*) *sava*, with setting a cake on each quarter of the animal offered, and one on its navel, and vs 8 in the *vāçā sava* [66 21], on acceptance of the cow. Further, vs 7 (according to schol. and comm., vss 7 and 8) appears in a rite (45 17) at the end of the *vāçācamana*, for expiating any error in acceptance of gifts. In Vāit. (3 21), vs 7 is also used to accompany the acceptance of a sacrificial gift in the *parvan* sacrifices.

[The Anukr says *Uddālako*’*nena sadrcena* *çitipādam* *avim astāut*, thus supporting the reduction of the hymn to the norm of six vss, see note to vs 7. From that phrase, perhaps, comes the blundering reading of the London ms. *çitipādam* *avidevatyam*:

emend to *çitipad-avi-devatyam* or else as above? — Weber entitles the hymn “Abfindung mit dem Zoll im Jenseits”]

Translated Ludwig, p 375, Weber, xvii. 302, Griffith, 1 124.

1 What the kings share among themselves — the sixteenth of what is offered-and-bestowed — yon assessors (*sabhāsād*) of Yama from that the white-footed sheep, given [as] ancestral offering (*svadhā*), releases

By this offering, one is released from the payment otherwise due to Yama's councilors on admission into the other world the ideas are not familiar from other parts of the mythology and ritual [But cf Hillebrandt, *Ved Mythol* i 511, Weber, *Berliner Sb*, 1895, p 845] The comm explains thus *ubhayavidhasya karmah sodaçasamkhyā-pūrakam yat pāpam punyarācer vibhaktam kurvanti*, as if the sixteenth were the share of demerit to be subtracted from the merit, and cleansed away (*pari-çodhay-*) by Yama's assistants, etc In c he reads *mūñcatu* for -*ti*, *çitipād* in d he renders *çvetapād* The last pāda lacks a syllable, unless we make a harsh resolution Our text reads in b -*pūrttasya*, [for consistency, delete one *t*]

2 All desires (*kāma*) it fulfills, arising (*ā-bhū*), coming forth (*pra-bhū*), becoming (*bhū*), [as] fulfiller of designs, the white-footed sheep, being given, is not exhausted (*upa-das*)

The precise sense of the three related participles in b is very questionable (Weber renders “da seiend, tuchtid, und kraftig”, Ludwig, “kommand, entstehend, lebend”), the comm says “permeating, capable [of rewarding], increasing”

3 He who gives a white-footed sheep commensurate (*sāmnīta*) with [his] world, he ascends unto the firmament, where a tax is not paid (*kr*) by a weak man for a stronger

“Commensurate” i.e., apparently, “proportioned in value to the place in the heavenly world sought by the giver” (so Weber also), R suggests “analogous (as regards the white feet) with the world of light that is aspired to”, the comm, on his part, gives two other and discordant explanations. first, *lokyamānenā phalena samyak-paricchinnam, amoghaphalam*, second, *anena bhūlokena sadṛçam, bhūlokavat sarvaphala-pradām*. both very bad For *nāka* he gives the derivation *na-a-kam* ‘non-un-happiness, which he repeats here and there in his expositions The translation implies in c the reading *çulkās*, which (long ago conjectured by Muir, OST v 310) is given by SPP on the authority of all his mss, and also by the comm., and is undoubtedly the true text. Only one of our mss. (Kp) has been noted as plainly reading it, but the mss are so careless as to the distinction of *lk* and *kl* that it may well be the intent of them all The comm paraphrases it as “a kind of tax (*kara-*) that must be given to a king of superior power by another king of deficient power situated on his frontier” As pointed out by Weber, the item of description is very little in place here, where the sacrifice is made precisely in satisfaction of such a tax [W's prior draft reads “to a stronger” — Note that SPP's oral reciters gave *çulkās*]

4 The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the world of the Fathers.

That is [the giver lives upon the sheep], as an inexhaustible supply for his needs. The comm explains d by *vasvādirūpam prāptānām somalokākhye sthāne*

5. The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the sun and moon

The five cakes are those laid on the victim as prescribed in Kāuç (see above) In our edition, *sūryamāśdyor* is a misprint for *sūryām-*

6 Like refreshing drink (*trā*), it is not exhausted; like the ocean, a great draught (*páyas*); like the two jointly-dwelling gods, the white-footed one is not exhausted.

The comparison in c is so little apt that what it refers to is hard to see the comm regards the Aćvins as intended, and Weber does the same, understanding *savāśīn* as "dressed alike" (the comm says *samānam nivasantān*), Ludwig thinks of "heaven and earth", one might also guess sun and moon. R suggests the sense to be "he has gods for neighbors, right and left." The Anukr. appears to sanction the contraction *samudrā'va* in b

7 Who hath given this to whom? Love hath given unto love, love [is] giver, love acceptor; love entered into the ocean; with love I accept thee; love, that for thee!

[Not metrical] This "verse" and the following appear to have nothing to do with the preceding part of the hymn, which has 6 vss.\* (according to the norm of this book) This "verse" is found in a whole series of texts, as a formula for expiating or avoiding what may be improper in connection with the acceptance of sacrificial gifts The version of TA (iii 10 1-2, 4 also found, with interspersed explanation, in TB 11 2 55, and repeated in ĀpCS. xiv 11 2) is nearly like ours, but omits the second *adāt*, and reads *kāmām samudrām ā viṣṭa*, that of AÇS (v 13 15) has the latter reading but retains the *adāt*. That of PB (i 8 17) and K (ix. 9) differs from ours only by having ā 'viṣṭat instead of ā viveṣṭa MS (i 9 4) omits the phrase *kāmām samudrām ā viveṣṭa*, and reads *kāmāya* for the following *kāmena*. And VS (vii 48 with it agree CB iv 3 4<sup>32</sup> and ÇCS iv 7. 15) has as follows *kō dāt kāsmā adāt kāmo dāt kāmāyā dāt kāmo dātā kāmāh pratigrahitā kāmāi tāt te* [See also MGS i 8 9, and p 149] Of course, the comm cannot refrain from the silliness of taking *kās* and *kāsmāi* as signifying "Prajāpati," and he is able to fortify himself by quoting TR 11 2 55, as he also quotes 5<sup>1</sup> for the general value of the formula, and even 5<sup>6</sup> for the identity of *kāma* with the ocean, although our text, different from that of TB, does not imply any such relation between them. The Anukr scans thus 7+6 11+9 9+4=46. \* Cf introduction to this hymn.]

8 Let earth accept thee, this great atmosphere, let me not, having accepted, be parted with breath, nor with self, nor with progeny

Addressed to the thing accepted (*he deya dravya*, comm) The Anukr regards *pāda c* as ending with *atmānā*, and the *pada*-text divides at the same place.

### 30. For concord.

[Atharvan — *saptarcam cāndramasam, sāmmanasyam ḫnustubham 5 vriddhyagati;*  
6 *prastārapañkti, 7 tristubh*]

Found in Pāipp v. Reckoned in Kāuç (12 5), with various other passages; to the *sāmmanasyāni*, and used in a rite for concord, and the comm regards it as included under the designation *ganakarmāni* in the *upākarmāṇi* (139 7).

Translated Mur, OST. v. 439 (vss 1-4); Ludwig, p 256, and again p. 516; Zimmer, p 316 (vss 1-4), Weber, xvii 306, Grill, 30, 116, Griffith, i. 125, Bloomfield, 134, 361 — Cf Hillebrandt, *Veda-chrestomathie*, p 45, Muir, *Metrical Translations from Sanskrit Writers*, p. 139

1. Like-heartedness, like-mindedness, non-hostility do I make for you; do ye show affection (*hary*) the one toward the other, as the inviolable [cow] toward her calf when born

Ppp has *sāmnasyam* in a, and in c *anyo 'nyam*, as demanded by the meter. The comm. also reads the latter, and for the former *sāmmanusyam*; and he ends the verse with *aghnyās*.

2. Be the son submissive to the father, like-minded with the mother; let the wife to the husband speak words (*vāc*) full of honey, wealful

The translation implies at the end *çamtivām* [BR. vii 60], which SPP. admits as emendation into his text, it being plainly called for by the sense, and read by the comm. (and by SPP's oral reciter K, who follows the comm); this [not *çāntivām*] is given also by Ppp. (cf. xi. 1. 59, where the word occurs again). The comm further has in b *mātā* (two of SPP's reciters agreeing with him).

3. Let not brother hate brother, nor sister sister; becoming accordant (*samyāñc*), of like courses, speak ye words auspiciously (*bhadrāyā*).

The comm. reads *dvisyāt* in a. The majority of SPP's *pada*-mss give *sāvratā* (instead of *-tāk*) in c. The comm. further reads *vadatu* in d, explaining it to mean *vadantu*.

4. That incantation in virtue of which the gods do not go apart, nor hate one another mutually, we perform in your house, concord for [your] men (*pūrusa*).

Weber suggests that "gods" here perhaps means "Brāhmans," but there is no authority nor occasion for such an understanding; the comm. also says "Indra etc."

5. Having superiors (*jyāyasvant*), intentful, be ye not divided, accomplishing together, moving on with joint labor (*sādhura*); come hither speaking what is agreeable one to another; I make you united (*sadrīcīna*), like-minded.

Ppp reads *sudhirās* in b, combines *anyo 'nyasmi* (as does the comm., and as the meter requires) in c, and inserts *samagrāstha* before *sadrīcīnān* in d; the comm further has *āta* for *eta* in c (as have our P.E.). *Jyāyasvant* was acutely conjectured by the Pet. Lex. to signify virtually "duly subordinate," and this is supported by the comm.: *jyesṭhakanīṣṭhabhāvena parasparam anusarantah*, Ludwig renders "überlegen." *Sādhura*, lit. 'having the same wagon-pole,' would be well represented by our colloquial "pulling together." *Cittnas* in a is perhaps rather an adjunct of *vi yāusṭa* = 'with, i.e. in your intents or plans' The verse (11+11+12+12=46) is ill defined by the Anukr., as even the redundant syllable in d gives no proper *yagati* character to the pāda. [Reject *vāk* or else read *sadrīco*? thus we get an orderly *tristubh*.]

6. Your drinking (*prapā*) [be] the same, in common, your share o.

food; in the same harness (*yóktra*) do I join [*yuj*] you together; worship ye Agni united, like spokes about a nave

The comm. explains *prapā* as "drinking saloon" (*pāṇīyaçālā*) Two of our mss. (P M) read at the beginning *samānīm* [To reproduce (as W usually does) the radical connection (here between *yóktra* and *yuj*), we may render 'do I harness you.' The Anukr seems to scan  $12+11\ 9+8=40$ , the vs is of course  $11+11\ 8+8$ ]

7 United, like-minded I make you, of one bunch, all of you, by [my] conciliation; [be] like the gods defending immortality (*amṛta*), late and early be well-willing yours.

We had the first pāda above as vs 5 d, emendation to *sadhrīcas* would rectify the meter; the Anukr takes no note of the metrical irregularity, it is only by bad scanning that he makes out any difference between vss 5 and 7. The translation implies in b-*gnustīn*, which is read by SPP, with the majority of his mss, and supported by the comm's *ekaçnūstīm* (explained by him as *ekavidham vyāpanam ekavidhasyā 'nnasyā bhuktīm vā*), part of our mss also (Bp E H Op) read clearly -*gn-*, while others are corrupt, and some have plainly -*gr-*. cf the note to 17.2 above. Ppp has at the end *susamitir vo 'stu*.

### 31. For welfare and long life.

[*Brahman*. — *ekādaçarcam pāpmahādevatyam ānustubham & bhury,*  
5 *virdīprastārapāñkti*]

Not found in Pāipp Reckoned, with iv 33 and vi 26, to the *pāpma* (*pāpmaḥ?*) *gana* (Kāuç 30 17, note), and used by Kāuç (58 3), with several others, in a ceremony for long life following initiation as a Vedic scholar, and vs 10 (vss 10 and 11, comm) also in the *āgrahāyanī* sacrifice (24 31). In Vāit (13 10), vs 10 is uttered in the *agnistoma* sacrifice by the sacrificer (the comm says, by the *brahman*-priest) as he rises to mutter the *apratiratha* hymn. And the comm (without quoting any authority) declares the hymn to be repeated by the *brahman*-priest near water in the *pitrmedha* rite, after the cremation

Translated. Weber, xvii 310, Griffith, i. 127; Bloomfield, 51, 364.

1 The gods have turned away from old age; thou, O Agni, away from the niggard, I away from all evil [have turned], away from *yáksma*, to union (*sām*) with life-time.

The *acṛtan* of our text is an error for *avrtan*, which all the mss (and, of course, SPP) read, *vi-vrt* is common in the sense 'part from'. The comm gives instead *avṛtam*, which he takes as 2d dual, rendering it by *vijoyayatam*, and understanding *devā* (p *devāk*) as *devātū*, vocative, namely the two Aćvins! and he supplies a *yojayāmi* also in the second half-verse, with an *imāin* [referring to the Vedic scholar] for it to govern

2. The cleansing one [has turned] away from mishap (*ārti*), the mighty one (*cakrā*) away from evil-doing; I away from etc etc.

*Pāvamāna* in a might signify either *soma* or the wind; the comm. understands here the latter

3. The animals (*paçū*) of the village [have turned] away from those

of the forest ; the waters have gone (*sr*) away from thirst ; I away from etc etc

All the mss leave *āpas* in b unaccented, as if vocative, our text makes the necessary correction to *āpas*, and so does SPP. in his *pada*-text, while in *samhitā* he strangely (perhaps by an oversight?) retains *āpas*. The comm paraphrases *vī...asaran* with *vigatā bhavanti*, not venturing to turn it into a causative as he did *vy avrtan*. The Anukr. takes no notice of the redundant syllable in a.

4 Apart [from one another] go heaven-and-earth here (*imē*), away the roads, to one and another quarter ; I away from etc etc.

*Itās* in a is here understood as 3d dual of *i*, with Weber and with the comm. (= *vigacchatas*), since the meaning is thus decidedly more acceptable ; its accent is easily enough explained as that of the verb in the former of two successive clauses involving it (though *avrtan* was not accented in vs 1 a). The redundancy in a is easily corrected by contracting to *prīthvī*, the Anukr., however, does not sanction this.

5. Tvashtar harnesses (*yuj*) for his daughter a wedding-car (*vahatū*) ; at the news, all this creation (*bhūvana*) goes away ; I away from etc etc.

[Discussed at length by Bloomfield, JAOS xv 181 ff.] An odd alteration of RV x. 17 1 a, b (our xviii 1 53, which see), which reads *krnoti* for *yunakti*, and *sām eti* for *vī yāti*, and it is very oddly thrust in here, where it seems wholly out of place, *vī yāti* must be rendered as above (differently from its RV. value), to make any connection with the refrain and with the preceding verses. Weber's suggestion that it is Tvashtar's intent to marry his own daughter that makes such a stir is refuted by the circumstance that the verb used is active. According to the comm., *vahatū* is the wedding outfit (*duhitṛ saha prītyā prasthāpaniyam vastrālambikārādi dravyam*), and *yunakti* is simply *prasthāpayati*. The *pada*-mss, in accordance with the later use of *tti*, reckon it here to *pāda* a.

6. Agni puts together the breaths ; the moon is put together with breath : I away from etc etc

In this verse and those that follow, the refrain has hardly an imaginable relation with what precedes it ; though here one may conjecture that analogies are sought for its last item, *sām āyusā*. According to the comm., Agni in a is the fire of digestion, and the breaths are the senses, which he fits for their work by supplying them nourishment ; and the moon is soma [considered as food ; for which he quotes a passage quite like to CB xi. 1 6<sup>19</sup>]

7 By breath did the gods set in motion (*sam-īray*) the sun, of universal heroism. I away from etc etc

The comm. treats *vīyatās* and *vīryam* in a as independent words, and renders *sāmādirayan* in b by *sarvatra prāvartayan*

8 By the breath of the long-lived, of the life-makers (*āyuskrīt*), do thou live ; do not die : I away from etc etc

In this and the following verse, the comm. regards the young Vedic scholar (*mānava*) as addressed.

9. With the breath of the breathing do thou breathe, be just here;  
do not die · I away from etc etc

Our Bp, with two of SPP's *pada*-mss [s m !], accents *āna* at end of a. The comm. allows the first part of b to be addressed alternatively to breath

10 Up with life-time, together with life-time; up with the sap of the herbs I away from etc etc

The first half-verse, with the first half of our vs 11, makes a verse occurring in several texts TS (1 2 8<sup>1</sup>), TA (iv 42, vs 31 agrees precisely with TS), VS (Kānv. II VII 5), AÇS (1 3 23), PGS (III 2 14) All these read *svāyusā* instead of *sām āyusā* in a, and VS and PGS lack the second pāda. The comm. points out that *asthāma* is to be understood from vs 11

11 Hither with Parianya's rain have we stood up immortal: I away from etc etc

The other texts (see under the preceding verse) all begin with *ūt* instead of *ā*, for *vṛṣṭyā*, TS TA have *çūsmena*, VS AÇS *dhāmabhis*, PGS *drstyā*, for b, PGS. gives *prthivyāh saptadhāmabhih*, all the others *ūd asthām amṛtān ānu* [Here the comm., in citing the refrain, reads *vyāham*, which, as implying *vy-ā-vrt*, is equally good]

As in several cases above, it is obvious that this hymn has been expanded to a length considerably greater than properly belongs to it by breaking up its verses into two each, pieced out with a refrain It would be easy to reduce the whole material to six verses, the norm of this book, by adding the refrain in vs 1 only (or possibly also in vs 4, with ejection of the senseless and apparently intruded vs 5), and then combining the lines by pairs—as the parallel texts prove that vss 10 and 11 are rightly to be combined. [The critical status of II 10 is analogous, see the note to II 10 2]

The sixth and last *anuvāka* has 6 hymns, with 44 verses, and the old Anukr. reads *caturdaçā 'ntyah* (but further -*ntyānuvākasaç* [-çāç?]) *ca samkhya vidadhyād adhikāni-mittat*, which is obscure). [See p cxl, top]

Here ends also the sixth *prapāthaka*

Not one of our mss adds a summary of hymns and verses for the whole book.

## Book IV.

[The fourth book is made up of forty hymns, divided into eight *anuvāka*-groups of five hymns each. The normal length of each hymn, as assumed by the Anukramanī, is 7 verses, but this is in only partial accord with the actual facts. There are twenty-one hymns of 7 verses each, as against nineteen of more than 7 verses each. Of these nineteen, ten are of 8 verses each; three are of 9 and three are of 10; two are of 12; and one is of 16 verses. The seven hymns which make the Mṛgāra group (hymns 23–29) have 7 verses each. And they are followed by a group of four Rigveda hymns (30–33). The last two hymns of the book (39–40) have a decided Brāhmaṇa-tinge. The entire book has been translated by Weber, *Indische Studien*, vol. xviii. (1898), pages 1–153.]

[Weber's statement, that there are twenty-two hymns of 7 verses each and two of 9, rests on the misprinted number (7, for 9) at the end of hymn 20.]

[The Anukr states (at the beginning of its treatment of book ii) that the normal number of verses is 4 for a hymn of book i, and increases by one for each successive book of the first five books. That gives us, for

Book	i.	ii.	iii.	iv.	v.,	as normal number of respectively
Verses:	4	5	6	7	8,	

In accord therewith is the statement of the Anukr. (prefixed to its treatment of book iv.) that the seven-versed hymn is the norm for this book. *brahma jañānam iti kāṇḍam, saptarcaṁ sūktam prakṛtir, anyā vikṛtir ity avagachet.*]

### I. Mystic.

[*Vena — bṛhaspatyam utd "dityaddāvatam trāśṭubham. 2,5 bhurij* ]

Found in Pāipp v. (in the verse-order 2, 1, 3, 4 cd 5 ab, 6, 4 ab 5 cd, 7) Reckoned by Kāuç. (9 1) as one of the hymns of the *bṛhachānti gana*, and used in various ceremonies: with 1 4–6 and other hymns, for the health and welfare of kine (19 1), for success in study and victory over opponents in disputation (38 23 f); at the consummation of marriage (79. 11; the comm. says, only vs. 1); and vs 1 on entering upon Vedic study (139 10). These are all the applications in Kāuç. that our comm. recognizes, in other cases where the *pratīka* of vs 1 is quoted, the vs v 6 1, which is a repetition of it, is apparently intended. see under hymn v. 6. The éditeur of Kāuç. regards the rest of the *anuvāka*, from vs 2 to the end of h. 5, to be prescribed for recitation in 139 11, but this seems in itself highly improbable, and the comm. does not sanction it. In Vāit. (14 1), vss 1 and 2 are added to the *gharma-hymn* given for

the *pravargya* rite of the *agnistoma*, and vs 1 appears again in the *agnicayana* (28 33) accompanying the deposition of a plate of gold. And the comm further quotes the hymn as employed by the Naks K (18) in the *brāhmaṇ mahācānti*, and by Pariç II 1 in the *tulāpurusd* ceremony. There is nothing at all characteristic or explanatory in any of these uses. The hymn is quite out of the usual Atharvān style, and is, as it was doubtless intended to be, very enigmatical, the comm does not really understand it or illuminate its obscurities, but is obliged at numerous points to give alternative guesses at its meaning; and the translation offered makes no pretense of putting sense and connection into its dark sayings.

Translated Ludwig, p 393, Deussen, *Geschichte*, i. 1. 255, Griffith, 129; Weber, xviii 2.

i. The *brāhmaṇ* that was first born of old (*purāstāt*, in the east?)  
Vena hath unclosed from the well-shining edge (*sīmatās*, horizon?), he  
unclosed the fundamental nearest shapes (*vishṭid*) of it, the womb (*yóni*)  
of the existent and of the non-existent

The verse occurs in a large number of other texts. SV. (1 321), VS. (xii 3), TS. (ii. 2 8<sup>2</sup>), TB (ii 8 8<sup>8</sup>), TA (x 1, vs 42), MS (ii 7. 15), K (xvi. 15 et al), Kap. (25 5 et al), ÇCS (v 9 5), AÇS (iv. 6 3); and its pratīka in AB (i 19), GB. (ii 2 6)—and, what is very remarkable, everywhere without a variant, it is also repeated below as v 6 1. Vena is, even in the exposition of the verse given by ÇB (vii 4 1 14), explained as the sun, and so the comm regards it, but very implausibly, the moon would better suit the occurrences of the word. The comm gives both renderings to *purāstāt* in a, and three different explanations of the pāda. In b, the translation takes *sūrīcas* as qualifying the virtual ablative *sīmatās* [which Weber takes as *sīmātās*! see also Whitney's note to Prāt. iii 43], the comm views it as accus pl., and so does ÇB; the latter makes it mean "these worlds," the former either that or "its own shining brightnesses." Pāda c is the most obscure of all, ÇB simply declares it to designate the quarters (*dīqas*), the comm gives alternative interpretations, of no value, *upamāś* (p *upamāñh*, as if from root *mā* with *upā*) he paraphrases with *upamīyamāñhāḥ parichidyamāñhāḥ*

2 Let this queen of the Fathers (<sup>2</sup>*pītrya*) go in the beginning (*āgṛe*) for the first birth (*janūś*; race?), standing in the creation; for it (him?) have I sent (*tu*) this well-shining sinuous one (<sup>2</sup>*hvārā*); let them mix (*qrī*, boil?) the hot drink for the first thirsty one (<sup>2</sup>*dīasyū*).

The connection of the pādas is here yet more obscure than their separate interpretation, the third pāda may perhaps signify the lightning. The verse, with variants, is found in ÇCS (v 9 6) and AÇS (iv 6 3), and its pratīka in AB (i 19) and GB (ii 2 6), the first three read in a *pītre* for *pītryā* and *etī* for *etu*, and AB inserts *vā* after *yan*, and Ppp also has *pītre*. In b the two Sūtra-texts give *bhūmanesthāh*, which is perhaps intended by the *bhūmīnastāu* of Ppp, in d, the same two have *grīhānti prathamasya dīdseh*, and Ppp *-ntu prathamas svadīdasyuh*. The comm takes *pītryā* to mean "come from Prajāpati", "the queen" is the divinity of speech—or else "this earth," *pītryā* relating to its father Kaçyapa, *dīdasyu* is the god desiring food in the form of oblation, and *surucam hvārah* is *susṭhu rocamānam kutilam vartamānam*, qualifying *gharmam*, *ahyam* is an adjective, either *gantavyam*, from the root *ah* 'go,' or 'daily,' from *ahan* 'day'! and *qrī* is either "mix" or 'boil'

3 He who was born forth the knowing relative of it speaks all the births (*jániman*) of the gods , he bore up the *bráhman* from' the midst of the *bráhman*, downward, upward, he set forth unto the *svadhás*.

This is found elsewhere only in TS. (ii 3. 14<sup>6</sup>), which, in a, b, has the less unmanageable *asyá bándhum viçvāni devó ján-*, and, in d, *nīcād uccā svadháyā 'bhī* Ppp seems to aim at nearly the same readings with its *bandhum viçvām devā jan-*, and *nīcād uccā svadhayā 'ti* Most of the mss (including our P M W E I K Kp) read *yajñé* for *jajñé* in a; our O omits the *h* of *uccāh*, and Op omits that of *svadhāh* The comm gives alternative explanations of various of the parts of the verse, trying *prá jajñé* both from *jan* and from *jñā* (the translation takes it from *jan*, as no middle form from *pra-jñā* occurs elsewhere in the text); and *svadhás* as either object or subject of *pra tashthāu* (in the latter case *tashthāu* being for *tashthire* by the usual equivalence of all verbal forms), and at any rate signifying some kind of sacrificial food

4 For he of the heaven, he of the earth the right-stander, fixed (*skabh*) [as his] abode (*kṣéma*) the (two) great firmaments (*rōdasī*), the great one, when born, fixed apart the (two) great ones, the heaven [as] seat (*sádman*) and the earthly space (*rājas*).

Ppp , after our vs 3, makes a verse out of our 4 c, d and 5 a, b; and then, after our vs 6, another verse out of our 4 a, b and 5 c, d , and TS (ii 3 14<sup>6</sup>) and AÇS (iv 6 3) combine our 4 c, d and 5 a, b in the same way (omitting the rest), while AB (i 19 3) virtually supports them, by giving our c as a pratíka. All the three read in c *askabhāyat* (TS. without accent), and AÇS intrudes *pitā* after *dyām* in d. In our text we ought to have not only (with TS ) *askabhāyat* in c, but also *āsk-* in b , the accents seem to have been exchanged by a blunder The comm makes the sun the "he" of a, he renders *kṣémam* in b by *avināço yathā bhavati*, and *vī* in c apparently by *vyāpya vartamānah* The Anukr passes unnoticed the deficiency of a syllable (unless we resolve *pa-árth-*) in d. [In a supplementary note, R reports Ppp as reading in a, b *sa hi-urtha- (?) rcesthā mayi ksāmam bhrajast viskabhāyati*, and as giving *jitah* for *sādma* in d.]

5 He from the fundamental birth (*janūs*) hath attained (*aç*) unto (*abhi*) the summit; Brihaspati, the universal ruler, [is] the divinity of him ; since the bright (*çukrá*) day was born of light, then let the shining (*dyumánt*) seers (*vípra*) fade out (? *vi-vas*) [shine out?]

[Whitney's prior draft reads "dwell apart" This he has changed (by a slip? cf ii 8 2) to "fade out," from *vas* 'shine' In this case *vī vasan̄tu* would be irregular, for *vī uchantu*, see Weber's note, p 7 ] The other two texts (see preceding note) read our a thus *sā budhnād āsta janūsā 'bhy ágram*, and TS has *yásya* instead of *tásya* in the next pāda , no variants are reported from Ppp Some of the AV mss also (including our P M W I.K.Kp.) give *budhnād*; but all have after it the impossible form *āstra*, which SPP. accordingly retains in his text, though the comm too gives *āsta*, this is read by emendation in our text. *Vasantu*, of course, might come from *vas* 'dwell' or *vas* 'clothe' [for *vas-atām?* ], the comm apparently takes it from the former, paraphrasing the pāda by *dīptimanta rtvijah svasvavyāpāresu vividham vasantām*, or, alternatively, *havirbhīr devān paricarantu* There is no reason for calling the verse *bhurij*. [AÇS reads *ugnam* (misprint?) for *agrám* ]

6 Verily doth the *kāvyā* further (*hi*) that of him — the abode (? *dhāman*) of the great god of old (*pūrvyā*) ; he was born together with many thus, sleeping now in the loosened (*vi-si*) eastern half.

No other text has this verse — save Ppp, which has for d *pūrvādarād aviduraç casahruh* The comm reads in b *pūrvasya*, and two or three mss (including our P.) agree with him Some mss (including our O Op) have at the end *sasām nū*, and the comm also so reads, explaining *sasa* as an *annanāman*, the true reading is possibly *sasānn u* (but the *pāda*-text divides *sasān nū*) The comm. explains *kāvya* as *yajña* (from *kavi = rtvij*), *dhāman* as *tejorūpam mandalātmakam sthānam*, *eṣa* in c as the sun, and the “many” his thousand rays, and *visita* as *vīcesena sambaddha* The last pāda lacks a syllable, unless we resolve *pū-rū-e*

7 Whoso shall approach (? *ava-gam*) with homage father Atharvan, relative of the gods, Brihaspati — in order that thou mayest be generator of all, poet, god, not to be harmed, self-ruling (? *svadhāvant*)

The translation implies in d emendation of *dābhāyat* to *dābhāya*, both editions have the former, with all the mss and the comm (who comfortably explains it by *dabhnati* or *hinasti*) The comm also reads in b *brhaspatis*, and this is supported by the Ppp. version *yathā vā'ñharvā pitaram viçvadevam brhaspatir manasā vo datsva* and so on (c, d defaced) The comm takes *ava gachāt* as = *jāntyāt*, and *svadhāvān* as ‘joined with food in the form of oblation’

## 2. To the unknown god.

[*Vena — astarcam ātmaddivatam trāstubham 6 puro 'nusubhi, 8 uparisṭājjyotis*]

Found in Pāipp iv (in the verse-order 1, 2, 4, 3, 5, 6, 8, 7) The hymn is mostly a version, with considerable variants, of the noted RV x 121, found also in other texts, as TS (iv. i. 8), MS (ii 13 23), and VS (in sundry places), and K xl 1 It is used by Kāuç in the *vaçācamana* ceremony (44 1 ff), at the beginning, with the preparation of consecrated water for it, and (45 1) with the sacrifice of the foetus of the *vaçā*-cow, if she be found to be pregnant. In Vāit. (8 22), vs 1 (or the hymn?) accompanies an offering to Prajāpati in the *cāturmāsyā* sacrifice, vs 7 (28 34), the setting of a gold man on the plate of gold deposited with accompaniment of vs 1 of the preceding hymn (in the *agnicayana*), and the whole hymn goes with the *avadāna* offerings in the same ceremony (28 5)

Translated as a RV hymn, by Max Muller, *Ancient Sanskrit Literature* (1859), p 569 (cf p 433), Muir, OST iv<sup>2</sup> 16, Ludwig, no 948, Grassmann, ii 398; Max Muller, *Hibbert Lectures* (1882), p 301, Henry W Wallis, *Cosmology of the RV*, p 50, Peter Peterson, *Hymns from the RV*, no 32, p 291, notes, p 244, Max Muller, *Vedic Hymns*, SBE xxxii 1, with elaborate notes, Deussen, *Geschichte*, i i 132, as an AV hymn, by Griffith, i 131, Weber, xviii 8 — See Deussen’s elaborate discussion, 1 c, p 128 ff, von Schroeder, *Der Rigveda bei den Kathas*, WZKM xi 285, Oldenberg, *Die Hymnen des RV*, i 314 f, Lanman, *Sanskrit Reader*, p 391-3, and Bloomfield, JAOS xv 184

I. He who is soul-giving, strength-giving, of whom all, of whom [even] the gods, wait upon the instruction, who is lord (īś) of these bipeds, who of quadrupeds — to what god may we pay worship (*vrddh*) with oblation?

In the parallel texts, our vs 7 stands at the beginning of the hymn. They also combine differently the material of our vss 1 and 2, making one verse of our 1 a, b and 2 c, d, and another of our 2 a, b and 1 c, d, and in this Ppp agrees with them RV. and VS (xxiii 3) read in c *īcē asyā*. The comm renders *ātmadās* “who gives their soul (or self) to all animals”, of course, with the native authorities everywhere, he explains *kāsmāt* in d as “to Prajāpati”. The Anukr. ignores the *jagati*-character of c. [RV TS MS VS omit the second *yās* of our c. MS. has *īcē yō asyā*, TS. has *yā īcē asya* at iv 1 8, but *asyā* at vii. 5 16 Pādas a-c recur at xiii. 3 24 — In view of the history of this hymn in Hindu ritual and speculation (cf. SBE xxxii 12, AB iii 21), it might be better to phrase the refrain thus: ‘Who is the god that we are to worship with oblation?’]

2 He who by his greatness became sole king of the breathing, winking animal creation (*jāgat*) ; of whom immortality (*amṛtam*), of whom death [is] the shadow — to what god may we pay worship with oblation?

RV VS. (xxiii 3) TS rectify the meter of b by adding *īd* after *ekas*; VS has the bad reading *nimesatās* MS. gives a different version *nūmisatāc ca rājā pātir uṭ-vasya jāgato b-*, and Ppp agrees with it, except as substituting *vidhartā* for *ca rājā*. “His shadow” (in c), the comm says, as being dependent upon him, or under his control. The Anukr passes without notice the deficiency in b

3 He whom the (two) spheres (*krāndasī*) favor when fixed; whom the terrified firmaments (*rōdasī*) called upon, whose is yon road, traverser of the welkin (*rājas*) — to what god may we pay worship with oblation?

The translation implies in b *āhvayetām*, as read by the comm., and *īd* one of SP’s mss that follows him, all the other mss, and both editions, have *-ethān*. The first half-verse is a damaged reflex of RV 6 a, b, with which VS (xxxii 7 a, b, and TS agree *yām krāndasī dvāsā tastabhiṇē abhyālkṣetām mānasā rējamāne*, MS and Ppp have yet another version *yā imē dyāvāprthivī tastabhiṇē* (Ppp. -*nā* *āsā*, *īd* *īp dhāred*) *rōdasī* (Ppp *avasā*) *rējamāne* For c, Ppp gives *yasmīnn q̄* *ītī* *sūrah*, and MS. the same (save *sūra ētī*), our c agrees most nearly with RV. 5 c (TS and VS xxxii 6 the same) *yō antārikṣe rājaso vimānah* The comm. apparently takes *āvatas* as *ava-tās=avanāt* “by his assistance fixed”, he offers no conjecture as to what “road” may be meant in c, but calls it simply *dūlokasthah*.

4 [By the greatness] of whom the wide heaven and the great earth, [by the greatness] of whom yon wide atmosphere, by the greatness of whom yon sun [is] extended — to what god may we pay worship with oblation?

The translation follows the construction as understood by the comm.; it might be also “whose [is] the wide heaven etc. etc., extended by his greatness” “Extended” applies better to earth etc. (a and b) than to sun, comm says *vistīnā jātā* etc. The verse resembles only distantly RV 5, with which, on the other hand, Ppp nearly agrees, reading *yena dyāur ugrā prthivī ca dr̄ca* (RV VS MS *dr̄dhā*, TS *dr̄dhē*) *yena svā stabhītañ yena nākam* (the rest -kah) *yo an̄śariksam vimame variyah* (so MS; the others as reported above, under vs 3) Our third pāda most resembles RV 6 c *yātrā dhi sūra ūdito vibhāti* (so also VS xxxii 7; TS *ūditāu vyēti*) Cf MGS i 11 14 and p 154, *yena dyāur ugrā*] The Anukr ignores the marked irregularity of b

5. Whose [are] all the snowy mountains by [his] greatness, whose, verily, they call Rasā in the ocean, and of whom these directions are the (two) arms — to what god may we pay worship with oblation?

The comm extends his construction of vs 4 through a, b here, and is perhaps right in so doing, the translation assimilates them to c. The verse corresponds to RV 4 (with which VS xxv 12 precisely agrees), in a, RV VS TS have *imē* for *vīçve*, and MS *imē vīçve girāyo m-*; for b, all of them read *yāsyā samudrām rasāyā sahā* "hūs (save that MS puts *yāsyā* after *samudrām*, and Ppp has the same b as MS), in c, RV VS TS begin *yāsyē 'nāh pr-*, while MS, with Ppp, reads *dl̄co yāsyā pradl̄cāh* (Ppp -*cas*) *pāñca devīh*. The "ocean" is of course the atmospheric one, and Rasā, the heavenly river, can hardly help having been originally the Milky Way, but the comm takes it here as simply a river, representative of rivers in general. Pādas b and c are irregular, being defective unless we make harsh and difficult resolutions.

6 The waters in the beginning favored (av) the all, assuming an embryo, they the immortal, order-knowing ones, over whom, divine ones, the god was — to what god may we pay worship with oblation?

Here a, b correspond to RV 7 a, b, and c to RV 8 c, all with important variants, which are in part unintelligent corruptions. RV reads *āpo ha yād brhatīr vīçvam āyan g-d-janāyantīr agnīm*, and *yō devesv adhī devā ēka āśit*, VS (xxvii 25 a, b, 26 c) agrees throughout, TS has *mahatīr* in a, and *dāksam* (for *gārbham*) in b, MS also has *mahatīr*, and it lacks c. Ppp has a text all its own *āpo ha yasya viçvam āyur dadhānā garbham janayanta mātarā tatra devānām adhī deva āsthāne vīmate drdhie ugre*. And TA (i 23 8), with an entirely different second half, nearly agrees in a, b with RV, but has *gārbham* for *vīçvam*,\* and *svayambhūm* for *agnīm*. All the mss (except, doubtless by accident, our I) give in c *āśit*, which SPP accordingly adopts in his text, ours makes the necessary emendation to *āśit*. The comm reads in c *devesu*, as a Vedic irregularity for -*vīsu*, he renders *āvan* in a by *araksan* or *upacitam akurvan*, perhaps we should emend to *ā vran* 'covered' \*| Further, TA. has *dāksam* for *gārbham* of RV ]

7 The golden embryo was evolved (*sam-vṛt*) in the beginning, it was, when born, the sole lord of existence (*bhūtā*), it maintained earth and heaven — to what god may we pay worship with oblation?

As noted above, this is the first verse in the other continuous versions of the hymn (it is VS xiii 4). The others agree in reading at the end of c *prthivīm dyām ute mām*, and, in addition, PB (ix 9 12) gives *bhūtānām* in b, some of the texts contain the verse more than once. But Ppp is more original, reading *hiranya ulvā* "śid yo 'gre vāso ajāyata tvam yo dyorvrbhra (?) vamtyospa vy apaçyad ildur mahī. The comm understands *hiranyagarbha* as "the embryo of the golden egg" | MGS, i 10 10, cites the hymn as one of 8 vss and as beginning with *hiranyagarbha*, see p 158, sv — Kirste, WZKM ix 164, reviewing Deussen, suggests that the golden embryo is the yolk of the mundane egg | The Anukr makes no account of the deficiency of a syllable in c.

8 The waters, generating a young (*vatsā*), set in motion (*sam-īray*) in the beginning an embryo, and of that, when born, the foetal envelop (*ūlba*) was of gold — to what god may we pay worship with oblation?

Ppp makes *vatsam* and *garbham* change places, and reads *īrayan*, it also omits the refrain, as it has done in vss 6 and 7. GB (11 39) appears to quote the *pratīka* with *garbham*, or in its Ppp form [as conjectured by Bloomfield, JAOS xix 2 11] The comm paraphrases *garbham sam īrayan* by *īcvaraṇa visṛstam vīryam garbhāçayam prāpayaṇ*. The verse (8+8.8+8+11=43) is ill defined by the Anukr.

### 3. Against wild beasts and thieves.

[Atharvan — *rāudram uta vyāghra devatyam. ānustubham 1 pathyāpañkti, 3 gāyatris, 7 kakummatigarbo 'pariṣṭādbrhati*]

Found in Pāipp 11 (except vs 5, and in the verse-order 1-3, 7, 6, 4) Used by Kāuç (51 1) in a rite for the prosperity of kine and their safety from tigers, robbers, and the like, also reckoned (50 13, note) to the *rāudra gana*

Translated Ludwig, p 499; Grill, 33, 118, Griffith, 1 133, Bloomfield, 147, 366, Weber, xviii 13

1 Up from here have stridden three — tiger, man (*pūrusa*), wolf; since hey! go the rivers, hey! the divine forest-tree. hev! let the foes bow

Ppp reads for *a ud ity akramans trayo*, in c-d it gives *hrk* each time for *hruṇuk*, and for c has *hrg deva sūryas*. The comm understands *hruṇuk* to mean “in secret, out of sight,” and *hruṇi namantu* as *antarhitāḥ santah prahvā bhavantu* or *antaritāḥ kurvantu*. The forest-tree is doubtless some implement of wood used in the rite, perhaps thrown in to float away with the river-current, it can hardly be the “stake of *khadira*” which Kāuç (51 1) mentions, which is to be taken up and buried as one follows the kine

2 By a distant (*pára*) road let the wolf go, by a most distant also the thief, by a distant one the toothed rope, by a distant one let the malignant hasten (*rs*).

The latter half-verse is found again as xix. 47 8 a, b Ppp's version is *paramena pathā vrakah parena steno rarsatu tato vyāghras paramā*. The comm naturally explains the “toothed rope” as a serpent, *arsatu* he simply glosses with *gacchatu*.

3 Both thy (two) eyes and thy mouth, O tiger, we grind up, then all thy twenty claws (*nakhā*)

The majority of mss (including our Bp.I O Op K D) read at the beginning *aksāñ*, as do also Ppp and the comm, but only (as the accent alone suffices to show) by the ordinary omission of *y* after *ç* or *s*, both editions give *akṣyāñ*. All the mss leave *vyāghra* unaccented at the beginning of b, and SPP. retains this inadmissible reading; our text emends to *vyāghra*, but should have given instead *vyāghra* (that is, *vt-āghra*; see Whitney's *Skt Gr* §314 b) Ppp reads *hanū* instead of *mukham* in a. [Anukr., London ms, has *akṣyāñ*.]

4 The tiger first of [creatures] with teeth do we grind up, upon that also the thief, then the snake, the sorcerer, then the wolf

The conversion of *stenām* to *ste-* after *u* is an isolated case. The verse in Ppp is defaced, but apparently has no variants

5 What thief shall come today, he shall go away smashed, let him

go by the falling-off (*apadhvansá*) of roads, let Indra smite him with the thunderbolt

The first half-verse is identical with xix. 49 9 a, 10 d. The comm separates *apa* from *dhvansena*, and construes it with *etu*; *dhvansa* he renders "had road" (*kastena māgena*)

6 Ruined (*mīrṇā*) [are] the teeth of the beast (*mrgā*), crushed in also [are its] ribs, disappearing be for thee the *godhā*, downward go (ayat) the lurking (?) *çacayū* beast

The comm takes *mīrnās* from *mīrṇā*, and renders it *mīdhās*, in b he reads *apī çīrsnās*, the latter being horns and the like, that grow "on the head". The second half-verse is extremely obscure and doubtful Ludwig translates "into the depth shall the crocodile, the game go springing deep down", Grill, "with lame sinew go to ruin the hare-hunting animal". *Ni-mruc* is used elsewhere only of the 'setting' of the sun etc., the comm renders it here "disappearing from sight", and he takes *çacayū* from *çī* 'lie', *godhā* is, without further explanation, "the animal of that name". The translation given follows the comm, it does not seem that a "hare-hunting" animal would be worth guarding against. R conjectures a figure of a bird of prey, struck in flight "the sinew be thy destruction, down fall the hare-hunting bird". Pāda a lacks a syllable [W takes *mīrṇā* from *mr* 'crush', cf xii 5 61 and Index — In a and b, supply "be" rather than "are"?]

7 What thou contractest (*sam-yam*) mayest thou not protract (*vi-yam*), mayest thou protract what thou dost not contract, Indra-born, soma-born art thou, an Atharvan tiger-crusher (-jāmbhana)

The sense of a, b is obscure, the comm takes *viyamas* and *samyamas* as two nouns Ppp makes one verse of our 7 a, b and 6 a, b (omitting the other half-verses), and puts it next after our vs. 3, its version of 7 a, b is *yat sam naso vi yan naso na sam nasa*. The verse is scanned by the Anukr as 8+8 6+12=34 syllables [Read *indrājā asī?* — For a, b, see Griffith.]

#### 4. For recovery of virility: with a plant.

[Atharvan — astarcam vānaspatyam ānustubham + purausmī, 6, 7 bhurij]

Found in Pāipp iv (except vs. 7, and in the verse-order 1-3, 5, 8, 4, 6) Used by Kāuç (40 14) in a rite for sexual vigor

Translated Griffith, 1 134 and 473, Bloomfield, 31, 369, Weber, xviii 16

1 Thee that the Gandharva dug for Varuña whose virility (?) -bhrāj) was dead, thee here do we dig, a penis-erecting herb

The meaning of *bhrāj* [cf vii 90 2] has to be inferred from the connection, the comm paraphrases by *nastīvirya*. The plant intended he declares to be "that called *kapitthaka*" (*Feronia elephantum*). The *pada*-reading of the last word is *çepahohār-santī*, and Prāt. ii 56 prescribes the loss of the *visarga* of *çepah* in *samhitā*, the comment to Prāt. iv 75 gives the reading thus *çepoharsantī* *iti çepahsharsantī*, and one of our *pada*-mss presents it in the same form, adding *kramakālē* 'this is the *krama*-reading', and the comm has *çepoha-*, but Ppp, *çepaharsantī*. As *çepa* is as genuine and old a form as *çepas*, there seems to be no good reason for the peculiar treatment of the compound.

2. Up, the dawn; up, too, the sun, up, these words (*vácas*) of mine,  
up be Prajápati stirring, the bull, with vigorous (*vájín*) energy (*çúsmá*)

Ppp has a different b, *uc chusmā osadhīnām* (compare our vs 4 a), and it has at the end of d *vájinām*; it also inserts between our 1 and 2 this verse: *vṛṇas te khanatāro vṛṣā tvā pācy osadhe vṛṣā 'si vṛṣnyāvatti vṛṣane tvā khanāmasti*, and this is a verse given in full by Kāuç (40. 14) after the pratíka of vs. 1 of our hymn (with the corrections *vṛṣanas* and *khan-* in a and *vṛṣā tvam asy* in b, and the vocative -*vati* in c). The editor of Kāuç fails to understand and divide rightly the material, and so does not recognize the quotation of this hymn. The first two pādas of the added verse are as it were the reverse of our iv 6 8 a, b, which see.

3 As forsooth of thee growing up (? *vi-rūh*) it breathes as if heated  
(? *abhi-tap*) — more full of energy than that let this herb make for thee.

Altogether obscure, and probably corrupt. No variant is reported from Ppp, which, however, inserts *ūrdhvāsrānum idam krdhi* at the beginning, before *yathā*. The comm is unusually curt, attempting no real explanation of the verse he reads *virohitas* instead of -*hat-*, and paraphrases by *putrapātrādirūpena virohanasya nimittam pumvyāñjanam*, *abhitaptam* he glosses by *phanyāngam*, and *anati* by *cestate*; he makes *tatas* mean "so," as correlative to *yathā*, supplies *pumvyāñjana* as object of *kṛnotu*, and regards the *vīryakāma* person as addressed throughout. [Bloomfield discusses *çusma*, ZDMG xlvi 573, and cites it from TB 1 6 24 as referring to Prajápati's sexual force — For *virohatas*, see BR vi 418, and Bloomfield's note — With *ānati*, cf *çvasiḥ*, vi 101 1]

4 Up, the energies (*çúsmá*) of herbs, the essences (*sára*) of bulls,  
the virility (*vṛṣṇya*) of men (*púṁs*) do thou put together in him, O Indra,  
self-controller.

The corruption of a, b is evidenced by both meter and sense; probably we should read *uc chusmā* (i.e. -*mās*, Ppp has this reading in 2 b) *osadhīnām* *ut sárā rsabhānām* (read -*na-ām*), both editions follow the mss (p *çusmā* and *sárā*). The Prāt. takes no notice of the passage. The comm has at beginning of c the unmanageable reading *sampūsām* (deriving it from root *pūs* "pustāu"), and at the end *tanūvaçam*, and in each case he is supported by one or more of SPP's mss. He takes *çusmā* and *sárā* as adjectives fém, qualifying *iyām osadhis* of 3 d. In our text, the accent-mark under the -*sa-* in b has slipped out of place to the left. The Anukr. scans 12: 8+8=28 syllables

5. Of the waters the first-born sap, likewise of the forest-trees; also  
Soma's brother art thou, also virility art thou of the stag

Ppp has in a *rasāu 'sadhiñām*, and in d *ārisyam* for *ārçām* which should have been emended in both editions to the evidently true reading *ārçyām*; it is another case (as in 7 c) of the loss of *y* after *ç*. The comm evidently reads *ārsam* (the word itself is lost out of the text of his exposition), and he explains it as "belonging to the seers, Angiras etc"!

6. Now, Agni! now, Savitar! now, goddess Sarasvatī! now, Brahma-naspati, make his member taut like a bow.

Ppp reads *me* instead of *asya* in c. The verse is *bhuri* only if we do not abbreviate *iva* to *'va* in d. [Our c, d is nearly vi. 101. 2 c, d.]

7 I make thy member taut, like a bowstring on a bow, mount (*kram*), as it were a stag a doe, unrelaxingly always (?)

The verse is repeated below as vi. 101 3. It is wanting (as noted above) in Ppp. All our *pada*-mss. make in c the absurd division *krāma svārçahorva*, instead of *krāmasva · rçyahorva*, but SPP strangely reports no such blunder from his mss. All the mss. agree in *r̄ca* instead of *r̄ya* [both editions should read *r̄yā*], the comm has again *rsa* (cf. 5 d), and declares it equivalent to *vrsabha*! The Pet Lex takes *sadā* at the end as instr. of *sād* "position in *cōitus*," and the connection strongly favors this, but the accent and the gender oppose it so decidedly that the translation does not venture to adopt it. The comm takes *sādā* as "always," and reads before it *anu valgūyatā* (for *ānavaglāyatā*), supplying *manasā* for it to agree with . The verse is *bhuri* only if we refuse to make the common contraction *-r̄ye'va* in c.

8 Of the horse, of the mule, of the he-goat and of the ram, also of the bull what vigors there are — them do thou put in him, O self-controller.

The omission of *tān* would rectify the meter of d, and also make more suitable the accentuation *asmīn*. The great majority of mss. favor in c the reading *ātha rs-*, which SPP has accordingly adopted (our edition has *ātha rs-*). The comm again (as in 4 d) has at the end *tanūvāçam*, understanding it adverbially (*çarīrasya vaço yathā bhavati tathā*)

### 5. An incantation to put to sleep.

[*Brahman — svāpanam, vārsabham ānustubham 2 bhuri, 7 purastājjyotis tristubh*]

Found in Pāipp iv, next after our hymn 4. Part of the verses are RV vii 55 5-8. Used by Kāuç among the women's rites, in a rite (36 1 ff.) for putting to sleep a woman and her attendants, in order to approach her safely.

Translated. Aufrecht, *Ind Stud* iv 340, Grill, 51, 119, Griffith, 1 135, Bloomfield, 105, 371, Weber, xviii 20 — Discussed by Pischel, *Ved Stud* ii 55 f., see also Lanman, *Reader*, p. 370, and references, further, the RV translators, and Zimmer, p. 308

1 The thousand-horned bull that came up from the ocean — with him, the powerful one, do we put the people to sleep

The verse is RV vii 55 7, without variant. Ppp. reads at the beginning *htranya-çringas*. The comm takes the "bull" to be the sun with his thousand rays — but that is nothing to make people sleep; the moon is more likely, but even that only as typifying the night.

2. The wind bloweth not over the earth, no one soever seeth over [it]; both all the women and the dogs do thou make to sleep, - going with Indra as companion.

Ppp. has in b the preferable reading *sūryas* for *kāç cand*. Part of our mss. (P M W E I H K), with apparently all of SPP's, read *svāphāyas\** at end of c, but both editions accept *svāphāya*, which the comm also has. The comm understands the wind to be meant as Indra's companion in d. The verse is not *bhuri*, if we read *vātō* \* in a. \* [And so Op.]

3 The women that are lying on a bench, lying on a couch, lying in a litter; the women that are of pure odor — all of them we make to sleep

For *talpeçayāś* in a, Ppp has *pūṣṭīṣ-*, and RV (vii.55.8) *vahyeṣ-*; both give *talpaçivarsis* (Ppp -*rī*) at end of b RV further mars the meter of c by giving *-gandhāś*

4 Whatever stirs have I seized, eye, breath have I seized; all the limbs have I seized, in the depth (*atiçarvardā*) of the nights.

Ppp reads in d *uta çarvare*, the comm. explains *atiṣ-* by *tamobhūyisthe madhyarātrakāle*

5 Whoso sits, whoso goes about, and whoso standing looks out—of them we put together the eyes, just like this habitation (*harmyā*).

RV (vii.55.6) rectifies the meter of a by adding *ca* before *cáratī* (the Anukr. takes no notice of the deficiency of a syllable in our version), its b is *yāç ca pāçyati no jānah*, and in c it has *hanmas* for *dadhmas*, and (as also Ppp) *aksāṇi*. The comm. gives no explanation of the obscure comparison in d, nor of the word *harmyā*, but simply says “as this *harmya* that we see is deprived of the faculty of sight.” [Is not the *tertium comparationis* simply the closing? We close their eyes as we close this house. The comm. renders *sám dadhmas* by *nimilitāni kurmas* — For the loss of *ca* before *cáratī*, cf iv.18.6 a = v.31.11 a (*sá* before *çaçāka?*), and vi.91.2 a (*'va* before *vāti?*) Other cases (vii.81.1c, etc.) cited by Bloomfield, AJP xvii.418.]

6 Let the mother sleep, the father sleep, the dog sleep, the house-master (*viçpāti*) sleep; let the relatives (*jñātī*) of her sleep; let this folk round about sleep

For *sváptu* (5 times) and *svápantu*, RV (vii.55.5) gives *sástu* and *sasántu*, also, in c, *sárve* ‘all’ for *asyāt* ‘of her’—which latter is to us a welcome indication of the reason for all this putting to sleep, and marks the Atharvan application of the hymn, whether that were or were not its original intent. In b, all the mss have *svā* instead of *çvā*, both editions emend to the latter, which is read also by the comm. [For *asyāt*, cf iii.25.6.]

7 O sleep, with the imposition (*abhikaranya*) of sleep do thou put to sleep all the folk; till sun-up make the others sleep, till dawning let me be awake, like Indra, uninjured, unexhausted

Several of SPP’s mss have at the beginning *svápnas* Ppp reads *svapnādhiķ*, and so does the comm (explaining *adhiķ-* as *adhisthānam çayyādi*), the latter has in d *āvyūsam*, and Ppp gives *caratāt* for *jāgritāt* A khila to RV vii.55 has a corresponding verse, reading for a *svapnādhiķárane* (thus rectifying the meter), in c ā *sūryām*, and for d *āvyūsam jāgriyād ahām* The Anukr uses the name *jyotis* so loosely that it is difficult to say precisely how it would have the verse scanned, it is really a *bhuriṣ pañkti*

The 5 hymns of the first *anuvāka* contain 37 verses; and the old Anukr, taking 30 as norm, says simply *sapta*

## 6. Against the poison of a poisoned arrow.

[*Garutman — astarcam taksakadevatyam ānustubham*]

Found (except vs 1) in Pāipp v Used by Kāuç (with, as the schol. and the comm say, the next following hymn also) in a rite (28 i ff.) of healing for poison, with homage to Taksaka, chief of the serpent gods; and the schol. (but not the comm)

declare it to be employed elsewhere (29 1, 32 20) in similar rites involving Taksaka. There is no specific reference in the hymn to serpent poison, but distinctly to vegetable poison, and the comm regards *kanda* or *kandamūla* ('tuber' and 'tuber-root') as the plant intended.

Translated. Ludwig, p 512, Griffith, 1 136, Bloomfield, 25, 373, Weber, xviii 23  
— Cf Bergaigne-Henry, *Manuel*, p 145

1 The Brahman was born first, with ten heads, with ten mouths; he first drank the soma; he made the poison sapless

The absence of this verse in Ppp, and the normal length of the hymn without it, together with its own senselessness, suggest strongly the suspicion of its unoriginality. To put meaning into it, the comm maintains that the serpents have castes, as men have, and that their primal Brahman was Taksaka.

2 As great as [are] heaven-and-earth by their width, as much as the seven rivers spread out (*vi-sthā*), [so far] have I spoken out from here these words (*vāc*), spoilers of poison

*Tāvatīm* in d for *tām itās* would be a welcome emendation. The first half-verse occurs in VS (xxviii 26 a, b — not quoted in CB) and TS (in iii 2 6). VS omits *varimnā*, TS has instead *mahitvā*; both rectify the meter of b by adding *ca* after *yāvat* (Ppp adds instead *vā*), and for our rather fantastic *vitasthīrē* (p *vitasthīrē*) VS has -*asthīrē* and TS -*tasthīs*. The comm also reads -*sthīre*, the lingualization is one of the cases falling under Prāt. ii 93. The comm glosses in b *sindhvās* by *samudrās*, and *vitasthīre* by *vyāvarante*. This irregular *prastāra-pāñkti* is overlooked by the Anukr. in its treatment of the meter.

3 The winged (*garūtmant*) eagle consumed (*av*) thee first, O poison, thou hast not intoxicated (*mad*), thou hast not racked (*rūp*) [him], and thou becamest drink for him

At beginning of b, *vīsa* is read only [by Ppp and] by the comm and by one of SPP's mss that follows him, all the rest have the gross blunder *vīsah* (both editions emend to *vīsa*). Ppp gives *ādayat* in b, and its second half-verse reads *nā 'ropayo nā 'mādayo tāsmā bhavan pitul*, thus removing the objectionable confusion of tenses made by our text. Our *arūrūpas* is quoted as counter-example by the comment to Prāt. iv 86. The first pāda might be rendered also 'the well-winged Garutmant,' and the comm so understands it, adding the epithet *vāmataya* to show that *garutmant*=Garuda. He also takes the two aorists and the imperfect in c-d alike as imperatives (*nā 'rūrūpas = vīmūdham mā kārsih*). The Anukr does not note a as irregular.

4 He of five fingers that hurled at thee from some crooked bow—from the tip (*çalyā*) of the *apaskambhā* have I exorcised (*nir-vac*) the poison

*Apaskambhā* is very obscure, the Pet. Lex. suggests "perhaps the fastening of the arrow-head to the 'shaft'", Ludwig guesses "barb," but that we have in vs 5—as we also have *çalya*, which seems therefore premature here, and, in fact, Ppp reads instead of it *bāhvās*, and, as it has elsewhere *apaskantasya bāhvās*, we might conjecture *apa-skandhasya* etc, 'from shoulder and arms'; i.e. from wounds in them. Or, for *apaskambha* as a part of the body might be compared *Suçruta* 1 349 20—unless *apastambha*

(which at least one good manuscript reads) is the true text there [ Calcutta ed. reads *apastambhāu*] The comm has no idea what *apaskambha* means, but makes a couple of wild guesses it is the betel-nut (*kramuka*)-tree, or it is an arrow (both based on senseless etymologies) In a, Ppp reads -*gulis*

5. From the tip have I exorcised the poison, from the anointing and from the feather-socket, from the barb (*apāsthā*), the horn, the neck have I exorcised the poison

Ppp reads *vocam* instead of *avocam* in a and d, and its b is *āñjanāt parnadher uṭa*. Prāt. ii 95 regards *apāsthā* as from *apa-sthā*, doubtless correctly, between the "barb" and the "horn" there is probably no important difference. To the comm, the *apāsthā* is a poison-receptacle (*apākṛstāvasthād etatsāmjjnād viśopādānāt*)

6 Sapless, O arrow, is thy tip, likewise thy poison is sapless; also thy bow, of a sapless tree, O sapless one, is sapless.

The comm strangely takes *arasārasam* at the end (p *arasa·arasām*) as a reduplicated word, "excessively sapless"

7 They who mashed, who smeared, who hurled, who let loose—they [are] all made impotent, impotent is made the poison-mountain

That is, as the comm is wise enough to see, the mountain from which the poisonous plant is brought "Let loose" (*ava-sij*) probably applies to arrows as distinguished from spears, though "hurl" might be used equally of both Ppp has in c *santu* instead of *krtās* According to SPP, the text used by the comm combines *ye 'piśan*, *apīśan* is an anomalous form for *apīśan*, with which the comm glosses it.

8 Impotent [are] thy diggers, impotent art thou, O herb; impotent [is] that rugged (*párvata*) mountain whence was born this poison.

As was pointed out above (under iv 4 2), the first half-verse is a sort of opposite of one found in Ppp, and quoted by Kāuç. (at 40 14) [With *párvata girl* cf. *mrgā hastin*, xii i 25 ]

### 7. Against poison.

[*Garutman — vānaspatyam ānuṣṭubham & svarāj*]

Found in Pāipp, but not all together, vs 1 occurs in v, vss 2-6 in ii, and vs 7 in vi Not used by Kāuç unless it is properly regarded by the schol and the comm (see under h 6) as included with h 6 by the citation (28 1) of the latter's pratīka (the comm puts it on the ground of the *paribhāsā* rule *grahanam ā grahanāt*, Kāuç 8 21)

Translated Ludwig, p 201, Grill, 28, 121 Griffith, 1 138, Bloomfield, 26, 376, Weber, xviii 26

i This water (*vār*) shall ward off (*vāray-*) upon the Varāṇavatī, an on-pouring of ambrosia (*amīṭa*) is there; with it I-ward off thy poison

The significance of the verse lies in its punning upon *vār* and *var*, the name *varaṇavatī* is not found elsewhere, but has sufficient analogies elsewhere, it is formed, as the comm. points out, from the tree-name *varana* (*Crataeva Roxburghii*) Ppp has in b a different pun *varunād ābhṛtam*, and for d it reads *tac cakārā 'rasam visam* The first pāda lacks a syllable, unless we resolve *va-ār*. [Cf x. 3 1 n]

2 Sapless is the poison of the east, sapless what is of the north; also this that is of the south is exchangeable with gruel (*karambhá*)

That is, is no stronger or more harmful than gruel Except our Bp , which has *adharacyām*, all the mss accent -rācyam, and SPP follows them, our edition emends to -rācyām, to accord with the two adjectives of like formation in a, b Ppp. puts *arasam* after *visam* in a.

3 Having made gruel of sesame (?), teeming with fat, steaming (?), thou dost not rack, O ill-bodied one, him that has eaten thee merely from hunger.

The verse is full of difficulties and doubtful points The translation implies in d emendation of *jaksivānt* sā to *jaksivānsam*, as suggested by BR , s v *rup* (Grill rejects it, but unwisely), Ppp reads *jaksiviphyasya* The construction of the augmentless aorist-form *rūrupas* with nā instead of mā is against all rule and usage; the easiest emendation would be to nā 'rūrupas, Ppp gives nu rūrupah SPP unaccountably reads *rūrupah* in *pada*-text, both here and in 5 d and 6 d, against all but one of his *pada*-mss in this verse, and also against Prāt. iv 86, which distinctly requires *urupah*, and (in all the three cases alike) the *pada*-mss add after the word the sign which they are accustomed to use when a *pada*-reading is to be changed to something else in *samhitā* In c, the *pada*-reading is *dustano* lītī *duhotano*, the case is noted under Prāt. ii 85 *Tiryām* in a is rendered as if *tilyām*, from *tila* (so the Pet. Lex.), the comm. derives it from *tiras*, and renders it *tirobhavam* 'vanishing,' which is as senseless as it is etymologically absurd, Ppp reads instead *turyām* According to Rājan. xvi 23, a sort of rice (as ripening in three months) is called *tiriya* (*tirima*?), but the word appears to be only a modern one, and is hardly to be looked for here [I cannot find it in the Poona ed \*] Grill makes the very unsatisfactory conjecture *atiriyam* "running over" In b, all our mss (as also the comment on Prāt. ii 62) read *pibaspahkām* (p *pibahospahkām*, which the comment just quoted ratifies), as our edition reads , SPP , on the other hand, prints *pibaspākām* (comm *pivaspākam*, explained as "fat-cooking") and declares this to be the unanimous reading of his authorities this discordance of testimony is quite unexplainable The translation implies emendation of the *pada*-reading to *pibahospahkām* Ppp reads *udāhrtam* for the problematic *udārathm*, but the latter is supported by RV. i 187 10 (of whose first two pādas, indeed, our a, b seem to be a reminiscence) *karambhā osadhe bhava pīvo vrkkā udārathth*. The comm. explains the word as *udriktaṛtijanakam* (Sāyaṇa to RV entirely differently) [In a supplementary note, Roth reports Ppp has *pīvassākam*, R has, p m , *pibaspā-*, corrected to *pibaspā-*, T has *pīvaspā-*] [Correct the verse-number for 6 read 3 ] \* [Or is *nirapa*, at p 220<sup>14</sup>, a variant of *tiriya*? The two are easily confused in *nāgarī*] ]

4. Away we make thine intoxication fly, like an arrow (*çarā*), O intoxicating one (f ), we make thee with our spell (*vácas*) to stand forth, like a boiling pot.

The comm (with a pair of SPP's mss ) reads *çarūm* in b\*; it also (alone) has *jesantam* (= *prayatamānam*) in c; one of our mss (Op ), with two or three of SPP's, give instead *pēasantam* Ppp has a peculiar c *pari tvā varmi veçantam* The verse is regular if we make the ordinary abbreviation of *iva* to 'va in b and c. \* [The reciters K and V gave *çarūm*: comm renders as if *çārum* 'arrow.' BR. render the

verb in d by ‘wegstellen’ When you set the pot aside (take it off the fire), it stops boiling, and so the poison is to stop working But see also Weber’s note.]

5 With a spell we cause to stand about [thee] as it were a collected troop (*gráma*), stand thou, like a tree in [its] station ; spade-dug one (f), thou racketest not

The comm , here and in 6 d, reads *abhrisāte* (-sāte=-*labdhe*), which looks like a result of the common confusion of *kh* and *s* SPP reads in *pada*-text *rūrupah*, and this time without any report as to the readings of his *pada*-mss — doubtless by an oversight, as all but one of them give *rur-* in both 3 d and 6 d The true scanning of c is probably *vrksé'ra sthā-mn-i*

6 For covers (? *pavasta*) they bought thee; also for garments (? *dūrçá*), for goat-skins, purchasable (? *prakri*) art thou, O herb ; spade-dug one, thou racketest not

The comm knows nothing of what *pavasta* and *dūrçá* mean, but etymologizes the former out of *pavana* and *asta* (*pavanayā'stāh sammārjanītṛṇāh*), and the other out of *dus* and *rçya* (*dustarçyasambandhibhīh*)! *Prakris* he renders by *prakarsena kṛtā*.

7 Who of you did what first unattained deeds—let them not harm our heroes here , for that purpose I put you forward

This verse occurs again later, as v 6 2, and in Ppp makes a part of that hymn alone. Its sense is very questionable, and its connection casts no light upon it, either here or there , and Grill is justified in omitting it as having apparently nothing to do with the rest of this hymn All the *pada*-mss save one of SPP’s read *ānāptā* (not -*tāh*), and all save our Bp read *prathamāh* (Bp -*mā*), SPP gives in his *pada*-text -*tāh* and -*māh*; the translation here given implies -*tā* and -*mā*, without intending to imply that the other readings may not be equally good ; the comm takes *ānāptāh* (= *anānukūlāh* [‘unkindly’]) as qualifying *cātravas* understood and *prathamā* as qualifying *kārmāni*

### 8. Accompanying the consecration of a king.

[*Atharvāñgiras — rājyābhisekyam, cāndramasam, āpyam ānustubham*  
*1, 7. bhuriktristubh, 3 tristubh, 5 virātpṛastārapañkti ]*

Found in Pāipp iv (in the verse-order 1-3, 7, 4-6) For occurrences in other texts, see under the verses Used by Kāuç (17.1 ff), and also in Vāit. (36 7) in connection with the *rājābhiseka* or *rājasūya* ceremony ; and Vāit. (29 12) further employs vs 5 in the *agnicayana*, with pouring of water around the erected altar

Translated Ludwig, p 458 , Zimmer, p 213 ; Weber, *Ueber den Rājasūya, Berliner Abh.*, 1893, p 139 (with full discussion) , Griffith, i 139 ; Bloomfield, III, 378 ; Weber, xviii 30

1 The being (*bhūtā*) sets milk in beings ; he has become the over-lord of beings , Death attends (*car*) the royal consecration (*rājasūya*) of him , let him, as king, approve this royalty.

The meaning is obscure. Very possibly *bhūtā* is taken here in more than one of its senses, by a kind of play upon the word Weber renders it the first time by “powerful” (*kräftig*), nearly as the comm., whose gloss is *samrddhah*, the latter gives it the same

sense the second time, but the third time simply *prāṇinām*. The introduction of "death" in the second half-verse suggests the interpretation (R) that the deceased predecessor of the prince now to be consecrated is besought to give his sanction to the ceremony from the world of the departed (*bhūtā*). The comm regards death as brought in in the character of *dharma-rāja*, as he who requites good and evil deeds TB (in II 7 15<sup>1</sup>) is the only other text that has this verse, reading in a *carati pravistah* (for *pāya ā dadhāti*) and in c *mṛtyāū* the variants are of a character to make us distrust the value of the matter as admitting any consistent interpretation Ppp reads in c *sa te* for *tāsyā*

2 Go forward unto [it]; do not long (? *ven*) away, a stern (*ugrā*) corrector (*cettār*), rival-slayer; approach (*ā-sthā*), O increaser of friends, may the gods bless (*adhi-brū*) thee

Found, with vs 3, in TB (in II 7 8<sup>1</sup>), and also, with the remainder of the hymn, in K (xxxvii 9) [It seems to be a reminiscence of the Indra-verse, RV v 31 2, applied, like vs 3 of this hymn, to the king] TB reads in a (for *mā 'pa venas*) *vīrāyasva*, and Ppp has *vīdayasva*, TB gives, as also the comm, the nom *mitravārdhanas* (a later repetition of the verse, in II 7 16<sup>1</sup>, presents *vrtrahāntamas* instead), and it ends with *bravan*,\* which is better, and might have been read in our text, as near half the mss give it, but SPP also accepts *bruvān*, with the comm The comm takes the "throne" as object of the first verb, and renders *mā 'pa venas* by *apakāmam anicchām mā kārsih* [cf. *vi-ven* in BR] (Weber renders *ven* by "see") \*[But the Poona cd, p 716, has *bruvan*] ]

3 Him approaching all waited upon (*pari-bhūs*), clothing himself in fortune, he goes about (*car*), having own brightness, great is that name of the virile (*vīśan*) Asura, having all forms, he approached immortal things

This is a RV verse (III 38 4 repeated without variant as VS xxxiii 22), transferred from Indra to the king, RV. reads, as does Ppp, *çrīyas* in b TB (as above) has *svārocās* at end of b, and *asyā* for *vīsnas* in c At the beginning of c, the comm has *mahas* (but explains it as = *mahat*) *tad visno*, and a couple of SPP's mss support him He renders *çāri abhīsan* either *alamkurvantu* or *sevanīam* that the form is imperative is the point he is sure of, and as alternative value of *asurasya* he gives *çatrūnām nirasituh!* [Is not *asurasya nāma* a simple periphrasis of *asuryām*, 'the divinity' that "doth hedge a king," in which gods are said to clothe themselves at RV III 38 7? *Nāma* might then be construed with *vāsanas*, or else as above]

4 A tiger, upon the tiger's [skin], do thou stride out unto the great quarters, let all the people (*vīcas*) want thee, the waters of heaven, rich in milk

That is, let the rains not desert thee (so the comm also) This verse and the two following are found, in the same order, in TB II 7 15<sup>3-4</sup>, it puts *ādhī* after *vāyīyāghre* (sic) in a, reads *çrayasva* in b, and has for d *mā tvād rāstrām ādhī bhraçat* (found below as vi 87 1 d, and in other texts see under that verse) Ppp gives *yanti* [or *yānti*?] instead of *vāñchantu* in c

5 The waters of heaven that revel with milk, in the atmosphere or also on the earth — with the splendor of all those waters do I pour upon (*abhi-sic*) thee

The version of the first half-verse given by TB. is quite different: *yā divyā āpah pāyasā sambabhūvih yā antārikse utā pārthivīr yāh*; and Ppp. so far agrees as to have *uta pārthivā yāh*, TB also reads *rucā* for *apām* in c. The comm. renders *madanti* as if causative *prāninas tarpayanti*. The *abhiseka* process, instead of an anointing with oil, is a pouring of water upon the person to be consecrated. The verse (11+10 8+8=37) lacks three syllables of being complete, rather than two [Put another *yās* at the beginning of b and the verse is orderly, 11+11.8+8]

[Perhaps *mad* here approaches its physical meaning, ‘boil (cf. CB. iii 4 3 end, and my Reader, p. 211), bubble over, overflow’, used of the rains that ‘drip abundantly with’ *pāyas* or life-giving moisture. W’s prior draft rendered *mad* by “intoxicate”; over this he interlined “revel”—This, says Weber, is the verse of the act of consecration proper. The celebrant transfers to the king the *vārcas* or glory-giving vigor of the waters of all three worlds.]

6 The heavenly waters, rich in milk, have poured upon thee with splendor; that thou be an increaser of friends, so shall Savitar make thee.

Instead of our *asiñcan*, SPP gives, as the reading of all his authorities, *asican*, which is decidedly preferable, and implied in the translation (our Bp is doubtful, other mss. possibly overlooked at this point), TB has instead *asicam*, Ppp. and the comm., *asrjan*. Then, for b, TB. and Ppp. give *divyēna pāyasā* (Ppp. *pāy-*) *sahd*; and in c TB has *rāstravārdh-*, which is better, and before it *yāthāsā* (regarded by its commentary as *yāthā·āsa*)

7. Thus, embracing the tiger, they incite (*hi*) the lion unto great good-fortune; as the well-being ones (*subhū*) the ocean that stands, do they rub thoroughly down the leopard amid the waters

Found also in TB (ii. 7 16<sup>4</sup>) and MS (ii 1.9 besides K.) In b, MS has *mṛjanti* for *hinvantī*, and *dhānāya* (which rectifies the meter) for *sāubhagāya*. For c, MS has a much less unmanageable version, *mahiśam nah subhvām*, and Ppp. supports it by giving *mahiśam nas subhavas* thus, in each pāda the king is compared to a different powerful animal—which is the leading motive of the verse. But TB differs from our text only by giving *suhāvam\** for *subhavas*. *Subhvām*, with a further slight emendation of *samudrām* to -drē, would give a greatly improved sense “him who stands comfortable in the ocean, as it were,” or bears himself well under the water poured upon him. The phrase *samudrām nā subhvāli* occurs also at RV. i 52 4 b (and its occurrence here in such form may be a reminiscence of that). Sāyanā there understands *subhvās* of the “streams” that fill the ocean; and our comm. gives a corresponding interpretation here (*nadirūpā āpah*), *samudrām* he allows us alternatively to take as = *varunam*. He also, most ungrammatically, takes *enā* at the beginning as *enās* “those [waters]”. Ppp. further has *pari mṛjyante* for *marm-* in d. \*[Poona ed., p. 750, reads *suhuvam*]

#### 9. For protection etc.: with a certain ointment.

[*Bhrgu — daçarcam trākakudāñjanadāvatam āñustubham z lakummati, 3 pathyāpāñkti.*]

Found mostly in Pāipp. viii (in the verse-order 9, 3, 2, 5, 6, 8, 10, 4, 7). Used by Kāuç. (58 S) with the binding on of an ointment-amulet, in a ceremony for long life of the Vedic pupil after his initiation. And the comm. quotes it from the Nakṣ. K. (19) [error for Çānti, says Bl. J., as employed in the *māhācānti* called *dīravatī*]

Translated Ludwig, p 507; Grill, 35, 123, Griffith, 1141, Bloomfield, 61, 381; Weber, xviii 32 — As for ointment and ointment-legends, see Bloomfield, AJP xvii 404 ff

1 Come thou, rescuing the living one, of the mountain art thou for the eyes (?), given by all the gods, an enclosure (*paridhī*) in order to living

*Jīvām* in a might also be coordinate with *trāyamānam*, the comm understands it as translated. The meter indicates that the true reading at the end of b is *āksyam*, and this is read by SPP, with the alleged support of all his authorities save one, which follows the comm in giving *āksam*, our Bp has *āksam*, and our edition accepted that (our Op has *āksyām*, our I *āksyām*), but *āksya* is unknown elsewhere, and its meaning in this connection is quite obscure; perhaps allusion is intended to a legend reported in MS iii 6 3 (p 62 8, cf also TS vi i 15 and CB iii i 3 12) "Indra verily slew Vṛtra; his eye-ball flew away, it went to Trikakubh, that ointment of Trikakubh he spreads on." The ointment of this mountain is most efficacious for the eyes, and hence also for the other purposes here had in view. The comm. gives *caksus* as the value of his *āksam*. Grill suggests emendation to *āksayam* or *āksaram*. We have to make the harsh resolution *vī-çu-e* in c or leave the pāda defective.

2 Protection (*paripāṇa*) of men (*pūrusa*), protection of kine art thou, in order to the protection of coursing (*ārvant*) horses hast thou stood

The comm says in c "of horses and of mares (*vadavānām*)" The resolution *ār-va-ta-ām* fills up c quite unsatisfactorily, the Anukr refuses all resolution, and counts the pāda as of 6 syllables

3 Both art thou a protection, grinder-up of familiar demons (*yātū*), O ointment, and of what is immortal thou knowest; likewise art thou gratification (-*bhōjana*) of the living, likewise remedy of jaundice (*hārita-*)

Contrary to rule, the *a* of *asi* in d has to be elided after *ātho* in d, probably emendation to *āthā'si* is called for, one of our mss (O) reads *ātho'si*. Ppp rectifies the meter of a by giving *ute'vā'si*, for c, d it has *utā'mṛtavasye* "çisa utā'sas pitrbhōjanam". The comm takes *amṛtasya* as the drink of immortality, and *-bhōjana* as either *anistanivartanena pālaka* or *bhogasādhana*. The last pāda hardly belongs with the rest.

4 Of whomsoever, O ointment, thou creepest over limb after limb, joint after joint, from thence thou drivest away the *yākṣma*, like a formidable mid-lier (*madhyamaçī*)

Found also as RV x 97 12 (repeated, without variant, as VS xii 86), which version, however, begins with *yāsyāu'sadhiḥ prasārpatha*, and has in c correspondingly *bādhādvī*. The comm has in c *bādhate*, but regards it as for *bādhase*. Ppp reads *tasmāt* for *tatas*. *Madhyamaçī* is of obscure meaning, "arbiter," as conjectured by BR., seems very implausible [BR express their conjectural meaning by the Latin word *intercessor*, by which, I suspect, they intend, not 'mediator,' but rather 'adversary' or 'preventer' of the disease, which would be plausible enough], more probably "mid-

most man," like *madhyamesthā* or chief (see under ii 8 2), and *madhyamaçī* used especially of the leader about whom his men encamp, for his greater safety, in the night. JB has *madhyamaçīvan* at ii 408, but the passage is too corrupt to cast valuable light upon the word. To the comm., it is either *Vāyu*, the wind in mid-air, or else the king, viewed as surrounded first by foes, and further by their foes, his friends (on the principle of *arir mitram arer, mitram*) [*mitra-mitram atah param* etc. I find the verse at Kāmandakīya Nītisāra, viii 16. To judge from the Later Syriac Version (Kalilah and Dimnah, Keith-Falconer, p. 114), one would expect to find it in Pañcatantra ii, colloquy of mouse and crow, in Kosegarten's ed., p. 110 or thereabouts. Cf. Manu vii 158 and the comm.]

5 Curse attains him not, nor witchcraft, nor scorching, *viśkandha* reaches him not who beareth thee, O ointment

Ppp reads *tam* for *enam* in a, and *niskandham* in c. [It inserts just before our vs 7 the vs given under vi 76 4 and ending with *yas tvām bibharty āñjana*]

6 From wrong spell, from evil' dreaming, from evil deed, from pollution also, from the terrible eye of an enemy — therefrom protect us, O ointment.

Ppp has, for b, *ksetriyāc chapathād uta*. The Pet. Lexx. understand *asanmantrā* as simply "untrue speech" (so Grill, "Lugenrede"); the comm. reads instead *-ntryāt*, as adjective qualifying *dūṣvapnyāt*, and signifying "produced by base bewitching spells" *Durhārdas* in c might well be adj., 'hostile' (so comm.)

7 Knowing this, O ointment, I shall speak truth, not falsehood; may I win (*san*) a horse, a cow, thy soul, O man (*pūrusa*).

The latter half-verse is RV x 97 4 c, d (which is also, without variant, VS xii 78 c, d), where we read *vāsas* instead of *ahām*; Ppp., too, gives *vāsas*. All the mss. and the comm. have at the end the absurd form *purusas* (nom., but without accent), the comm. (whose text, as SPP. points out in more than one place, is unaccentuated) understands "I, thy man (retainer)." Both editions make the necessary emendation to *pūrusa* [*s pūrusa*] Ppp gives *pāurusa*. SPP. makes a note that *saneyam* is so accented by all his authorities — as if anything else were possible [does he have in mind *sāneyam*? see Whitney, *Roots*, p. 183] The first pāda is defective unless we resolve *vi-du-ān* [or *ā-āñjana*] — [R's supplementary report of Ppp readings ends a with *āñjanas* and has for d *āñjana tamva pāurusah*. As noted above, this vs stands at the end in Ppp. and before it is inserted the vs given under vi 76 4]

8 Three are the slaves (*dāsā*) of the ointment — fever (*takmān*), *balāsa*, then snake: the highest of mountains, three-peaked (*trikakud*) by name, [is] thy father

For the obscure *balāsa*, the comm. gives the worthless etymology *balam asyati*, and adds *samnipātādih* 'collusion [of humors] or the like', "snake" he explains as for snake-poisoning, perhaps, if the reading is genuine, it is rather the name of some (constricting?) disease

9 The ointment that is of the three-peaked [mountain], born from the snowy one (*himāvant*) — may it grind up all the familiar demons and all the sorceresses.

Pāda b is repeated below as v 4. 2 b. The first half-verse is, without variant, TA vi 10 2, vs 9 a, b; and it occurs also in HGS (1 11 5), which reads *upari* at the end for *pari* [and so at MP ii 8 11 a, b] The second half is VS xvi 5 c, d, and also found in TS iv 5 1<sup>2</sup> and MS ii. 9 2, all these have *dhīn* instead of *yātūn*, and read *jambhāyan* (pres pple), and our *jambhāyat* may, of course, be pres pple neut, some of the mss (including our Bp.M I) indeed read -*yan* here, though no masc subject is implied; the comm paraphrases with *nāçayad vartate* SPP, with his customary defiance of grammar upon this point, reads *sárvān* instead of -*ān* or -*āñ* [cf 1 19 4, note]

10. If thou art of the three-peaked [mountain], or if thou art called of the Yamunā — both thy names are excellent; by them protect us, O ointment.

*Tē* in c might perhaps be emended with advantage to *tē* The Yamunā is not elsewhere mentioned in AV *Nāmni* is to be read, of course, as of three syllables, and there is no reason why the text should not give us *nāmant*.

#### 10. Against evils: with a pearl-shell amulet.

[Atharvan — *cañkhamanisūktam taddārvatam ānustubham 6 pathyāpañkti,*  
7 5-<sup>p</sup> *parānustup çakvari*]

Found (except vs 5) in Pāipp iv Used by Kāuç (58 9) in the same ceremony with the preceding hymn, but with an amulet of mother-of-pearl, the schol (not the comm.) also add it in an earlier part of the ceremony (56 17) The comm. quotes it further from Naks K (19), as employed in a *mahāçānti* named *vārunī*

Translated Ludwig, p 462, Grill, 36, 124, Griffith, 1 142; Bloomfield, 62, 383, Weber, xviii 36 — Bloomfield cites an article in ZDMG (xxxvi 135) by Pischel, who, in turn, cites a lot of interesting literature about pearl.

[Although rain-drops are not expressly mentioned in this hymn nor in xix 30 5 (which see), I think it safe to say that the bit of Hindu folk-lore about the origin of pearls by transformation of rain drops falling into the sea (*Indische Sprüche*, 344) is as old as this Vedic text and the one in xix The references here to sky and sea and lightning, and in xix to Parjanya and thunder and sea, all harmonize perfectly with that belief, which is at least ten centuries old (it occurs in Rājaçekhara, 900 A D) and has lasted till today (Manwaring's *Marāthī Proverbs*, no 1291) See my translation of *Karpūra-mañjari*, p 264 f, and note 5 Pischel, l.c., reports as follows "According to Aelian (*repl. ꝑwv*, x. 13), a pearl forms when the lightning flashes into an open sea-shell, according to an Arabic writer, when rain-drops fall into it, or, according to Pliny (ix 107), dew" — The persistency of popular beliefs in India is well illustrated by the curious one concerning female snakes see my note to *Karpūra-mañjari*, p 231.]

1 Born from the wind out of the atmosphere, out from the light of lightning, let this gold-born shell, of pearl, protect us from distress

Of course, all the four nouns in the first half-verse may be coördinate ablatives The beauty and sheen of the material connect it traceably with gold and lightning, but how even a Hindu *r̄si* can bring it into relation with wind from (or and) the atmosphere is not easy to see *Kṛçana* ought to mean the pearl itself, and is perhaps used in the hymn appositively = "which is itself virtually pearl", the comm explains it in this verse as *karçayitā çatrūnām tanūkartā* Ppp has in c *hiranyadās*

2. Thou that wast born from the top of the shining spaces (*rocand*),

out of the ocean — by the shell having slain the demons, we overpower the devourers.

Ppp combines in a *yo'grato r-*. Grill takes *agratas* as "first"; and the comm. as = *agre*, and not qualifying *jajñise* "at the top or front of shining things, such as stars"

3. By the shell [we overpower] disease, misery; by the shell also the *sadānvās*; let the all-healing shell, of pearl, protect us from distress

Ppp. has in a *avadyam* instead of *āmatim*. The comm. takes *āmatim* from root *man* [see BR's note, s v. 3 *āmati*]. "ignorance, the root of all mishap (*anartha*)", and, forgetting his explanation of only two verses ago, he this time declares *kr̄cana* a "name of gold"

4 Born in the sky, ocean-born, brought hither out of the river, this gold-born shell [is] for us a life-prolonging amulet.

Ppp has *samudrataś* at end of a, and in c again (as in i c) *hiranyaddāś*. Nearly all our mss. (except O K), and some of SPP's, with the comm., read in d *āyuhpr-* [cf Prāt. ii 62 n], but the point is one in regard to which each ms. is wont to follow its own course, regardless of rule, and both editions very properly give *āyuspr-*, as required by the Prāt.

5 The amulet born from the ocean, born from Vṛtra, making day — let it protect us on all sides from the missile of gods and Asuras

The comm. makes Vṛtra here signify either the demon Vṛtra or the cloud, doubtless the latter is intended; then he explains *divākara* as the sun, and *jāta* as "released," and renders "as brilliant as the sun freed from the clouds," which is extremely artificial; *divākara* need mean no more than 'flashing with light.' The comm. also foolishly understands in d *hetyā* instead of -*as* (p *hetyāḥ*) [Dev., ablative by attraction, from gen.—cf Skt Gram. §982 a.] The first pāda is deficient by a syllable, unless we resolve *samudrāt* into four syllables.

6. One of the golds art thou; out of soma wast thou born; thou art conspicuous on the chariot, lustrous (*rocānā*) on the quiver thou. May it prolong our lives!

The last pāda, which occurs in four other places (ii. 4 6 etc.), looks like a late addition here; as elsewhere, some of the mss. (five of SPP's) read *tārṣat*. Except our Op., all the *pāda*-mss. blunderingly resolve *sōmātvām* (as it would be permissibly and customarily read by abbreviation. see Whitney, *Skt Gr* §232) into *sōmā: tvām* instead of *sōmāt· tvām*; the comm. understands *sōmāt*, and both editions give the full reading. Here one is strongly tempted to translate *soma* by "moon," and the comm. takes it so (*amritamayāt somamandalāt*), but Ppp discourages it by reading *sa hōśād* (for -*mād*?) *adhi*. The comm. glosses *rocāna* by *rocānā dīpyamāna*. For c, Ppp. has *rathesu darçatam*

7. The gods' bone became pearl, that goes about within the waters, possessing soul; that do I bind on thee in order to life-time, splendor, strength, to length of life for a hundred autumns. let [the amulet] of pearl defend thee.

*Karçandas* in e, though read by all our mss. and nearly all of SPP's, is hardly to be tolerated, we should have either *kṛçanas*, as above, or *kārçanas*, which the comm.

offers, with two or three mss that follow him, and which SPP accordingly adopts [*kārçandas*]; our edition gives *karç-*, Ppp has *kārsinas*. Ppp also has simply *ca* for our whole *d* (after *balāya*) The comm reads *asti* instead of *asthi* in a. The verse (11+11. 14+11+8=55) lacks a syllable of being a full *çakvari* [Reject either *āyuse* or *varcase* and the meter is good — In c, *te* ‘for thee’ (comm, as gen), is, I suppose, virtually = ‘on thee.’]

The second *anuvāka*, ending with this hymn, contains 5 hymns and 39 verses, the Anukr. quotation is *nava ca*

## II In praise of the draft-ox.

[*Bhrgvañgiras — dvādaçarcam ānaduham trāstubham 1, 4. jagatī, 2 bhuri, 7 3-av 6-p anustubgarbno'pariṣṭājjāgatā nicṛchakvari, 8-12 anustubh*]

Found in Pāipp in (in the verse-order 1, 4, 2, 5, 3, 6, 11, 12, 9, 8, 10, 7) Used by Kāuç (66 12) in a *sava* sacrifice, with the draft-ox as *sava* The hymn offers an example of that characteristic Hindu extollation, without any measure or limit, of the immediate object of reverence, which, when applied to a divinity, has led to the setting up of the baseless doctrine of “henotheism”

Translated Muir, OST v 399, 361 (about half), Ludwig, pp 534 and 190; Deussen, *Geschichte*, I I 232, Griffith, I 144, Weber, xviii 39 — Cf Deussen, 1c, p 230 f Weber entitles the hymn “Verschenkung eines Pflugstieres zur Feier der Zwölften (i.e. nights of the winter solstice — see vs 11)”

1. The draft-ox sustains earth and sky; the draft-ox sustains the wide atmosphere, the draft-ox sustains the six wide directions, the draft-ox hath entered into all existence.

That is, the ox in his capacity of draft-animal · the comm says, *çakatavahanasa-martho vrsabhad*, later in the hymn he is treated as female, without change of the name to a feminine form (the fem -*duhī* or -*dvāhī* does not occur before the Brāhma-period of the language). But the comm also allows us the alternative of regarding *dharma*, in ox-form, as subject of the hymn The “directions” (*pradīp*) are, according to him, “east etc”, and the “six wide” are “heaven, earth, day, night, waters, and plants,” for which AÇS 1 2 1 is quoted as authority With the verse compare x 7 35, where nearly the same things are said of *skambha* Ppp reads in a -*vīm dyām utā mūm* In the second half-verse, two accent-marks have slipped out of place in our edition in c, that under *sa* should stand under *du*, and, in d, that under *mā* should stand under *na* The verse is *jagatt* by count, but not by rhythm [If, with Weber, we pronounce *nadvān*, it becomes a regular *tristubh*]

2 The draft-ox [is] Indra, he looks out from (for?) the cattle; triple ways the mighty one (*çakrā*) measures out (traverses?), yielding (*duh*) the past (?*bhūtā*), the future, existing things (*bhūvana*), he goes upon (*car*) all the courses (*vratā*) of the gods

Ppp reads, in a *indrasya* for *indrāh sa*, and in c it adds *sam* before *bhūtam*, and has *bhūvanam* instead of -*nā* The comm has in b the curious reading *stiyān* for *trayān*, and hence we lose his guess as to what may be meant by the “triple ways” He takes *paçubhyas* in a first as dative, and then as ablative He understands *bhūvanā* as virtually “present”, more probably it has its usual sense of ‘existences,’ and the two preceding adjectives qualify it distributively, or are in apposition with it. “all existing

things, both what is and what is to be" [If we pronounce again *naḍvān*, the vs loses its *bhuriṣ* quality The cadence of b is bad]

3 Born an Indra among human beings (*manuṣyā*), he goes about (car) shining brightly, a heated hot-drink (*gharmā*); he, being one of good offspring, shall not go in mist (?*udārd*) who, understanding [it], shall not partake of (*aç*) the draft-ox.

The verse is obscure, and the translation in various points very doubtful. The second pāda is apparently a beginning of the identification of the ox with the *gharma*, a sacrificial draught of heated milk, which we find further in vss 5, 6, he is, since his kind yield warm milk, as it were an incorporation of that sacrifice. And the second half-verse is then a promise to whoever shall abstain from using the ox as food. Ppp reads *esa* instead of *jātas* in a, and *samçīcānas* at end of b. In c, d the comm reads *sam* for *san*, *ud āre* as two words, and *no ḡnīyāt*, and of course makes very bad work of its explanation, finding metempsychosis in *sam* . . *sarsat* (*na samsārati punah samsāradharmān na prāpnoti*) *Gharma* he takes first as "blazing sun," and then, alternatively, in its true sense. There is no other occurrence of an s-aorist from *sr*, and it is altogether against rule and usage to employ a subjunctive and an optative (*açnīyāt*) in two coördinate clauses [this seems to me to be a slip—see *Skt Gram* § 575 b; and the clauses are hardly coordinate]; so that the reading is very suspicious. A few of our mss (P M W.E) read *nd* after *udāre* [Ludwig conjectures *suprayās* for *-jās*].

4. The draft-ox yields milk (*duḥ*) in the world of the well-done, the purifying one fills him up from in front, Parjanya [is] his streams, the Maruts his udder, the sacrifice his milk, the sacrificial gift the milking of him

Ppp appears to have read in b *pyāyet*, which would rectify the meter; in c it combines *maruto* "dho" *Pávamāna* in b might signify the wind (then *purāstāt* 'from the east'?) or soma; the comm takes it as the latter (*pavitrena codhyamāno 'mṛtamayah somah*), and "the sacrifice" in d as "the *sava* sacrifice now performed." The verse is rhythmically a *trīṣṭubh* with redundant syllables (11+13. 12+11=47) [On *dakṣinā*, see Bloomfield, AJP xvii. 408 f.]

5 Of whom the lord of the sacrifice is not master (*iç*), nor the sacrifice; not the giver is master of him, nor the acceptor; who is all-conquering, all-bearing, all-working — tell ye us the hot-drink which [is] four-footed

"Which" in d is *yatamā*, lit. 'which among the many.' The intended answer, of course, is that this wondrous sacrificial drink is the ox. Ppp begins c with *yo viṣvadṛg viṣvavakrd v-*. The comm declares the first half-verse to convey the universal mastership and not-to-be-mastered-hood of the ox; in d *gharma* is, according to him, "the blazing sun, which the four-footed one tells us" (*brāta* is read, but declared equivalent to *brāte*.)

6. By whom the gods ascended to heaven (*svār*), quitting the body, to the navel of the immortal, by him may we go to the world of the well-done, desiring glory, by the vow (*vratā*) of the hot-drink, by penance

Ppp appears to have read in a *suvāruhanta*, in b it has *dhāma* instead of *nābhīm*, and it ends d with *yaçasā tapasvyā*. The comm has *jesma* (= *jayema*) in c [instead of *gesma* (*Skt Gram* § 894 c)], *gharma* is to him once more "the blazing sun" [As to the stock-phrase in c, cf Bloomfield, AIP xvii 419]. The verse (10+11 10+13=44) is a very poor *tristubh*.

7 Indra by form, Agni by carrying (*váha*), Prajāpati, Parameshtin, Virāj, in Viçvānara he strode, in Vāiçvānara he strode, in the draft-ox he strode, he made firm, he sustained

This is the obscurest verse of this obscure hymn, and no attempt will be made to solve its riddles. Ppp has a quite different text: *indro balenā 'sya paramesthi vratenā 'na gāus tena vāiçvadevāh yo 'smān dvesti yam ca vayam dvismas tasya prānān asavahes tasya prānān vi varhah*. The two concluding clauses of our text most obviously belong with vs 7 rather than vs 8, and both editions so class them, but SPP states that all his authorities reckon them to vs 8, ending vs 7 with the third *akramata* (which some of the mss, including our P M W E O Op, mutilate to *akramat*). He adds that the Anukr does the same, but this is evidently an oversight, our mss of the Anukr calling vs 8 a simple *anustubh* (*madhyam etad anaduha iti pañcā 'nustubhah*) and giving of vs 7 a lengthy definition (see above), implying the division 9+10 8+8+8 12=55 (restoring both times the elided initial *a* in f), perhaps, then, SPP is also mistaken in regard to the unanimity of his "mss and Vāidikas", at any rate, part of our mss (Bp I H Op K) divide with the editions. The comm, however, does not, as, indeed, he is repeatedly at discordance with the Anukr on such points. He explains *váha* in a as "the part that carries (*vahati*) the yoke, the shoulder," and has nothing of any value to say as to the general sense of the verse [The identification of the draft-ox with Agni seems to rest on Agni's chief function of "carrying", cf RV x 51 5 d, 52 1 d, 3 d, 4 a].

8 That is the middle of the draft-ox, where this carrying (*váha*) is set, so much of him is in front (*prācīna*) as he is put all together on the opposite side

The virtual meaning of the second half-verse appears plainly to be that the two parts of the ox, before and behind the point where the pull comes (i.e. where the yoke rests) are equal, but it is strangely expressed, and the reason why the point is insisted on does not appear. The comm so understands it *evam prākpratyagbhāgāv ubhāv api samānāu*, he renders *vaha* this time by *bhāra*, Ludwig takes it as "the hump" [In this verse, b can hardly mean "where the pull comes," but rather 'where the burden is put,' i.e. the back, cf Deussen, 1 c, p 231. Nevertheless, see BR under *vaha*, 2 a and 2 b.]

9 Whoso knows the milkings of the draft-ox, seven, unfailing, both progeny and world he obtains so the seven seers know

Ppp reads *anapadasyatas* both here (b) and at 12 d, it also combines *saptars-* in d, as does the comm, and a couple of SPP's authorities. For consistency, our text ought to combine in a-b *dbhānt-*s-, SPP also leaves out here the connecting s-. The comm explains the seven milkings or yields of milk alternatively as "the seven cultivated plants, rice etc" or "the seven worlds and oceans"—not happening, apparently, to think of any other heptad at the moment. He quotes the names of the seven seers from Āçvalāyana. [The number of this vs is misprinted.]

10. With his feet treading down debility (*sedī*), with his thighs (*jāngḥā*) extracting (*ut-khīd*) refreshing drink — with weariness go the draft-ox and the plowman unto sweet drink (*kīlāla*).

The verse seems rather out of place here. As both *n* and *m* final are assimilated to an initial palatal, the *pāda*-text commits the blunder in b of understanding *trām* to be for *trān*, and, as is usual in such cases, a part of our mss read *trān j-* (so P M W.E I ), SPP very properly emends his *pāda*-text to *trām*. The comm. reads in d *kīnācasya* for *-qāç ca* (one of SPP's authorities following him “with the old accent,” SPP remarks, as if the change of reading involved a change of accent), and makes *gachatas* a genitive agreeing with it — against the accent; but this he regularly ignores *Irām*, it may be added, he glosses with *bhūmīm*!

11. Twelve, indeed, they declare those nights of the vow (*vratya*) of Prajāpati, whoso knows the *brāhmaṇ* within them (*tātrō'pa*) — that verily is the vow of the draft-ox.

Or, “those twelve nights they declare to be for the vow” etc. it is uncertain what is object and what objective predicate in the sentence Ppp reads and combines *vrātyā* “*hus pr-* in b, for the unusual phrase *tatō'pa* in c it gives *tad vā'pi*; and in d it has *balam* instead of *vratam* For Weber's conjectures as to the twelve nights and the draft-ox of this hymn, see his *Omina und Portenta*, p 388, compare also [Weber's other references, *Ind. Stud.* xvii 45, and] Zimmer, p 366 The comm. glosses *vrātya* by *vratārha*, and quotes TS v. 6 7 as to the twelve nights of consecration

12. He milks (*duh*) at evening, he milks in the morning, he milks about midday; the milkings of him that come together, those unfailing ones we know

Ppp has for a, b *duhe vā'nadvān sāyam duhe prātar duhe divā*, and at the end (as above noted) *anapadasyatas* The comm supplies to *duhe* either *anadvāham* as object (with the worshiper as subject), or *anadvān* as subject (with the performer of the *sava* sacrifice as beneficiary), *sām yanti* he explains by *phalena samgacchante*

### 12. To heal serious wounds: with an herb.

[*Rbhū — vānaspatyam. ānuṣṭubham. 1. 3-p gāyatrī; 6 3-p yavamadhyā bhurigāyatrī, 7 brhatī*]

Found in Pāipp iv (in the verse-order 3–5, 1, 2, 7, 6) Used by Kāuç (28 5) in a healing rite Keçava and the comm. agree in saying, for the prevention of flow of blood caused by a blow from a sword or the like; boiled *lāksā*-water is to be poured on the wound etc. The schol. to Kāuç 28 14 also regard the hymn as included among the *lāksālinīgās* prescribed to be used in that rule

Translated. Kuhn, KZ xii 58, with Germanic parallels, Ludwig, p 508; Grill, 18, 125; Griffith, 1. 146, Bloomfield, 19, 384; Weber, xviii 46 — Cf. Hillebrandt, *Vedachrestomathie*, p 48

1 'Grower art thou, grower, grower of severed bone: make this grow,  
O arundhati'

*Arundhati*, lit ‘non-obstructing,’ appears to be the name of a climbing plant having healing properties, it is mentioned more than once elsewhere, and in v 5 (vss 5 and 9) along with *lāksā* (vs 7) ‘lac’; and the comm to the present hymn repeatedly declares

*lāksā* to be the healing substance referred to in it, probably it is a product of the *arundhatī* Ppp has every time *rohini* instead of *rohantī*, and so the comm also reads, the manuscripts of Kāuç, too, give *rohini* in the *pratīka*, as does the schol under 28 14 There is evident punning upon the name and the causative *rohaya-* 'make grow', perhaps the true reading of a is *rohany asī rohini* 'thou art a grower, O red one,' bringing in the color of the lac as part of the word-play, the comm assumes *rohini*, voc, at end of a (*he lohitavarne lākṣe*) Ppp further reads *çīrnasya* instead of *chinndsyā*, and has, in place of our c, *rohinyām arha ātā 'si rohinyā 'sy osadhe*, making the verse an *anusṭubh* The comm gives *asnas* for *asthas* in b

2 What of thee is torn (*rīç*), what of thee is inflamed (? *dyut*), is crushed (? *pēṣṭra*) in thyself — may Dhātar excellently put that together again, joint with joint

Ppp reads in a *çīrnam* for *rīstam*, it reads *tā "tmanāḥ* in b, and in c, d it has *tat sarvam kalpayāt sam dadat* The comm (with one of SPP's mss) reads *presthām* (= *priyatamam*) for the obscure *pēṣṭram* in b (found elsewhere only in vi 37.3 below, where the comm has *pēṣṭam*), the conjecture "bone" of the Pet Lex seems altogether unsatisfactory, it is rendered above as if from *pīs* The comm paraphrases *dyuttām* by *dyotitam*, *vedanayā prajvalitam rīva*, which seems acceptable

3 Let thy marrow come together with marrow, and thy joint together with joint; together let what of thy flesh has fallen apart, together let thy bone grow over

Ppp rectifies the meter of a by omitting *te*, and has for d [? b?] *samstrāvam asu parva te* A few of the mss (including our H O Op) give *vīçrastām* in c The comm reads *çām* instead of *sam* in every pāda A couple of SPP's mss, by a substitution found also elsewhere [see ii 12 7, note], have *manyā* for *majñā* in a The Anukr ignores the redundant syllable in the first pāda.

4. Let marrow be put together with marrow, let skin (*cárman*) grow (*ruh*) with skin; let thy blood, bone grow, let flesh grow with flesh

The third pāda is translated as it stands [cf vs 5 c], but we can hardly avoid emending *āśrk* to *asthnā*; or else *āśthi* to *asnā*, to agree with the others, the comm [as an alternative] fills it out to two parallel expressions, for both blood and bone Ppp has, for b-d *asthnā 'sthi vt rohatu snāva te sam dadhmas snāvna carmanā carma rohatu*

5 Fit thou together hair with hair, fit together skin (*tváç*) with skin, let thy blood, bone grow, put together what is severed, O herb

The prolongation of the final vowel of a pāda is so anomalous that we can hardly help regarding *kalpayā* in a as wrong, perhaps imitated from b, Ppp avoids the difficulty by reading in a *sam dhīyatām* [For c, compare vs 4] Ppp also has for d our 4 d.

6 Do thou here stand up, go forth, run forth, a chariot well-wheeled, well-tired, well-nailed, stand firm upright

Ppp is very different *ut tistha pre 'hi samudhā hi te paruh sam te dhātā dadhātu tan nō viris̄am rathasya cakra py upavaryathār yathār 'ti sukhasya nābhīs prati tistha evam* The Anukr scans the verse as 9+11 5=25 syllables

7 If, falling into a pit, he hath been crushed (*sam-çr*), or if a stone nurled (*pra-hr*) hath smitten [him] — as a R̄bhu the parts of a chariot, may it put together joint with joint

A number of the mss (including our P M O Op) read *kártum* for *kartám* in a, the comm explains *kartam* as meaning *kartakam chedakam āyudham*, and makes it subject of *samçaçré=samhinasti*, he takes *rbhus* as one of the three R̄bhus (quoting RV 1 III 1), not giving the word any general sense Ppp. again has an independent text *yadi vajro visrstā sthārakā jātu patitrā yadi vā ca ristam vrksād vā yadi vā vibhyasi çīrsa rbhūr iti sa evam sam dhām te paruh* The verse is a *brhatt* only by number of syllables (10+10 8+8=36) [The comm makes the “Atharvanic spell” the subject in d.]

### 13. For healing.

[*Çamtāti — cāndramasam ita vāçvadevam ānustubham*]

Found in Pāipp v (in the verse-order 1, 5, 2-4, 6, 7) Vss 1-5, 7 are in RV. x 137, and vs 6 occurs elsewhere in RV x Only vss 1-3 have representatives in Yajur-Veda texts The hymn is called *çamtātya* in Kāuç (9 4), in the list of the *laghuçānti gana* hymns, and our comm to 14 counts it also to the *bṛhachānti gana* (reading in Kāuç 9 1 *ita devās* for the *tad eva* of the edited text), but he makes no mention of it here, he further declares it to belong among the *anholīngās* (for which see Kāuç 32 27, note), the schol, on the other hand, put it in the *āyusyagana* (54 11, note) It is used (58 3, 11) in the ceremonies for long life that follow the initiation of a Vedic student. In Vāit. (38 1) it appears, with ii 33 and iii 11 etc. in a healing ceremony for a sacrificer [see comm] who falls ill

Translated by the RV translators, and Aufrecht, ZDMG. xxiv. 203, Griffith, 1 147, Weber, xviii 48 — See Lanman’s Reader, p 390

1 Both, O ye gods, him that is put down, O ye gods, ye lead up again, and him that hath done evil (*āgas*), O ye gods, O ye gods, ye make to live again

Found without variant as RV x. 137 1, and also in MS (iv 14 2) But Ppp reads *uddharatā* for *ün nayathā* in b, and its second half-verse is *tato manusyam tam devā devās krnuta jīvase* The comm explains *avahitam* as *dharmavisaye sāvadhānam, apramattam*, or alternatively, *avasthāpitam*, supplying to it *kuruta*, and making of b an independent sentence, with double interpretation, and he says something in excuse of the four-fold repetition of the vocative

2 These two winds blow from the river as far as the distance; let the one blow hither dexterity for thee; let the other blow away what complaint (*rāpas*) [thou hast]

Besides RV (vs 2), TB (ii 4. 17) and TA (iv 42. 1, vs 6) have this verse Both accent in c *āvātu*, as does SPP’s text, and as ours ought to do, since all the mss so read, and the accent is fully justified as an antithetical one, our text was altered to agree with the *ā vātu* of RV, which is less observant of the antithetical accent than AV, as both alike are far less observant of it than the Brāhmaṇas All the three other texts have *pārā* for *vt* at beginning of d, and TB TA give *me* instead of *te* in c. The second pāda is translated in attempted adaptation to the third and fourth, of course,

the two ablatives with *a* might properly be rendered coordinately, and either ‘hither from’ or ‘hence as far as’, the comm takes both in the latter sense

3 Hither, O wind, blow healing; away, O wind, blow what complaint [there is]; for thou, all-healing one, goest [as] messenger of the gods

TB TA (as above) put this verse before the one that precedes it here and in RV All the three read in c *vīçvābhēsajas*, and Ppp intends to agree with them (-*bhejajo de-*) The comm offers an alternative explanation of *devānām* in which it is understood as = *indriyānām* ‘the senses’ [Von Schroeder gives a, b, *Tubinger Katha-hss*, p 115]

4 Let the gods rescue this man, let the troops of Maruts rescue, let all beings rescue, that this man may be free from complaints

In RV, this verse and the following one change places In a, RV reads *ihā* for *imām*, and in b the sing *trāyatām gandh* Ppp ends b with *maruto ganātih*, and d. with *agado sati* The first pāda is defective unless we make a harsh resolution of a long ā We had d above as 1.22 2 c

5 I have come unto thee with wealfulnesses, likewise with uninjurednesses, I have brought for thee formidable dexterity; I drive (*sū*) away for thee the *yáksma*

The RV text has in c *te bhadrām ā 'bhārsam*, both editions give the false form ā 'bhārisam, because this time all the mss (except our E p m ) chance to read it, in such cases they are usually divided between the two forms, and we need not have scrupled to emend here, the comm has -*rsam* Ppp reads in c *te bhadram ārisam*, and, for d, *pārīt svāmy ānuyat*

6 This is my fortunate hand, this my more fortunate one, this my all-healing one; this is of propitious touch

This is, without variant, RV x 60 12, it takes in our hymn the place of RV x 137 6

7. With (two) ten-branched hands — the tongue [is] forerunner of voice — with (two) disease-removing hands · with them do we touch thee

RV (vs 7) has for c, d *anāmayitnūbhyaṁ tvā tābhyaṁ tvō 'pa spr̄cāmasi* The Anukr takes no notice of the redundancy in our c

#### 14. With the sacrifice of a goat.

[*Bhr̄gu — navarcam āgyam, āgneyam trāstubham 2, 4. anustubh, 3 prastārapañkti, 7, 9 jagatī, 8 5-p atiçakvari*]

Verses 1–6 are found also in Pāipp iii (in the verse-order 1, 2, 5, 4, 6, 3), and in various Yajur-Veda texts (vss 1 and 6 not in company with the rest), vss 7–9, in Pāipp xvi The hymn is used in Kāuç (64 23 ff) in the *sava* sacrifices, with goat or goat-rice-mess (*ajāudana*) as *sava* vss 2–4, at 68 24–27 (and also, the comm says, in recitation in all *sava* sacrifices), vs 5, at 63 9 (the comm says, with oblation in all), vs 6, at 64 17, vs 7 (vss 7 and 8, according to the comm), at 64 18–20 (with setting up the goat), vs 9, at 64 22 (with offering the skin having head and feet left attached to it) In Vāit., vs 1 is used (29 3) in the *agnicayana*, with building in a goat’s head, vss 2–5 (29 17), in the same ceremony as the priests mount the altar,

vs 5 (8. 17), in the *barvan* sacrifices, with transfer of the fires, and again, in the *agnistoma* (15 9), when the fire is brought to the *uttaravedi*, and the comm regards vs 3 as quoted at 27 6, in the *vājapeya* rite

Translated Griffith, 1 149, Weber, xviii 51 (elaborate comment)

1 Since the goat has been born from the heat of Agni (the fire), it saw [its] generator in the beginning, by it the gods in the beginning attained (1) [their] godhead, by (with?) it the sacrificial ones (*mēdhyā*) ascended the ascents (*rōha*)

Found also in VS (xiii 51), MS. (ii 7 17, like VS throughout), and TS (iv 2 104) VS and MS have in c, d *devatām āgram āyans tēna rōham āyann ūpa mēdh-* TS. has at the beginning *ajā*, and, correspondingly, *sā* (with *vāi* added) in b, and *tāyā* in c and d, it also reverses the order of c and d, agreeing otherwise with VS MS in d, but having *āgre*, like AV, in c, it also replaces *cōkāt* by *gārbhāt* in a We have a again below as ix 5 13 a, and c is nearly equivalent to iii 22 3 c. moreover the *pāda*-mss, here as there, misinterpret *āyan* before *tēna* as *āyam*, which SPP. properly corrects to *āyan* in his *pāda*-text, all our *samhitā*-mss read *āyan* The comm declares *hū* in a to be intended to intimate that the same statement was made in another text also, and he quotes TS ii 1 14, *rōha* he explains by *svargādiloka*, *tēna* he takes both times as designating the means The Anukr takes no notice of the deficiency of a syllable in b [As to *ajā*, see Weber, *Berliner Sb*, 1895, p 847 n]

2. Stride ye with the fire to the firmament (*nāka*), bearing in your hands vessel-[fires] (*ūkhya*), having gone to the back of the sky, to the heaven (*svār*), sit ye mingled with the gods.

The other texts (VS. xvii 65, TS iv 6 5<sup>1</sup>, MS ii 10 6) differ but slightly from ours all have the sing *ūkhyam* at beginning of b, and TS MS combine *divātī p-* in c Ppp reads *agnibhis* in a, and *eksām* for *ūkhyān* in b, for the latter, the comm (with one of SPP's mss) gives *aksān*, which he defines as *aksavat prakācakān anusthitān yajñān* As usual, the mss vary at the end between the equivalent *ādhvam* and *āddhvam*, our text reads the latter, SPP's the former

3 From the back of earth I have ascended to the atmosphere, from the atmosphere I have ascended to the sky, from the back of the sky, of the firmament (*nāka*), I have gone to heaven (*svār*), to light

The other three texts (VS xvii 67, TS and MS as above) agree in omitting *prsthāt* in a and adding *īd* after *ahām* before *antāriksam* In this verse, the comm. takes *svār* as the sun (in vs 2, as the *svarga loka*) It is too irregular (14+9 7+8=38) to be so simply defined as it is by the Anukr [If we omit the first *ahām*, and combine *divāruham* in b and resolve -āāt *suar* in cd, we get an orderly *purastādbṛhatī*]

4 Going to heaven (*svār*) they look not away, they ascend to the sky, the two firmaments (*rōdasī*) — they who, well-knowing, have extended the everywhere-streaming sacrifice

The other texts (VS xvii 68, TS and MS as above) have no variants, but Ppp ends b with *rohantu rādhasah* The comm again takes *suar* as *svarga*, and *viçvato-dhāram* as either *sarvato dhārakam* or else *sarvato 'viçchinnaphalapräptyupbṛdayaś yasmin*

5 O Agni, go forth first of the divinities, eye of gods and of human beings (*mānuṣa*) — pressing on (? *iyaksa*-) in unison with the Bhrgus, let the sacrificers go to heaven (*svār*), to well-being.

The other texts (VS xvii. 69, TS and MS as above) all read *mārtvānām* at end of b, and for *devatānām* in a VS TS. have *devayatām*, MS *devāyatām*, and Ppp also reads *martyānām* and *devayatām*, in c, MS has *sahā* for *sajōsās*. The comm. paraphrases *caksus* by *caksurindriyavat priyah*, and *iyaksamānās* by *yastum icchantah*.

6 With milk, with ghee, I anoint the goat, the heavenly eagle, milky, great, by it may we go to the world of the well-done, ascending the heaven (*svār*), unto the highest firmament (*nāka*)

TS (iv 7 13) and MS (ii 12 3) have a parallel verse, with which Ppp. also corresponds in the first half *agnīm* (Ppp *-nīm*) *yunajmi* *çāvasā* *ghṛtēna* *divyām* *supar-*  
*nām* (Ppp *samudram*) *vāyasā* (MS *vayasām*, but Ppp *payasam*) *brhāntam* (Ppp *ruhantam*), as second half, they read *tēna vayām patemā bradhndsyā vistāpam* *sūvo* (MS *svō*) *rūhānā adhi nāka uttamē*, while Ppp. differs from our text only by having at beginning of d *saruhānā adhi*. The second half-verse is repeated below as xi i 37 c, d. The comm. reads in b *payasam*, but regards it as *vayasam* with Vedic substitution of *p* for *v*, *svār* this time is either *svarga* or *sūryātmakam paramam* *jyotiḥ*. The *tristubh* is irregular in its last two pādas. [Pronounce *gā-isma* in c (? in spite of Gram. § 894 c, end) Pāda d is simply acatalectic Ought we perhaps to read *súarbh-*, i.e. *súar rōh-* (root *ruh* without *ā*, as at x 2 8; xi 3 42, xix. 6 2)?]

7. Accompanied by five rice-messes (*-odanā*), by the five fingers, with the spoon, take thou up five-fold that rice-mess. In the eastern quarter set thou the head of the goat, in the southern (*dākṣina*) quarter set his right (*ddakṣina*) side.

Verses 7-9 are not found in other texts, not even in Ppp\*. The comm. (against the accent) explains *pāñcāudanam* as *pāñcadhā vibhaktam odanam*, *uddhara* as “take out of the kettle (*sthāli*) and set on the *bārhis*”, and, both here and in the following verse, he substitutes for the actual part of the animal the cooked meat taken from such part, with the share of rice-mess that goes with it. The verse is a *jagati* only by number of syllables (11+13:11+13=48, each pāda [save d] has trochaic close) [Reject *digl* in d and scan as 11+12 11+11.] \*[In a supplementary note, Roth says that they do occur (as noted above) in Ppp xvi.]

8. In the western quarter set his rump (*bhasād*); in the northern (*śittara*) quarter set his other (*úttara*) side; in the upward quarter set the goat's back-bone; in the fixed quarter set his belly (? *pājasyā*); midway in the atmosphere his middle.

The comm. explains *pājasyām* thus *pāja iti balanāma· tatra hitam udaragatam*, *avadyam*, and *dhehi* in connection with it as meaning *ni khana* — which looks quite improbable. It is only by violence that this verse can be extended to 60 syllables, as the Anukr. requires [Reject *digl* in b and c, as in vs 7, and combine *bhasādasya*, and we get five good *tristubh* pādas]. Our edition inserts after *pājasyām* an *avasānam*-mark which is wanting in the mss and in SPP's text.

9 Do thou envelop with cooked skin the cooked goat, brought

together with all his limbs, all-formed Do thou rise up from here unto the highest firmament (*nāka*), with thy four feet stand firm in the quarters

One would expect in a rather *ācrtayā*, as the hide can hardly have been cooked, the comm reads instead *çrathayā*, explaining it as *viçasanena vibhaktayā*, but no such word as *çratha* appears to be found elsewhere, and both it and its interpretation are very implausible. To *tvacā* he adds “having the feet, tail, and head on.” The verses read as if the goat himself, after cooking whole, were set up in position, the head to the east The Anukr does not heed that the second and fourth pādas are *tristubh*. [Ppp has *çrutam ekam çrutayā*.]

### 15. For abundant rain.

[Atharvan — *sodaçarcam*. *marutparjanyadevatyam* *tridistubham*: 1, 2, 5 *virādjagatī*, 4. *virātpurastādbrhatī*, 7, [8.] 13, [14.] *anustubh*, 9 *pathyāpañkti*, 10 *bhury*; 12 5-p *anustubgarbhā bhury*, 15 *cañkumaty anustubh*]

Found (except vss 2 and 15) in Pāipp v. (in the verse-order 1, 3, 6, 5, 4, 7, 9, 10, 8, 11-14, 16) This hymn and vii 18 appear to be called *mārutiāni* in Kāuç. (26 24 · see note to this rule); they are specified as used together in a rite for procuring rain (41.1 ff); also in expiation of the portent of *upatārakās* ‘inundations’ (103 3), further, vss 10 and 11, with oblations respectively to Agni and Prajāpati, in expiation of the portent of obscuration of the seven seers (127 8, 9). In Vāit (8 9) vs 6 appears in the preparations of the *cāturmāsyā* sacrifice And the comm quotes vs 11 as employed by the Nakṣ K. (18) in a *mahācānti* called *pīajāpati*

Translated Buhler, *Orient und Occident*, 1 219, Griffith, 1 150, Weber, xviii 58 — See also Weber's references to Ludwig and Zimmer Cf. introduction to iii. 13.

1 Let the directions, full of mist (*nābhāsvant*), fly up together; let clouds, wind-hurried, come together; let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth

Ppp combines in d *vāçrā* “*pah*; the comm, in c, *mahars-* [as the meter requires], this happens to be a case where all the mss agree in *mahars-*. The meaning in a probably is the confusion of the directions by reason of the mists, the comm renders *nābhāsvatis* in a by *nabhasvatā vāyunā yuktiāh*, and *nabhasvatas* in c by *vāyuprertasya meghasya sambandhinyah* [The second half-verse recurs at 5, below; see note.]

2 Let the mighty (*tavīśā*), liberal (*sudānu*) ones cause to behold together; let the juices (*rāsa*) of the waters attach themselves (*sac*) to the herbs, let gushes (*sārga*) of rain gladden (*mahay-*) the earth, let herbs of all forms be born here and there (*pīthak*)

The “mighty ones” in a are doubtless the Maruts; *iksay-* is perhaps an error which has blundered in from the next verse, for *uksay-* (though no causative of *uks* occurs elsewhere in AV.), the comm. supplies for it *vrstim* as object, the translation implies something like “attract every one's attention” It would be easy to rectify the meter of d by reading *śasadlitr vīrūpāh*, a is the only real *jagatt* pāda, and even by count the verse is only-nicrt (12+11 11+13=47)

3 Do thou make the singers (*gāyant*) to behold together the mists;

let rushes (*véga*) of waters rush (*vij*) up here and there, let gushes of rain gladden the earth, let plants of all forms be born here and there

Ppp has for a *samikṣad viçvag vāto napānsy*, at end of b, *pātantu* for *vijantām*, in d, *osadhayas* (as in 2 d [of the editions]) The comm regards a as addressed to the Maruts (*he marudgana*), and "the singing ones" as "us who are praising", and *vega* as "swift stream" The Anukr ignores the extra syllable in d [rectify as in 2 d, *vīrūpāś?*]

4 Let the troops of Maruts sing unto thee, O Parjanya, noisy here and there, let gushes of raining rain rain along the earth

*Pṛthak*, lit. 'severally, separately,' is used in these verses rather in the sense of 'all about, everywhere' Ppp has in d *srjantu* for *varsantu* The Anukr makes the pāda-division after *mārutāś*, and the *pāda*-mss mark it accordingly, thus leaving *parjanya* without excuse for its accentlessness, but all the mss read so, and both editions follow them Doubtless either *mārutāś* or *parjanya* is an intrusion, so the meter indicates The comm gives in c *varsantas*

5. Send up, O Maruts, from the ocean, brilliant [is] the song, ye make the mist fly up; let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth

We had the second half-verse as 1 c, d, but Ppp gives an original half-verse instead *pra uarayanti tamisā sudānavo 'pam rasir osadhit sacantām* The first half is translated literally as it stands, but it is pretty certainly corrupt Ppp reads *īrayanta, tvesā 'kā, pātayantu\**, and the true reading is perhaps *tvesā ar kā nābha īt pātayantu* 'let our brilliant songs make' etc The comm finds no difficulty, since his ideas of grammar allow him to make *tvesāś* and *arkāś* qualify *nābhāś* (*tveso dīptimad arko 'lanasādhanam udakam tadyuktam nabhah*) TS (in II 4 8<sup>2</sup>) and MS (in II 4 7) have a first pāda nearly agreeing with our a (TS *īrayatīā*, MS *-yatā*), the rest of the verse being wholly different. A couple of our mss (O Op), with two or three of SPP's, read *samudrajāś* at end of a. \* [Roth, in his collation, gives *pātayanta*, in his notes, -*tu*.]

6 Roar on, thunder, excite (*ard*) the water-holder, anoint the earth, O Parjanya, with milk; by thee poured out, let abundant rain come; let him of lean kine, seeking refuge, go home.

That is, let the herdsman whose animals have been thinned by the drought, now be even driven to shelter by the abundance of rain. Ppp makes *srstam* and *varsam* change places, and is defaced at the end The first three words are those of RV v 83 7. The comm (with two or three of SPP's mss that follow him) reads in d *āśārāśi*, and renders it "seeking concurrence of streams", our O Op have *rāśi* The comm makes *kr̥cagus* signify "the sun, with his rays made slender"! and, of course, he is to "set" (*astam* 2), or be made invisible by the clouds The Anukr makes no account of the fact that a is *jagati* [For *ācāra*, see Lanman *Trans American Philological Association*, xv (1884), p vii.]

7 Let the liberal ones favor (*sam-av*) you, also the fountains, great serpents (*ajagard*), let the clouds, started forward by the Maruts, rain along the earth

Ppp omits *vāś* in a, and combines *sudānavo 'tsā 'jagard*, and its second half-verse

is *vālā varsasya varsatus pravahantu prthivīm ann*. The comm. renders *avantu* by *tarpayantu*, *ajagarās* here by *ajagarātmāna vitarkyamānāh*, and under vs. 9 by *ajagarasamānākārāh*: i.e. "that look like great serpents as they wind sinuously along", he takes *sudānavas* in a alternatively as vocative, notwithstanding its accent.

8 Let it lighten to every region (*āçā*); let the winds blow to (from?) every quarter; let the clouds, started forward by the Maruts, come together along the earth.

Ppp has in d *varsantu*, as our text in the preceding verse. The comm. also points out the possibility of taking *dīçās* as either accus. pl. or abl. sing. The Anukr. somehow omits to define the metrical character of this verse and of vs. 14.

9. Waters, lightning, cloud, rain—let the liberal ones favor you, also the fountains, great serpents; let the clouds, started forward by the Maruts, show favor (*pra-av*) along the earth.

Ppp. begins with *vātas* instead of *āpas*, and omits (as in 7 a) *vas* in b; and, for the last two pādas, it reads *prā pyāyasva pra pitrsva sam bhūmim payastā srja*. The comm. again takes *sudānavas* as vocative, and makes the elements mentioned in a subjects of *sam avantu*; in d he reads *plāvantu* but regards it as for *prā 'vantu* [parallel with *palāyate* etc. (W's Gram § 1087 c), for which he cites Pānini viii 2 19].

10 Agni, who, in unison with the waters' selves (*tanū*), hath become overlord of the herbs—let him, Jātavedas, win (*van*) for us rain, breath for [our] progeny, *amṛta* out of the sky.

The comm. paraphrases *amrtam* with *amrtatvātrāpakam*. The Anukr. duly notes the redundant syllable in d.

11. May Prajāpati from the sea, the ocean, sending waters, excite the water-holder; let the seed of the stallion (*vīśanā dīva*) be filled up; come hitherward with that thunder,—

To this verse really belongs the first pāda of our vs. 12, as the sense plainly shows, as well as its association in RV. (v. 83 6 b, c, d) with the two closing pādas here. [Cf. Lanman, Reader, p. 370; misdivision as between hymns.] But the mss., the Anukr., the comm., and both editions, end vs. 11 with ē 'hi'. RV. reads in our c *śinavata* for *pyāyatām*, and *dhārās* for *rētas*. Ppp. combines in b *āp' trayann*, and begins c with *prā py-*. The comm. gives *vīśnos* instead of *vīśnas* in c, and explains both it and *salilād* in a by *vyāpanaçīla*, which is one of his standing glosses for obscure words; *ardayāti* he paraphrases with *raçmibhir adānenā pīdayatu*, and *udadhīm* simply by *jaladhim*. This verse is as much *bhuri* as vs. 10, unless we combine *āpe "rāyan* in b. [For *-nūnēhi*, see Prāt. iii 38, note.]

12. Pouring down waters, our Asura father.

Let the gurgles of the waters puff, O Varuṇa; let down the descending waters; let the speckled-armed frogs croak (*vad*) along the water-courses (*irīṇa*).

What is left of the verse after transferring its first *trīstubh* pāda to vs. 11, where it belongs, is (but for the intruded word *varuṇa*, which is wanting in Ppp.) a regular *anuṣṭubh*, having its *cavarāna* division after *srja*; and this is the division actually made

in all the mss , and in SPP's text Ppp. combines *gargarā'pām* The comm declares *gargara* an imitative word (*idrgdhvaniyuktāḥ pravāhāḥ*), and the translation so renders it, as second pāda of the *anustubh* he reads *avanīcīr* (*avanīm añcanti*, i.e. *bhūmim gacchanti!*) *apa srja*, his first account of *asura* is as from *as* 'throw' (*mēghānām kseptā*) [Discussed and translated, apropos of *trīna*, by Pischel, *Ved Stud* ii. 223]

13 Having lain for a year, [like] Brahmans performing a vow, the frogs have spoken forth a voice quickened by Parjanya.

The mss (except one of SPP's, which follows the comm) absurdly read *vātam* at beginning of c, both editions emend to *vācam*, which the comm. gives, and which is also read in the corresponding RV verse, vii 103 i Ppp. has *māndukā* in d. In our edition, correct two printer's errors, reading *samvatsarām* and *brāhmaṇā*. [Bloomfield discusses this vs and the following, JAOS xvii 174, 179]

14. Speak forth unto [it], O she-frog, speak to the rain, O *tāduri*, swim in the midst of the pool, spreading thy four feet

Many of our mss (P.M E I.H K) accent *īpa* [cf Prāt iv 3] at the beginning Ppp. reads *mānduki* in a, and *tāndhuri* in b The comm defines *tāduri* as "she-offspring of the *tadura*," but gives no explanation of *tadura* The verse is also found in a *khila* to RV vii 103, reading in a *upaplāvada*, and in c *plavasva* [For 14, 15, see Weber, *Berliner Sb*, 1896, p 257 As to metrical definition of 14, see vs 8 n]

15 O *khanvakhā!* O *khāmakhā!* in the middle, O *tāduri'* win ye rain, O Fathers, seek the favor (*mánas*) of the Maruts

The verse (as already noted) is unfortunately wanting in Ppp. The first pāda is misprinted as regards accentuation in our edition, being marked as if the final syllables were *kampa*, instead of mere protractions [That is, the horizontal under the first syllable *kha-* should be deleted, and the signs above and below the two 3's should also be deleted. They are printed aright, *khānvakāṣi khāmkhāṣi*, in *nāgarī*, by Whitney, Prāt p 392, footnote, and on p 400, and by SPP] Prāt i 105 quotes the words (with the two that follow) in its list of words showing protraction, and i 96 points out that the final *z* in each is grave The comm says that the three vocatives (he quotes the stems as *khanvakhā sāmakhā tāduri*) are special names for kinds of she-frogs—which seems likely enough, the two former appear to involve imitations of croaking (but in LGS iv 3 18 the householder's female slaves are to call out *hāmahāṣi*, as they circumambulate the *mārjaliya*, filling new water-holders) SPP (p 598, note) asks why, if the words are vocatives, they are not accented simply *khānvakhāṣi khāmkhāṣi*—being apparently ignorant of the fact that a protracted final syllable is regularly and usually accented, without regard to any other accent the word may have (see Whitney, *Skt Gr* § 78 a) Several of our mss (E I H O Op), and a couple of SPP's, leave the first syllable of each word unaccented It would much help both meter and sense to supply *hradasya* (or else *plavasva*) after *mādhye* in b, the comm either supplies *hradasya* or reads it in his text. All our mss , and our printed text, have at the end *īchatah*, SPP follows the comm and about a third of his manuscript authorities in reading *īchata*, which is doubtless the true text, and implied as such in the translation above The comm explains *pitaras* as *pālayitāro mandukāḥ!* SPP. regards him as reading *mārutam* in d. but this appears doubtful [The Anukr scans 8+5·8+8]

16 The great vessel (*kōṣa*) do thou draw up (*ud-ac*); pour on; let

there be lightnings; let the wind blow; let them extend the sacrifice, being manifoldly let loose, let the herbs become full of delight

Ppp reads *mahantam* at beginning of a, and *visrstam* at end of c. The first pāda is nearly RV v 83 8 a, which, however, reads *id acā n̄t sūca*. Our P M W read *tanvāntām* in c. The comm., doubtless correctly, understands the waters as the "them" of c, *id acā* he explains as *samudrād udakapūrnam uddhara*, he supplies *antarikṣam* to *savidyutam*, the expression is better understood as an impersonal one [With b, d, cf RV v 83 4 a, b]

Here ends the third *anuvāka*, having 5 hymns and 51 verses; the quoted Anukr says *ekavinçatih*.

## 16. The power of the gods.

[*Rrahman — navarcam satyānrlānvīhsanasūktam vārunam trāstubham i anustubh, 5 bhury, 7. jagatī; 8 3-p mahābrhatī, 9 virānnāmatripddgāyatī*]

Five verses of this hymn (in the verse-order 3, 2, 5, 8, 7) are found together in' Pāipp v, and parts of vss 4 and 6 elsewhere in the same book. It is used by Kāuç (48 7) in a rite of sorcery against an enemy who "comes cursing"; and vs 3 also in the portent-ceremony of the seven seers (127 3), with praise to Varuṇa

By reason of the exceptional character of this hymn as expression of the unrestricted presence and influence of superhuman powers, it has been a favorite subject of translation and discussion. Translated Roth, *Ueber den AV.*, p 29, Max Muller, *Chips from a German Workshop*, 1 41 (1867), Muir, *OST* v 63, Ludwig, p 388, Muir, *Metrical Translations*, p 163, Kaegi, *Der Rigveda*<sup>2</sup>, p 89 f (or p 65 f of R Arrowsmith's translation of Kaegi), with abundant parallels from the Old Testament, Grill, 32, 126, Griffith, 1 153; Bloomfield, 88, 389, Weber, xvii 66. Some of the above do not cover the entire hymn — See also Hillebrandt, *Veda-chrestomathic*, p 38, Bergaigne-Henry, *Manuel*, p 146, further, Grothmann, *Ind Stud* ix 406, Hermann Brunhofer, *Iran und Turan* (1889), p 188–106, Weber, *Berliner Sb*, 1894, p 782 f

[Weber entitles the hymn "Betheuerung der Unschuld, Eidesleistung", see his instructive note, *Ind Stud* xviii. 66, note 2 "Com-'s cursing" hardly takes account of the voice of *çāpyamānam* as used by Kāuç 48 7.]

i. The great superintendent of them sees, as it were, from close by; whoever thinks to be going on in secret, all this the gods know

The verse is altogether wanting in Ppp. All the mss read in a-b -tā ant- (p -tā · ant-), with irregular absence of combination across the cesura, the case might be one of those contemplated by Prāt. iii 34, although not quoted in the comment on that rule, SPP reads with the mss, and our edition might perhaps better have done the same (it is emended to -tā 'nt). But SPP also reads in c yás tāyāt, instead of yá (i e yāh) stāyāt\*, while nearly all his *pada*-mss (with all of ours) require the latter, his wholly insufficient reason seems to be that the comm. adopts *tāyāt*, the comm also has, as part of the same version, *carat*, and views the two words as contrasted, "stable" (*sāmtatyena vartamānam sthiravastu*) and "transient" (*caranaçlam naçvaram ca vastu*), which is absurd "he is great, because he knows (*manyate=jānāti*) all varieties of being." The comm understands *esām* as meaning "of our evil-minded enemies," and keeps up the implication throughout, showing no manner of comprehension of the meaning of the hymn. \*! See Prāt. ii 40, note, p. 426 near end |

2 Whoso stands, goes about, and whoso goes crookedly (*vañc*), whoso goes about hiddenly, who defiantly (?*pratāñkam*) — what two, sitting down together, talk, king Varuṇa, as third, knows that

Ppp reads in a *manasā* instead of *carati*, and in b *pralāyam* instead of *pratañkam*, and for c it has *dvān yad avadatas samnisadya*. The *pada*-mss give in b *nolāyan*, as if the assimilated final nasal before *c* were *n* instead of *m*, and SPP unwiseley leaves this uncorrected in his *pada*-text, although the comm correctly understands *-yam*. The comm regards a and b as specifying the “enemies” of *vs 1 a*, *vañcati*; he paraphrases by *kāutilyena pratārayati*, and *pratañkam* by *prakarsena krcchra-jivanam prāpya, nilāyam\** he derives either from *nis+i* or from *ni+li*. The true sense of *pratañkam* is very obscure, the translation seeks in it a contrast to *nilāyam*, the translators mostly prefer a parallel “gliding, creeping,” or the like. The Anukr apparently balances the redundant a with the deficient c. \* [Note that W’s version connects it with *nl-lina* of *vs 3*, cf Gram § 995 a, and my Reader, p 394.]

3. Both this earth is king Varuṇa’s, and yonder great sky with distant margins (-ánta), also the two oceans are Varuna’s paunches; also in this petty water is he hidden.

Ppp has, for a, b, *ute ‘yam asya prthivi samit̄ dyāur brhatīr antarikṣam*, and, at end of d, *udakena maktāḥ*. The comm declares that the epithets in b belong to “earth” as well as to “sky”, *kukst* he paraphrases by *daksinottarapārçvabhedend* *vasthite due udare*

4 Also whoso should creep far off beyond the sky, he should not be released from king Varuṇa, from the sky his spies go forth hither, thousand-eyed, they look over the earth

Only the second and third pādas are found in Ppp (and, as noted above, not in company with the main part of the hymn), which gives *īha* for *divas* and *īme ‘syā* for *īdam asya* (both in c). The *samhitā*-mss, as usual, vary between *divāḥ* and *divā* before *sp-*. The comm. has *purastāt* in a

5 All this king Varuna beholds (*vi-cakṣ*) — what is between the two firmaments (*rōdasi*), what beyond, numbered of him are the winkings of people, as a gambler the dice, [so] does he fix (?*ni-mi*) these things

Ppp reads for d *aksān na ḥvaghnī bhūvānā māmītē*, which gives a rather more manageable sense, our text is probably corrupt (*vt̄ cīnoti ?*), the comm explains *ni-minotī* by *ni kṣipati*, and to the obscure *tāmī* (not relating to anything specified in the verse) he supplies *pāpiṇām cīksākai māmī*. He has again (as in 4 a) *purastāt* in b, and in c he understands *samkhyātā* (not -tāḥ), as “enumerator,” and *nīmīsas* as gen with *asyā*. He also reads in d *svaghnī*, and quotes and expands Yāskā’s derivation of the word from *sva + han*. The verse is *bhrūj* if we insist on reading *īva* instead of *īva* in d. [Read *īva*, or *aksān ḥvaghnīva*, or with Ppp ?]

6 What fetters (*pāca*) of thine, O Varuna, seven by seven, stand triply relaxed (*vi-si*), shining — let them all bind him that speaks untruth, whoso is truth-speaking, let them let him go!

Our *śāmantu*, at beginning of c, is our emendation, obviously necessary, a few mss (including our Bp E H) have *śāmantu*, and the rest *chīt* (our P M *dhīt*), doubtless

meant for *chin-*), which SPP. accordingly retains; the comm has *chinattu*, explaining it as for *chindantu*. Ppp's version of the verse is found with that of the half of vs. 4; it reads *chinadya*; it also has *saptasaptatis* in a, and *ruṣatā ruṣantah* at end of b, and its d is *yas sabhyavāg ati tamī sṛjāmi*. The comm. also reads in b *ruṣantas*, which is, as at iii. 28. 1, an acceptable substitute for the inept *ruç-*; in b he apparently has *visitās*, and takes it as *tatra tatra baddhās*, while the true sense obviously is "laid open ready for use"; the "triply" he regards as alluding to the three kinds of fetter specified in vii. 83. 3 a, b

7. With a hundred fetters, O Varuṇa, do thou bridle (*abhi-dhā*) him; let not the speaker of untruth escape thee, O men-watcher; let the villain sit letting his belly fall [apart], like a hoopless vessel, being cut round about.

The two editions read in c *çrañçayitvā*, with the majority of the mss.; but nearly half (including our P.M.W.H.Op) have *çrañsay-*, and two of ours (K.Kp) *srañçay-*—all of them misreadings for *sransay-*, which the comm. gives (= *jalodararogeṇa srastam kṛtvā*). [The disease called "water-belly," to which c and d refer, is dropsy, Varuṇa's punishment for sin.] In d, SPP. reads *abandhās* with the comm., but against all his mss. and the majority of ours (P p m M W O.Op have -*dhas*), which have -*dhrds*, *bandhra* (i.e. *banddhra*, from *bandh* + *tra*) is so regular a formation that we have no right to reject it, even if it does not occur elsewhere. Ppp. puts *varuna* in a before *abhi*, omitting *enam*, thus rectifying the meter (which might also be done by omitting the superfluous *varuna*); and it omits the *ñ* of -*vāñ* in b. There is not a *jagatī* pāda in the verse, and d becomes regularly *tristubh* by combining *kōce'vā-*.

8. The Varuṇa that is lengthwise (*samāmyād*), that is crosswise (*vyāmyād*); the Varuṇa that is of the same region (*sameçyād*), that is of a different region (*videçyād*); the Varuṇa that is of the gods, and that is of men—

If the word *vārunas*, thrice repeated, were left out, there would remain a regular *gāyatris*; and the meaning would be greatly improved also; if we retain it, we must either emend to *varuṇa*, vocative, or to *vārunās* 'of Vāruna,' i.e. 'his fetter,' or else we must understand *vārunas* as here strangely used in the sense of *vārunās*. The comm makes no difficulty of doing the last. [Ppp. reads in a, *yas sāmānyo*, in b, *yaç cyam-deçyo* (or *cyam-*); in c, *yo dāvuyo varuno yaç ca mānusassa*; and adds *tvāns tv etāni prati muñcāmy atra.*] For the first two epithets compare xviii. 4. 70; the next two are variously understood by the translators; they are rendered here in accordance with the comm. Though so differently defined by the Anukr. [cf. ii. 3. 6 n.], the verse as it stands is the same with vs. 9, namely  $11 \times 3 = 33$  syllables.

9. With all those fetters I fasten (*abhi-sā*) thee, O so-and-so, of such-and-such a family, son of such-and-such a mother; and all of them I successively appoint for thee.

If the verse is regarded as metrical, with three pādas (and it scans very fairly as such), we ought to accent *āsāu* [voc. of *asāu*] at beginning of b. The comm. perhaps understands *anu* in c as independent, *ānu* (SPP. so holds). The last two verses are, as it were, the practical application of vss. 6 and 7, and probably added later. [As to the naming of the names, see Weber's note, p. 73.]

## 17. Against various evils: with a plant.

[*Çukra*. — *caturvinçarcam trayam sūklinām apāmārgavanaspatidevatyam ānuśubham*]

Verses 1–6 are found as a hymn in Pāipp. v., and hymns 18 and 19 follow it there, with some mixture of the verses. Vs 8 is found separately in ii. Hymns 17–19 are called by the comm. *āvapantya* ‘of strewing’. They are used together by Kāuç (397), with ii 11 and iv 40 and others, in the preparation of consecrated water to counteract hostile sorcery; and vs 17.5 is reckoned by the schol. (469, note) to the *duhsvapna-nāçana gana*.

Translated: Zimmer, p. 66; Grill, 37, 130; Griffith, 1 155; Bloomfield, 69, 393; Weber, xviii 73

1. Thee, the mistress of remedies, O conquering one (*ujjesā*), we take hold of; I have made thee a thing of thousand-fold energy (-*vīryā*) for every one, O herb.

Ppp reads for b *nijesa* “*grnitmahe*. We should expect in c -*vīryām*, and three of SPP’s mss (none of ours) so read; but he has not ventured to admit it into his text; the comm. gives -*yam*, but explains as if -*yām* (*aparimitasāmarthyayuktām*). The comm. regards the plant *sahadevi* (name of various plants, including *Sida cordifolia* and *rhombifolia*, OB) as addressed. He takes *ujjeṣe* in b as dative, = *ujjetum*

2 The truly-conquering, the curse-repelling, the overcoming, the reverted one (*punaḥsarā*)—all the herbs have I called together, saying “may they (?) save us from this”

The last pāda is translated in accordance with the better reading of Ppp.: *ato mā pārayān iti*. In b, Ppp. gives *punaçcarā*; SPP. presents *punaḥs-*, in closer accordance with the mss than our *punass-*. The comm. does not recognize the meaning ‘reverted’ (i.e. ‘having reverted leaves or fruit’) as belonging to *punaḥsard*, but renders it as “repeatedly applied” (*abhiksnyena bahutaravyādhinivṛttaye sarati*). He reads in a *çapathayopanīm*, and in c *abhi* (for *ahvi*): and one or two of SPP’s mss. support him each time; our O.Op. give *addhi*, by a recent copyist’s blunder; the comm. supplies *gacchanti* for his *sa.. abhi* to belong to. The Anukr. takes no notice of the excess of two syllables in a.

3 She that hath cursed with cursing, that hath taken malignity as her root, that hath seized on [our] young to take [its] sap — let her eat [her own] offspring.

The verse is a repetition of i. 28. 3, and the comm again, as there, reads *ādade* at end of b. He notes that a full explanation has been already given, but yet allows himself to repeat it in brief; this time he gives only *mūrchāpradām* as the sense of *mūram*. Ppp (which has no version of i 28) gives here, for c, d, yā vā *rathasya prāsare ky ato gham u tvasaḥ*. As i. 28. 3, the verse was properly called *virātpathyābṛhatt*. [Correct the verse-number from 6 to 3 in the edition.]

4. What [witchcraft] they have made for thee in the raw vessel (*pātra*), what they have made in the blue-red one, in raw flesh what witchcraft they have made—with that do thou smite the witchcraft-makers

The verse is nearly accordant with v 31.1 below Ppp reads in b *yā sūtre nīl-*  
A raw vessel is one of unburnt clay (*apakve mṛtpātre*, comm) The comm. defines  
“the blue-red one” as fire, blue with smoke, red with flame\*, and the “raw flesh” as  
that of a cock or other animal used for the purposes of the charm The *kṛtyā* appears  
to be a concrete object into which an evil influence is conveyed by sorcery, and which  
then, by depositing or burying, becomes a source of harm to those against whom the  
sorcery is directed (*mantrāusadhbhīḥ ḥatrah pīdākarīm*, comm to iv 18 2) The  
comm. reads *tvayā* in d, and first pronounces it used by substitution for *tvam*, then  
retains it in its proper sense and makes *yaḥ* mean *hantavyāś*. both are examples of  
his ordinary grammatical principles. The Anukr. ignores the metrical irregularity of  
c [reject *yām*?] \* [ Bloomfield, on the basis of Kāuç, interprets it as a thread of blue  
and red. and this is confirmed by the Ppp. *sūtre*.]

5. Evil-dreaming, evil-living, a demon, monster (*abhvā*), hags, all the  
ill-named (f), ill-voiced — them we make disappear from us

Ppp has in a *dussvapnam durjīvatam*, and, for c, d, *durvācas sarvam durbhūtam*  
*tām ito nāç-* A couple of our mss (I H p m) read *abhvām* in b The comm gives  
*jīvatyam* in a (with two of SPP’s mss), and (with our P M W E) *asmīn* instead of  
*asmān* in d He first defines *abhvām* simply as “great,” and then as a special kind  
of demon or demoniac (quoting RV i. 185.2); and the *durnāminīś* as *pīcācīś* having  
various bad appellations, such as *chedikā* and *bhedikā* The verse is repeated as  
vii 23 1.

6. Death by hunger, death by thirst, kinelessness, childlessness —  
through thee, O off-wiper (*apāmārgā*), we wipe off all that

The translation implies the obvious emendation of *anātādyātām* (p *anapaödyātām*)  
in b to -*apatyā-*, which is read by the comm and by three of SPP’s mss which follow  
him, SPP very properly admits -*apatyā-* into his text (but forgets to emend his *pāda-*  
text thoroughly, and leaves in it the absurd division *anapaötyātām*) [Weber, however,  
discussing *avadya*, Berliner Sb, 1896, p 272, defends the reading *apadya-*] The  
comm says nothing of the sudden change here from *sahadevi* to *apāmārga*, which  
ought to be another plant (*Achyranthes aspera*. a weed found all over India, having  
very long spikes of retroflexed flowers), but may possibly be used here as a synonym  
or appellation of the other In his introduction, he speaks of *darbha*, *apāmārga*, and  
*sahadevi* as infused in the consecrated water

7. Death by thirst, death by hunger, likewise defeat at dice — through  
thee, O off-wiper, we wipe off all that

Ppp omits this variation on vs. 6

8 The off-wiper is indeed of all herbs the sole controller (*vaçīn*);  
with it we wipe [off] what has befallen (*āsthita*) thee, then do thou go  
about free from disease.

Ppp (in book 11) has for b *vīçvāsām eka it pātiḥ*, combines in c *mrjmañ* “*sthitam*,  
and reads at the end *caraḥ Asthitam* (also vi 14 1 and VS vi 15) has perhaps a  
more special sense than we are able to assign to it, the comm. paraphrases by *kṛtyād-*  
*bhir apatitam rogādikam*

## 18. Against witchcraft: with a plant.

[*Çukra* — (etc see under hymn 17) 6 *brhatigarbhā*]

Found in Pāipp v (vs 6 before 5) Used by Kāuç only in company with h 17, as there explained

Translated Grill, 25, 131, Griffith, 1 156, Bloomfield, 70, 396, Weber, xviii 77

1 The same light with the sun — night possesses the same with the day, I make what is effective (*satyā*) for aid; sapless be the makers (f) [of witchcraft]

*Krtvar̄ī* at the end borrows a special sense from its relationship with *kṛtyā* [a case of "reflected meaning"—see note to iii 11 8] The construction in the first half-verse (if here rightly understood) is peculiarly intricate *samām jyotiś* is, as it were, coördinate with the *samā* of *samāvati*, as if it were *samajyotismattī* i.e. "night has its light as good as the sun's or the day's" Or else *jyotiś* (R) is to be taken outright as "moon-light" (= later *jyotsnā*) Ppp begins with *samā bhūmis sū-*, and has in c *sabhyā* for *satyam* One of our *pada*-mss (Op), like one of SPP's, divides in b *samoāvattī*, the comm defines the word by "of equal length" (*samānāyāmā*), and *krtvar̄ī* by *kartana-* *çilās* (taking it from *krt* 'cut') In our text, the r-sign has dropped out from under the k-sign in this word

2 Whoso, O gods, having made witchcraft, shall take it to the house of one unknowing — let it, like a sucking (*dhārū*) calf to its mother, go back unto him

The comm, with one or two of SPP's mss, reads *drāt* instead of *hārāt* in b, *dhārū* he defines by *stanapānam kurvan* There is a redundant syllable in c unless we abbreviate *rva* to *'va*

3 Whoso, having made evil at home, desires to slay another with it — numerous stones make a loud crash when it (f) is burned.

Ppp. is partly defaced in this verse, and it gives us no aid in solving the difficulties of the second half The discordance between the masculines *yās* and *pāpmānam* in a, b and the feminine *tasyām* is perhaps best removed by supposing *kṛtyā* to have been mentally substituted for *pāpmān* (the comm supplies *kṛtyāyām* to *tasyām*), Grill violently emends *amā* in a to *āmāyām* (sc *pātryām* \*), and thinks that this raw vessel bursts noisily in pieces when burnt, R conjectures that thick stones crack when the *kṛtyā* is burnt, perhaps so as to wake the intended victim The comm paraphrases *amā* by *anukūla rva saha sthitah*, i.e. an assistant or confederate, and reads in c *dugdhāyām* "drained" or made ineffective, the stones are produced by the counter-magic, and are called on to do (*karikrattī* = *punah-punah kurvantu* a convenient substitution of the imperative!) damage (*phat* = *hinsanam*) to the *kṛtyā-krt* The translation given above implies a threat of the destruction of the *kṛtyā* by burning and by stones tumbling crash! (*phat* for *phas?*) upon it. The harsh resolution *krtu-ā* makes the verse a full *anustubh* — [Bp. also has *dugdhiāyām*] \* [Oxytone, not perispome]

4 O thou of a thousand abodes (?-*dhāman*), do thou make them lie (?) crestless, neckless, take back the witchcraft to him that made it, like a sweet-heart (*prīyā*) to a lover (*prīyāvantī*).

For *vīçikhān* in a, Ppp reads *visākhām* (our P M W E have *vīçīsān*, our Bp I I)

*vīcisān*). In b, SPP reports all his authorities as reading *çāyayā* (p. *ya*), no such form has been noted among our mss [but Ppp. has *çāyā tvam*; Benares ms R., *chāyayā*, and T, *chayayā*], in most mss *y* and *p* are but imperfectly distinguished, and, as some of SPP's authorities are oral, he is to be presumed right; and the translation implies *çāyaya* [for the *samdhī*, Prāt. ii 17] The comm. reads instead *ksāyaya*, from *ksi* (= *ksayam prāpaya*) He rehearses the series of diverse senses given by Yāska to *dhāman*, and declares them all intended by the word in a. The verse he regards as addressed to the *sahadevī*.

5. I, with this herb, have spoiled all witchcrafts — what one they have made in the field, what in the kine, or what in thy men (*pūrusa*).

Ppp. reads in c and d the datives *gobhyas* and *purusebhyas*, the comm. explains *purusesu* as “in a place frequented by them”; for *vā te* he reads *vāte* ‘in the wind’ A few of our mss (P M W.) have *adūduṣan* in b The Anukr. takes no notice of the deficiency of a syllable in d.

6. He who hath made hath not been able to make; he hath crushed (fr) a foot, a finger; he hath made what is excellent for us, but for himself a burning (*tāpana*).

The verse is repeated below as v. 31.11, but with a different last pāda, which reads. *abhagō bhāgavadbhyah*. Ppp's version of a-b is *yām cakāra na çāçākha çāçre pādam aṅgulim* (omitting *kartum*), *yām* [sc. *kṛtyām*?] is a preferable reading The comm also has *aṅgulim*; our -rim is authenticated by the comment to Prāt. i 66 Ppp's d reads as does our v 31 11 d, but with *abhagā* for -gō The verse is metrically defined in the same way as here at v. 31.11 [the Anukr. seems to scan it as 8+9 8+8 (cf., for example, iii 8 4)], but *kārtum* is evidently [as the accent of *çāçré* shows] to be reckoned to a, and the *pāda*-mss so divide. [The suspicion is natural that a *sā* has been lost between *nā* and *çāçākha* So *ca* has been lost at iv. 5. 5 a (cf RV vii. 55 6 a). If we are right in restoring *sā*, and if we pronounce *çāçr-é* (as the Ppp reading suggests), we should then scan 11+8:8+8 —The accent of *çāçākha* can hardly be more than a blunder.—The comment to this verse seems to have failed of thorough revision at W's hands]

7. Let the off-wiper wipe off the *kṣetriyā* and whatever curse [there is]; [wipe] off, forsooth, the sorceresses, off all the hags.

Ppp reads in c -*dhānyas*, rectifying the meter The comm. here defines *kṣetriya* as hereditary disease (*kṣetram mālāpūrçarīram tatsakāçāt*)

8 Having wiped off the sorcerers, off all the hags, O off-wiper, with thee do we wipe off all that

Ppp is defaced in this verse. The comm first explains *apamr̄jya* in a into an imperative, *apamrddhi*; but then, as an alternative, he allows it its own proper sense.

#### 19. Against enemies: with a plant.

[*Çukra* — (etc. — see hymn 17) = *pathyāpañkti*]

Found also, in connection with the two next preceding hymns, in Pāipp v. Used by Kāuç. only in company with hymns 17 and 18, as described under h 17. [But vs 2 is reckoned to the *abhaya gāṇa*, employed as battle-charms; see Kāuç 16 8, note]

Translated. Grill, 34, 132, Griffith, 1 157, Bloomfield, 71, 397, Weber, xviii. 81.

1. Both art thou not relative-making, and now art thou kin-making; also do thou cut off (*?ā-chid*) the progeny of the witchcraft-maker, like a reed of the rainy season (*vārsika*).

Or, perhaps, ‘a last year’s reed’ (but comm., *varsāsu bhavam*). The first half-verse is very obscure, and the translation follows the text as closely as possible (Ppp. differs only by beginning *ute’vā’sy*), understanding *a-bandhukrt*, and not *abandhukrt* (which would be accented on *-kṛt*), possibly the sense is “thou makest common cause with some and not with others” The comm takes *-kṛt* both times from *kṛt* ‘cut’ (which is not impossible) = *kartaka* or *chedaka*, and he cites RV. iv. 4. 5 “slaughter thou our foes, the related and the unrelated” *Nādām* he explains as *etatsamjñam succedam irnaviçesam*. The Anukr. seems to sanction abbreviation to *’va* in d

2 Thou art bespoken (?) by a Brāhmaṇa, by Kanva son of Nṛshad; thou goest like a brilliant army (?); there is no fear (*bhayd*) there where thou arrivest (*pra-āp*), O herb.

Ppp has in a *paryukto* ‘*si*’, and this is very probably the true form of the word here used, the difficulty is that neither *yuj* nor *vac* is anywhere else found used with *paryukta*, *prayukta* [‘employed’] is what we should expect We have “Kanva’s plant” mentioned at vi 52. 3. The imperfect meter of b (which the Anukr. fails to notice, as it does also the like deficiency in d) gives a degree of plausibility to Grill’s suggestion that the pāda is intruded on an original *anustubh*. The *pada*-mss waver between *nārsadēna* and *nārs-* (our Bp emends *s* to *s*, Op is altered obscurely; D K. have *s*), but *s* is certainly the true reading, as required by Prāt. iv. 83, SPP. has wrongly chosen *s* for his *pada*-text. The comm, with a couple of SPP’s authorities that follow him, reads *tvistimate* in c (our P M W E have *tvismatt*) The mss, without any statable reason, accent *astī* in d, and our edition follows them, SPP. strangely gives *astī* in *samhitā*, but *asti* in *pada*-text. [Are not *paryuktā* and *paryukta* alike awkward phonetic renderings of *pratyukta*? Cf Ppp *çāçire* (= *çāçr-t*), iv. 18 6; and *dadhire* (= *dadhre*, Roth, ZDMG xlviii 116)]

3 Thou goest to the head (*āgra*) of the herbs; causing to shine (*dīp*) upon [us] as it were with light; also rescuer art thou of the simple (*pāka*), likewise slayer art thou of the demoniac.

Ppp puts *pākasya* before *trātā* in c, the comm. paraphrases it with *paktavya-prajñasya* [‘one whose wisdom (*prajñā*) is yet to be matured’] *durbalasya*

4 When yonder, in the beginning, the gods by thee removed (*nis-kr*) the Asuras, from thence, O herb, wast thou born, an off-wiper.

Ppp has in b the older form *akṛṣvata*, and for c reads *tasmād dhi tvam osadhe ap-*. The comm takes *adhu* in c as meaning *upari vartamānah* or *crestah san-*

5. Splitting apart (*vi-bhūd*), hundred-branched — “splitting apart” by name is thy father, in return (*pratyák*), do thou split apart him who assails us

Ppp has sundry corruptions *vivindati* in a, *vibinda* in b, *tam tvā* at end of c. The comm omits *vi* in c. Pāda c needs some such emendation as to *tām tu-ām*

6 The non-existent came into being (*sam-bhū*) from the earth; that

goes to the sky, the great expanse (*vyácas*) ; let that, verily, fuming abroad, come back thence on the maker.

The translation implies the obvious emendation, made in our text, of *tād dyām* for *tād yām*, which is read by all the mss and by the comm, and retained in SPP's text, though in a note he approves our alteration ; it is only another example of mistaking an abbreviated for a full reading (*dy* for its grammatical equivalent *ddy* compare [i 22 1, and Roth, ZDMG xlvi 104]) Ppp reads in b *brhat vacas*, and it has for c *ud it vaco vyadhiūmayat*. The comm gives *bhūmyām* for -*yās* in a, and *tvat* for *tat* at beginning of b He renders *asat* by *asatkalpam krtyārūpam*, or, alternatively, by *açobhanam krtyārūpam* The accent *-dhūpāyat* is contrary to all rule, and doubtless false, MS (1 10 20, p 160 1) has *-pāyāt*, which is correct. The general sense of the verse is obscure, but it appears to parallel the return of the charm upon its producer with the action of water in exhaling from the earth and coming back as rain

7 Since thou hast come into being reverted (*pratyāñc*), having reverted fruit, do thou repel (*yu*) from me all curses, [repel] very far the deadly weapon

The verse is nearly repeated as vii 65. 1 Ppp has for c, d *pratīkrtyā amum krtyā-krtam jahū* The comm reads in b *phala*, vocative ; regarding, of course, the *abāmārga* plant as addressed

8 Protect me around with a hundred, defend me with a thousand, may the forceful (*ugrā*) Indra, O lord of the plants, assign force (*ojmán*) unto thee

Ppp has for d *bhadro 'jmanam ā dadhuh* It can hardly be that the writer does not use here *ugrā* and *ojmán* as words felt to be related ; but the comm gives for the former his standing and always repeated *udgūrnabala*, and paraphrases the other with *ojasvitva*

## 20. To discover sorcerers : with an herb.

[*Mātrnāman — navarcam mātrnāmadīvatam ānustubham* — i *svarāj*, 9 *bhury*]

Found in Pāipp viii (in the verse-order 1-4, 7, 6, 8, 9, 5) Reckoned by Kāuç (8 25) to the *cātanāni*, and by the schol (8 24, note) added to the *mātrnāmāni* with good reason, if we may trust the Anukr (which adds to what is given above *anena mātrnāmānu 'sadhim evā 'stāut*), but the comm says nothing about it. The hymn is used by itself (28 7) to accompany the binding on of an amulet of *sadampuspā* 'ever-flowering' (or, as the comm and schol. say, *trisundhyā*) in a healing ceremony (the comm says, against *brahmagraha* and the like)

Translated Ludwig, p 525, Grill, 2, 133; Griffith, 1. 159, Bloomfield, 68, 398, Weber, xviii 84 — See also Hillebrandt, *Veda-chrestomathie*, p 48

i He (?) looks on, he looks toward, he looks away, he looks the sky, the atmosphere, then the earth — all that, O divine one (f), he looks at

Ppp has the 2d sing *pāyasi* all the five times, and it is an easier reading (adopted by Grill in his translation), especially in d, unless we may emend *devi* to *devī*, according to the comm, the subject throughout is the wearer of the amulet, and the divine one, as is also indicated by Kāuç, is the *sadampuspā* plant, a plant evidently having something about it that resembles or suggests eyes Ppp reads *ā* for *āt* in c. [Read *prā* for *prāti* in a? Pronounce *divāntar-* in c.]

2 Three skies, three earths, and these six directions severally — by thee let me see all beings, O divine herb

Ppp has *mahī* (for *-ih*) instead of *prithak* in b, and in the second half-verse, *tathā 'ham sarvā yātīna paçyāmī*. Some of our mss (P M) give *pāsyāmī* in d. Pāda a is redundant by a syllable, unless we pronounce *prithvīś* [For the triplicity, comm cites RV 11 27 8 and AB 11 17 end.]

3. Of that heavenly eagle art thou the eye-pupil, thou here hast ascended the earth as a wearied bride (*vadhiñ*) a litter

Ppp puts *divyasya* after *suparnasya*. The ground of the comparisons made in the verse is altogether obscure, and the comm casts no light upon them [Bloomfield discusses this vs, AJP xvii 402.]

4 May the thousand-eyed god set it in my right hand, with it do I see every one, both who is Çūdra and [who] Āryan

Ppp has *hast'* *ādadat* at end of b, and, for second half-verse, *tato 'ham sarvam paçyāmī adbhūtam* (sic) *yac ca bhāryam*. *Paçyāmī* would be an acceptable emendation in c. The comm (with one of SPP's mss) reads *tvayā* in c, he regards the "god" in a as Indra.

5 Make manifest [thy] forms, do not hide thyself away, then mayest thou, O thousand-eyed one, look upon the *kīmīdīns*

Literally (in d) 'meet with thy look' Ppp begins c with *evā* instead of *atho*, and ends d with *paçyāmy āyata*. The abbreviation in c of the stem *-caksus* to *-caksu* is one of those noted in the Prāt rules 11 59 and 14 100

6 Show me the sorcerers, show the sorceresses, show all the *piçācas* with this intent I take hold of (*ā-rabhi*) thee, O herb

For second half-verse, Ppp has *āpasprg eva tishantam darçaya mām kīmīdinam*

7 The eye of Kaçyapa art thou, and of the four-eyed bitch, conceal thou not the *piçāca*, like the sun gliding (*sṛṣṭi*) in the clear sky (*vīdhvā*)

That is, allow him to be no more concealed than the sun etc. Both editions read *-aksyāś* at end of b, but it is against the authority of the mss, all of which (save two of SPP's which follow the comm in giving the true reading) omit, as in numerous other cases, the *y* after the sibilant. The comm regards Saramā as referred to, and, in futile attempt at explaining her possession of four eyes, says *etenā 'pradhṛsyatvam uktam* [Cf Weber, Berl Sb, 1895, p 849, n 3.] He explains the reference to eyes by the resemblance of the flowers of the plant in question, but this looks rather like a plausible guess than like a statement on any authority. Ppp has for first half-verse *kaçyapasya caturaksas syantyāç caturaksā*. The comm derives *vīdhvā* from *vī-ih*, and glosses it with *antarikṣa*. The Anukr appears to approve the abbreviation to *sīryam 'va* in c [Bloomfield thinks that *kaçyapa* punningly suggests *paçyaka* 'seer,' and cites TA 1 8 8, *kaçyapah paçyako bhavati yat sarvam paripaçyati*.]

8 I have seized (*ud-grabh*) out of his shelter (*paripāna*) the sorcerer, the *kīmīdīn*, with it do I see every one, both Çūdra and Āryan

Ppp has in a, b *-pānam yātudhānāt kīmīdinah*. The comm makes *tena* refer here to *yātudhānam*, and supplies *graham* to *sarvam* — evidently without reason

9. Whichever flies through the atmosphere, and whichever creeps across the sky; whichever thinks the earth a refuge (*nāthá*) — that *piçācā* do thou show forth.

Ppp has for b *bhomīc co'pasarpati*, and in c *divam* for *bhūmim*; and its d is *tvam piçācam drce kuru*. The comm. (with a couple of SPP's mss.) has *adhi-* instead of *ati-* in b; he glosses *nātham* with *svāminam*. The verse is not *bhuriṣ* if we combine *yō'ntār-* in a. [Correct the misprinted verse-number.]

Here, at the end of the fourth *anuvāka*, with 5 hymns and 42 verses, the old Anukr. says *atha kuryād dvādaṣṭa*.

Here ends also the seventh *prapāṭhaka*

## 21. Praise of the kine.

[*Brahman — gavyam trāṣṭubham. 2-4. jagatī*]

This hymn is not found in Pāipp., but it occurs in the Rig-Veda (vi. 28. 1-7; vs. 8, in a different meter, is perhaps a later addition), and also in TB (ii. 8. 8<sup>11-12</sup>). It is used by Kāuç. (19 1), with i. 4-6 and others in a rite for ailing kine, and also (21. 8 ff.) in one for the prosperity of kine, vs 7 being specifically mentioned as repeated when they go forth to pasture; vs. 7 appears further to be quoted at 19. 14, in a rite for the cow-stall; but the comm. declares two verses to be intended, and, if so, they must be vii. 75. 1, 2, since there is here no following verse. In Vait. (21. 24), in the *agniṣṭoma*, the cows intended as sacrificial gifts are greeted with this hymn. The schol. (Kāuç. 16 8) reckons vs 4 to the *abhaya gāṇa*. The comm. [and Keçava's scholion to Kāuç. 27. 34] declare hymns 21-30 to be *mṛgāra*-hymns (Kāuç. 27. 34; 9 1), but the name would seem properly to belong only to hymns 23-29, which form a related group, and are by the Anukr. ascribed to Mṛgāra as author.

Translated: by RV. translators; and Griffith, i. 161; Weber, xviii. 87.

1. The kine have come, and have done what is excellent; let them stay (*sad*) in the stall (*goṣṭhd*); let them take pleasure with us; may they be rich in progeny here, many-formed, milking for Indra many dawns.

The other texts have no variants for this verse. The comm., after his wont, turns the two aorists in a into imperatives; he renders *rañayantu* alternatively by *ramayantu* and *ramantām*; and he takes "dawns" as equivalent to "days" (*divasān*). [‘Full many a morning yielding milk for Indra.’]

2. To the sacrificer and singer, to the helpful one (?), Indra verily gives further, steals not what is his; increasing more and more the wealth of him, he sets the godly man (*devayū*) in an undivided domain (?*khilyā*)

The other texts have in a the decidedly better reading *prṇate ca çiksati* of which ours is simply a corruption; the comm., heedless of the accent, takes our *çiksate* as a verb (= *gāh prayacchati*). In d they have the better accent *ābhinne*; and TB. reads *khille*; most of our mss. could be better understood as *khilpe* than as *khilye*; the comm. defines *khila* as *aprahataṁ sthānam*, and *khilya* as *tatrabhava*; R. conjectures "stone-wall" for *khilya*. All our mss., and part of SPP's, read *mukhāyati* in b

3. They shall not be lost; no thief shall harm [them]; no hostile

[person] shall dare attack their track (?) ; with whom he both sacrifices to the gods and gives, long verily with them does the kine-lord go in company.

Both the other texts\* accent *vyāthīs* in b, as does one of our mss (O), and one of SPP's. Before this word TB. has *nāl nā amitro*. The comm explains *vyāthīs* as *vyathājanakam āyudham*. The pāda is very obscure as it stands. [An earlier draft of the translator's ms. reads: "Naçanti, by its association, and its difference from naçyanti, must be meant as subjunctive (aor.), notwithstanding its ending" I am tempted to suggest *nā tā naçan*; *tā* (acc. pl fem) *nā dabħāti tāskaras* — BR, vi 1438, take *vyāthīs* as 'unbemerk't von,' with genitive, āsām. But see Geldner's discussion of the combinations of *vyāthīs* with ā-dhṛṣ, *Ved Stud* ii 29 — Note that TB's *āmitro* (both ed's read so in the text and both have *d-* in the comm) is neither *amitro* nor *āmitro*!] [In TB, the *pratikas* of vss 3 and 4 stand in RV. order at ii 8 8<sup>11</sup>; but the vss are given in full at ii 4.69.]

4. No dust-raising horseman (*?árvan*) reaches them; not unto the slaughter-house (?) do they go; those kine of that sacrificing mortal roam over wide-going fearlessness.

RV. differs only by retaining the *a* of *açnute* in a, as do one or two of our mss. (O K) and half of SPP's; and its *pada*-text divides *samskrtaotra* in b, while the AV. *pada*-mss (except our Op) leave the word undivided (by an oversight, the AV *Index Verborum* gives the RV form). The comm explains *arvā* by *hinsako vyāghrādih*, and -*kakāta* by *udbheda*; also *samskratatra* by *mānsapācaka* (because *vīcasitam trāyate pālayati*), quoting from an unknown source the line *samskrītah syād vīcasitah samskratatraç ca pācakah*. The comment to Prāt. [iv 58] makes the word come from the root *kr*. TB [also retains the *a* of *açnute* and it] has in d *mārtyasya*. In our printed text, the upper accent-mark in *renūkakāṣo* is over the wrong *k*.

5. The kine [are] Bhaga, Indra has seemed to me the kine; the kine [are] the draught of first soma, these kine—that, O people, [is] Indra; with whatever heart [and] mind I seek Indra.

The translation implies in a the RV reading *achān*, of which our *ichāt* seems merely an unintelligent and unintelligible corruption, TB. has instead *acchāt*, and our O K give the same. Both the other texts add *śd* after *ichāmi* in d. The comm translates in a "may Indra desire that there be kine for me." [The latter part of c is of course the well-known refrain of RV ii 12.]

6. Ye, O kine, fatten whoever is lean, the unlovely (*açrīra*) one ye make of good aspect, ye make the house excellent, O ye of excellent voice; great is your vigor (*vāyas*) called in the assemblies (*sabhd*)

The RV. version agrees at all points with ours; TB accents *kṛçam* in a and has *açltām* in b (its *krnuthāt* is a misprint, as its commentary shows). The comm reads *krnuta* in c; *sabhāsu* in d he paraphrases with *janasamūhesu*

7. Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place—let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.

The translation of a follows our text, though the false accent *rūcāntīs* (TB has the same reading) shows that the word is only a corruption of the RV reading *rīcāntīs* ‘cropping, grazing’ The comm, though reading *rūcāntīs*, renders it *tr̄nam bhakṣayantīs* [The TB comm in both ed s reads *rīcāntīs*] Both the other texts have in a *sūyāvasam*, and at the end *hetī rudrāsyā vṛjyāḥ* (TB *vṛñjyāt*). With our c, d compare also TS 1 1 1 (differing only in the order of words in d [ *rudrāsyā hetī pāri vo vṛnaktu*, which is metrically much better than our AV. order, albeit the RV order is as good as that of TS if we pronounce *rudr-āsyā* ]). The comm supplies to *aghā-*  
*çansas* in c *vyaaghṛādir dustamrgaḥ* [For *īcata*, see Skt. Gram. § 615.]

## 22. For the success and prosperity of a king.

[*Vasistha* (? *Atharvan*?) — *āindram trāstubham*]

Found in Pāipp mī (with vs 3 before vs 2), and most of it also in TB (ii 4.77-8) Used by Kāuç. (14 24) in a rite for victory in battle (the editor of Kāuç regards the next hymn also as included, but evidently by an error), and also in the ceremony of consecration of a king (17 28) [Weber, *Rājasūya*, p 142], and the comm mistakenly regards it as quoted at 72.7, giving the pratika as *imam indra*, instead of *imam īndram*, as Kāuç really reads (xii 2 47, evidently the verse intended) The Anukr spreads itself at very unusual length over the character of the hymn *imam īndra vārdhaye* ‘*ti vasistha īndram trāstubham so* ‘*tharvā ksatriyāya rājñe candramase prathamābhīḥ pañcabhir niramitrikaranamukhyene* ‘*ndram aprārthayad grāma-gavāçvādi sarvam rājyopakaranam ca tatah parābhyām antyābhyām īndrarūpena svayam eva ksatriyam rājānam candramasam āçīsā prānuadat iti* Probably *Vasistha* is the intended ṛṣi-name, and *so* ‘*tharvā* (one ms *sāuth-*) a misreading for something else

Translated Ludwig, p 457, Zimmer, 165; Grill, 67, 135, Griffith, i 162; Bloomfield, 115, 404; Weber, xvii 91 — Cf Hillebrandt, *Veda-chrestomathie*, p 43.

1 Increase, O Indra, this Kshatriya for me; make thou this man sole chief of the clans (*viç*); unman (*nīs-aks*) all his enemies; make them subject to him in the contests for preeminence.

The comm (with one of SPP's mss) has in b the strange reading *vr̄sām* for *viçām*; and it treats *aham* and *uttareṣu* in d as two separate words He takes *aksnuhi* as from *aks* ‘attain’ (*aksū vyāptāu*), and so explains it (*nirgatavyāptikān kuru*) [See Delbrück's discussion, *Gurupūjākāumudi*, p 48-9] TB combines a of this verse (reading *ksatrīyānām* for -*yam me*) with b, c, d of our vs 3 In our edition, an *anusvāra* is substituted for an accent-mark over the syllable *-nra-* in d

2 Portion thou this man in village, in horses, in kine; unportion that man who is his enemy, let this king be the summit of authorities (*ksatrī*); O Indra, make every foe subject to him

Ppp elides the a of *amitras* in b, and in c has the better reading *varsman* ‘at the summit,’ which is also offered by the comm, and by three of SPP's mss TB has *vārsman*, but as first word of a very different half-verse, our iii 4 2 c, d, which it adds to our first half-verse here to make a complete verse, in a it has *imām ā* instead of ē ‘*mām*, and in b *nīr amīm* instead of *nīs tām*, thus rectifying the meter (the Anukr takes no notice of the metrical irregularity of our b), and it leaves *asya* without accent at the end. Nearly half the mss (including our P M W I K) have in d *çatrīm*, and the comm seems to understand *çatrīm* [TB combines jō ‘*mīrc*, against the meter.]

3 Let this man be riches-lord of riches, let this king be people-lord of people, in him, O Indra, put great splendors, destitute of splendor make thou his foe

As noted above, TB combines the last three pādas of this verse with our 1 a, it reads *asmāt* instead of *asmīn* at beginning of c. The comm foolishly gives himself much vain trouble to prove that the epithets in a and b are not repetitious.

4 For him, O heaven-and-earth, milk ye much that is pleasant (*vāmā*), like two milch kine that yield the hot-draught (*gharmā-*), may this king be dear to Indra, dear to kine, herbs, cattle

Ppp combines *dughe 'va* in b, and has *bhīyās* in c, and at the end it agrees with TB in reading *utā 'pām* for *paçūnām*. TB further has *asmē* in a, and *-dughe 'va dhenih* in b [but see Prāt. 1 82 n], and it prefixes *sām* to *duhāthām*. Probably it is the loss of that prefix or of some other that causes *duhāthām* to stand in all the mss without accent at the beginning of the pāda an inadmissible anomaly, though read in both texts, we ought to have emended to *duhāthām*. The comm explains that *gharma-* in b signifies the *pravargya* [The meter requires the prefix.]

5 I join to thee Indra who gives superiority (*?uttarāvant*), by whom men conquer, are not conquered, who shall make thee sole chief of people (*jāna*), also uppermost of kings descended from Manu

Ppp reads in a *tam uttarāvantam indra* TB has in b *jāyāsi* and *parājāyāsār*, and in the second half-verse *sā tvā 'kar ekavarsabhām svānām* *ātho rājann* *utt-* The comm explains *uttarāvantam* by *atiçayitotkarsavantam*

6 Superior [art] thou, inferior thy rivals, whosoever, O king, are thine opposing foes, sole chief, having Indra as companion, having conquered, bring thou in the enjoyments (*bhōjana*) of them that play the foe

Ppp has in a *adhare santv anye* TB puts together a and c as first half of a verse to the other half of which our text has nothing corresponding, and it reads *ekavarsā* for *ekavarsā*. The comm takes *prat* and *çatravas* in b as two independent words, he paraphrases *bhōjanā* by *bhogasādhanāni dhanāni*

7 Of lion-aspect, do thou devour (*ad*) all the clans (*viç*), of tiger-aspect, do thou beat down the foes; sole chief, having Indra as companion, having conquered, seize thou on (*ā-khid*) the enjoyments of them that play the foe

Ppp has only the second half-verse, and reads for d *çatruyatām abhi tisthā mahānsi* (our vii 73 10 etc see under that verse) The whole verse is wanting in TB. The comm, with one of SPP's mss., reads *āpa* for *āva* in b. He paraphrases *addhi* (which is a frequent expression for the action of a ruler upon his subjects) very properly by *bhuñksva*, and *ā khida*, less acceptably, by *ācchindhi*.

## 23. Praise and prayer to Agni.

[*Mṛgāra — sapta mṛgārasamjñakāni sūktāni nōtādevatyāni. 1 trāstubhāni · 3 purastājjyotsnāmāti; 4 anustubh; 6 prastārapāñkti* ]

Found,\* with the six hymns that follow, all together (but in the order 23, 25, 27, 26, 28, 29, 24), in Pāipp. iv. The seven are known by Kāuç (9. 1) as the *mṛgāra* hymns (also by the schol., as by the Anukr.; that the comm. to h. 21 gives the name to 21–30 was there remarked; here he speaks of “a heptad of hymns” as intended in 9. 1); they are reckoned (9. 1) to the *bṛhachāntigana*, and also (32 27, note) to the *anholiṅga gana*, and they are employed in a healing rite (27. 34). In Vāit. the hymn accompanies the kindling of the fire in the *parvan* sacrifices (2. 11), and vs. 4 is similarly used (5. 15) in the *agnyādheya*. It was noted under the preceding hymn that the editor of Kāuç mistakenly regards this one as included in Kāuç. 14. 24. The first and last verses [of each] of the *mṛgāra* hymns are given also by TS. (iv. 7. 15), MS. (iii. 16 5), and K. (xxii. 15); only the hymn to Bhava and Çarva (our 28) is omitted, and, on the other hand, those texts have similar invocations to the Açvins and to all the gods. And the comm. to our h. 24 quotes also TS vii. 5. 22, where a *mṛgāresti* with ten oblations, to the divinities worshiped with the verses in question, is prescribed. [See further, as to this litany, Weber’s note, p. 95 f — The *mṛgāra*-verses occur in TS. and MS. at the very end of the *kāṇḍas* (iv. and iii.) concerned.] \* [In the verse-order 1, 4, 2, 3, 5, 6, 7]

Translated Griffith, i. 163; Weber, xviii. 94.

1. I reverence (*man-ii*) first the forethoughtful (*práctas*) Agni, him of the five peoples, whom men kindle in many places; we pray to him who hath entered (*pra-viç*) into clans after clans (*viç*): let him free us from distress.

Ppp. has in b *pāñcāj-*; the comm., *pāñcayajñasya*, for which he gives three different interpretations, the last one making *yajñasya* equivalent to *-janasya*. Manve he paraphrases by *jānāmi*. In a, MS. has *amṛtānām* for *práctasas*; for b, TS. MS give *yām pāñcājanyam bahāvah samindhāte*; and, for c, *viçvasyām viçv pravivicivānsam īmahe*. [The “absence of reduplication” (*Skt Gram* § 803 a) is doubtless due to the oft-repeated syllable *vi* or *viç*. The *pratīka* is cited, MGS i 5. 5 — cf. p. 145.] The Anukr., at the end of the descriptions of the seven hymns, says that all the verses contain — i.e. end with — an *anustubh* pāda. Its definitions of the meters in detail are too inaccurate to be worthy of attention throughout.

2. As thou carriest the oblation, O Jātavedas; as, foreknowing, thou adapttest the sacrifice — so do thou convey to us favor from the gods: let him free us from distress.

Ppp offers no variants in vss 2–4, but puts 4 next after 1. The comm. takes *deve-bhyas* in c first as dative and then as ablative.

3. Put to service at every course (*yāman*), best carrier, sharer (*ābhaga*) at every rite, Agni I praise, demon-slayer, sacrifice-increaser, offered to with ghee: let him free us from distress

All the mss (and SPP. with them) make the division of the verse, with obvious impropriety, before instead of after *agnim īde*, being apparently led into the blunder by

remembering the two words as beginning the Rig-Veda. The comm. gives the right division, as does also our edition by emendation. Nearly all the mss (not our I K.) read *bāhūstham* at end of a, both editions give *vāh-*, with the comm. The comm. paraphrases *ābhagam* by *ābhaktavyam āsevyam evamgunaviciṣṭam* [The vs scans as 11+11 12+8=42 Even with the misdivision (11+7 8+8+8), it is no *pūrastajjyotismati* (44)]

4. The well-born Jātavedas, the mighty (*vibhū*) Agni belonging to all men (*vāiçvānārd*) the carrier of oblations, we call on: let him free us from distress.

The verse, as already noticed, comes second in the Ppp version of the hymn. The comm. explains *vibhu* as "pervading" (*vyāpaka*)

5 With whom as ally the seers made [their] strength shine out; with whom they repelled the wiles of the Asuras; with whom, Agni, Indra conquered the Panis—let him free us from distress.

Ppp makes in a the combination *yena rs-*, and reads in b *udyotayan*, for the latter, the comm. (with two or three of SPP's mss) gives *uddiyotayan*, a few of the mss. (including our Bp K.) have *-tayam*

6 By whom the gods discovered the immortal; by whom they made the herbs rich in honey, by whom the gods brought the heaven (*svar*)—let him free us from distress

The comm. takes *amṛta* in a as meaning the drink of immortality; more probably it signifies immortality itself

7 In whose direction [is] whatever shines forth (*vi-ruc*) here, what is born and to be born, all of it—I praise Agni, [as a] suppliant I call loudly on [him]—let him free us from distress

TS and MS have a quite different first half-verse *yāsyे dām prāṇān nūmisād yau*  
*ējati yāsyā jātām jānamānam ca kēvalām* The comm. renders *nāthitas* first by *nāthamānah*, *phalam kāñcayamānah*, and then by *nāthah svāmī samjāto 'sya*

#### 24. Praise and prayer to Indra.

[*Mrgāra* — (see h. 23) 1 *çakavarīgarbhā pūrahçakvari*]

Found in Pāipp iv, with the other *mrgāra* hymns, and used by Kāuç. only as one of the group (see under h. 23), its first and last verses occur in the same Black Yajur-Veda texts (do)

Translated Griffith, 1 16<sup>11</sup>, Weber, xviii 100

1 We reverence Indra; constantly do we reverence him, these praise-hymns (*stōma*) of the Vrtra-slayer have come unto me; he who goes to the call of the worshiper (*dāçvāns*), of the well-doer—let him free us from distress

Ppp has in a *Indrasya manve çāçvad yasya manvire*, which is better, in both sense and meter TS and MS (agreeing throughout) read *Indrasya manve prathamsya*  
*prācetasah* in a, in b, *úpa mām upā 'guh*; and, in c, *hávam úpa gántā* The verse

is properly enough *puraḥçakvarti*, but there is no reason why it should be called in addition *çakvarigarbhā*.

2. He who, having formidable arms, is repeller (?*yayū*) of the formidable ones (f.); who battered the strength of the Dānavas; by whom are conquered the rivers, by whom the kine—let him free us from distress.

Ppp. has in a *yo'grānam* and omits *yayus*, and at end of b it reads *asasāda*. The first pāda is full of questionable points, and probably corrupt; the comm. explains *yayus* (though SPP. says in a note that his text reads *yayus*), and by *yāvayitā pṛthak-kartā*; to *ugriṇām* he supplies *caturṣendāndām*.

3. He who is filler of people (*carsāñi-*), bull, neaven-finder (*svāvid*); for whom the pressing-stones proclaim [his] manliness; whose is the sacrifice with seven priests, most intoxicating—let him free us from distress.

Ppp has *carsāni* instead of *vṛṣabhas* in a, and, for c, *yasya 'dhvaryus saptahotā mudicyut*. The comm. renders *carsāni-* by *manasya*.

4. Whose are cows (*vāçā*), bulls, oxen; for whom, the heaven-finder, sacrificial posts (*svāru*) are set up; for whom the bright (*çukrā*) [soma] purifies itself, adorned with sacred words (*brāhma-*)—let him free us from distress.

Ppp has in c *yasmin çukras pravartate*. The comm. explains *vāçā* in a as "barren cow" (*vandhyā gāuh*), and *svāru* as *yūpāvataksanaçakala*, used for *yūpa*. [Cf. RV. vi 16. 47.]

5. He whose enjoyment (*jūṣṭi*) the offerers of soma desire; whom, possessed of arrows, men call on in the cattle-raid (*gāviṣṭi*); on whom depends song (*'arkā*), on whom force—let him free us from distress.

Ppp reads in b *isrvantam*. Prāt. ii. 23 teaches the form of *gavisti*. The comm. explains *arkas* as *arcanasādhanabhāto mantrah stutaçastrādilakṣaṇah*.

6. He who was born first for the doing of deeds; of whom first the heroism was noted; by whom brandished (*ud-yam*) the thunderbolt went at (*abhi-i*) the dragon—let him free us from distress.

As in one or two other cases,\* the mss. have in a *yajñe* instead of *jajñe*, but one or two of SPP's follow the comm., who reads *jajñe*, as does also Ppp.; and both of the editions give this. In b the comm., with three of SPP's authorities, gives *dnubaddham*, in c he derives *ayata* from root *yam*, and renders it by *ahinsit*; we might emend to *abhyāyatō 'him* and get a form from that root, which would yield a preferable sense [For the use of *abhi-i* with *vajra* as subject and with acc., Whitney has noted the excellent parallel, RV 1 80 12] \* [So x 10 18]

7. He who, controlling, leads together hosts (*samgrāma*) for fighting, who mingle (*sam-sy*) the possessions (*puṣṭā*) of the two parties—I

praise Indra, [as a] suppliant I call loudly on [him]: let him free us from distress

Ppp has in b *pūṣtyā nas* TS and MS read in a (as does also the comm) the sing *samgrāmām*, and they put *yudhē* after *vaçī*, at end of b they give *trayāñi* instead of *dvayāñi*. The comm thinks *dvayāñi* to be *striпumsātmakāñi mithunāñi*

### 25. Praise and prayer to Vāyu and Savitar.

[*Mrgāra* — (see h 23) 3 *atiçakvarīgarbhā jagatī*, 7 *pathyābrhatī*.]

Found in Pāipp iv (in the verse-order 1-3, 6, 5, 4, 7, and after our hymn 23). The Black Yajur-Veda texts (see under hymn 23) put their passages corresponding to our hymn 29 (to Mītra and Varuna) between those corresponding to our 24 and 25. For the use of the hymn as one of the *mrgāra* hymns in Kāuç, see under hymn 23, the comm further quotes it as employed by Naks K 18, in a çānti ceremony named *vāyavyā*. The metrical irregularities are not worth the trouble of detailing

Translated Griffith, i 166, Weber, xviii 102

1 Of Vāyu, of Savitar we reverence the counsels (*vidhītha*) · ye who enter and who defend what has life (*ātmanvánt*), ye who have become encompassers of the all — do ye free us from distress

TS and MS read *bibhṛtās* (for *vīçāthas*) and *rāksatas* in b, and TS *babhūvātus* in c, and both have *āgasas* in the refrain. MS further combines *yā āt-* in b, and has *tā no m-* in the refrain. The comm is uncertain as to the sense of *vidhītha* [Geldner renders, "Wir gedenken des Bundes zwischen V und S," ZDMG li 746 cf Foy, KZ xxxiv 226]. Doubtless it is a metrical consideration that causes the change from 3d to 2d person in the refrain of hymns 25, 26, and 28 [Grammar and meter favor restoration of the older and longer form *paribhuvā* in c — see Lanman, JAOS x 413].

2 Of whom are numbered the widths of the earth; by whom the welkin (*rājas*) is made fast (*yup*) in the atmosphere, whose progress no one soever has reached (*anu-āç*) — do ye free us from distress

Ppp has in a *varimāni pārthivā*, which improves the meter, also *gusthitām* for *yupitam* in b, and *prayām* for *prāyam* in c. *Yupitām* (perhaps 'smoothed out, spread uniformly' [cf Bloomfield AJP xi 418, 419]) the comm explains by *mūrchitam sad dhāryate*. The *pada*-text divides in c *praçāyām*, for which SPP, on the authority of only one of his mss, unaccountably substitutes *praoyām* (a number of our mss give instead *-yāñ*) [cf BR v 1635].

3 In [conformity with] thy course (*vratā*) people (*jāna*) go to rest, when thou art risen, they go forth, O thou of beauteous luster, ye, O Vāyu and Savitar, defend beings — do ye free us from distress

Ppp. has *yachatas* for *raksathas* at end of c; the comm, with a couple of SPP's mss reads *raksatas*, and he paraphrases it, without a word of remark, with *pālayathas*.

4. Away from here, O Vāyu and Savitar, drive (*śidhī*) ye what is ill-done, away the demons and Çūmidā, for ye unite (*sam-sy*) [men] with refreshment (*ūrjā*), with strength — do ye free us from distress

Nearly all the mss read in c *srjātha* (instead of -*thas*). The comm with two

or three of SPP's mss , reads *samidām* (for *śamidām*) in his text in b, but explains *samidhām* (by *samidīptām krtyām ca*); itās in a he takes from root *i*, and paraphrases by *gamayathas!* Emendation in a to *duskr̄tam*, 'evil-doer,' would be acceptable , the comm takes it as accented (= *asmadiyam pāpam*)

5. Let Savitar and Vāyu engender (*ā-sū*) in my l (tanū) wealth, prosperity, very propitious dexterity; do ye put here freedom from *yākṣma*, greatness; do ye free us from distress

*Tanū* in b is translated as a locative because so regarded by the Prāt. (under i 74), as it is also by the comm (= *tanvām, asmadiye carire*), it might be nom dual, or, yet better, it might be emended to *tanūdakṣām* Ppp reads *aveyaksmatām suhasmāsu dhattam* for c. The comm. paraphrases ā *suvatām* with *prerayatām prayacchatām*

6 O Savitar, Vāyu, [give]- forth favor in order to aid, ye cause to revel in the intoxicating jovial [soma]; hitherward from the height (*pravāt*) confirm ye of what is pleasant (*vāmā*); do ye free us from distress

The strong ellipses in the first half-verse are filled by the comm in accordance with the translation Ppp reads in b *mādayetām*, and in c *pravatā ni yachatas* The comm makes *pravātā* (= *prakarsavatas*) coördinate with *vāmasya*, qualifying *dhānasya* understood [Pischel, *Ved Stud* ii. 74, takes it as acc. pl. with *vāmasya*, 'streams of *vāma*', and compares *rāyō dhārā, vāsvo arṇavā*, etc.— Render the subjunctive in b by 'cause ye' etc ?]

7 The best blessings (*āçīs*) have come unto us in the domain (*dhāman*) of the two gods; I praise god Savitar and Vāyu: do ye free us from distress.

Ppp. combines to *nā "çīso* in a. MS reads *āçīras* for *āçīsas*; for *dhāman* in b it has *dhārmās*, and TS *dhārme*; for c, both give *stāumī vāyūm savitāram nāthitō johavīmi*; and, as in vs 1, MS. begins d with *tā*, and both end it with *āgasas*.

The fifth *anuvāka* ends here in the middle of the *mṛgāra* group, it has 5 hymns and 35 verses; and the old Anukr. says *aparāh pañca*

## 26. Praise and prayer to heaven and earth.

[*Mṛgāra*.—(see h. 23) 1 *puro 'śīr jagatī*; 7 *çākvaragarbhātīmadhyejyotis* ]

Found in Pāipp iv. (in a somewhat different verse-order \*), after our hymn 27. The other texts (see under hymn 23) have but one verse that represents the hymn, made up of parts of our vss 1 and 7. As to the use of the *mṛgāra* hymns by Kāuç., see under h 23 In Vāit. (15 13), this hymn (or vs 1) accompanies the offering to the *udumbara* twig in the *agnisṭoma* \* [Order, 1, 2, 4, 6, 3, 5, 7.]

Translated . Griffith, i 167 ; Weber, xviii. 106.

1. I reverence you, O heaven-and-earth, ye well-nourishing ones (*sūbhōjas*), who, like-minded (*sācetas*) did spread out unmeasured intervals (*yōjana*); since ye became foundations (*pratiṣṭhāt*) of good things, do ye free us from distress.

Ppp omits the intrusive and meter-disturbing *sācetasāu* (which, on account of its

accent, is reckoned to b in the translation, as it is also by the *pada*-text); and, against rule, it combines in b ye 'prath-'. The comm., with one of SPP's mss., reads *aprathetām*, and TS MS have the same, followed by *āmitebhīr ḍjobhīr yē p̄atisthē ābhavatām vāsūnām* they have of the verse only these two pādas, used as part of a closing verse. The first half-verse is found also in the Nāigeya-kānda of SV (1 623 a, b) this reads *mānye* for *manvē*, accents *subhōjasāu*, omits (like Ppp) *sācetasāu*, and ends with *āmitam abhit yōjanam*, its second half-verse is our 2 c, d

2 Since ye became foundations of good things, ye much increased, divine, fortunate, wide-extended ones, O heaven-and-earth, be pleasant to me: do ye free us from distress

Ppp. has in a *babhiūvathus* (for *ābhavatam*) The comm., with a couple of SPP's mss., reads *praviddhe* (= *sūtravat sarvajagadanupraviddhe*) in b. As noted under vs. 1, SV. has (omitting *me* in c) the second half-verse, here carried on as refrain through vss. 3-6. [In c, scan -*prthvīt sīone*]

3. I call upon the not-distressing, of excellent penance, wide, profound, to be reverenced by poets. O heaven- etc etc

Possibly an antithesis is intended between the first two (doubtfully translated) epithets, both founded on *tap* 'heat.' Ppp has the better reading *vām* for *aham* at end of a.

4. Ye who bear the immortal (*amṛta*), who the oblations, who bear the streams (*srotyā*), who human beings (*manusyā*): O heaven- etc etc

Ppp puts b before a

5. Ye who bear the ruddy [kine], who the forest-trees, ye within whom [are] all beings: O heaven- etc etc

One or two of our mss. (H I), as the majority of SPP's, make at the beginning the false combination *yā usr-* The comm. declares *usrīya a gonāman*

6. Ye who gratify with sweet drink (*kīlāla*), who with ghee, without whom [men] can [do] nothing whatever. O heaven- etc etc

All the *pada*-mss. make in b the absurd division *çaknuvānti*, as if the word were a neut. pl. from the stem *çaknuvānt* Ppp has in a *kīlālāns* The comm. interprets *kīlāla* simply as *anna*

7. This that scorches (*abhi-çuc*) me, or by whomsoever done, from what is human, not divine—I praise heaven-and-earth, [as] a suppliant I call loudly on [them]. do ye free us from distress

The verse looks as if broken off in the middle, to allow addition of the regular close. Ppp has at end of b the more manageable reading *pāuruseyam na dārvyam* TS MS have the second half-verse added to our 1 b, c, but they have also our 7 a, b (in the form *yād idām mā 'bhiçocati pāuruseyena dārvyena*) as first half of a similar verse to "all the gods" The comm. understands *pāpāt* as to be supplied in b, and takes *na* as the particle of comparison

## 27. Praise and prayer to the Maruts.

[*Mrgāra* — (see h 23) ]

Found, with very slight variations, in Pāipp iv., and its first and last verses are represented in TS, MS, and K. (see under h 23), they follow a similar passage to the Aćvins, which follows our h 25. The use by Kāuç is the same with that of the other *mrgāra* hymns (see under h 23). The first pāda of vs 4 nearly agrees with the second pāda of a verse (the last) given in Kāuç 3 3, and vs 4 is directed by Vāit. (12 12) to be used in the *agnistoma* when one is rained on; further, vs 7 (9 2), in the *cāturmāsyā* sacrifice, with an evening libation to the Maruts. And the comm quotes the hymn as used by Naks K (18) in a çānti-rite named *mārudgant*.

Translated Griffith, i 168, Weber, xviii 109.

1. The Maruts I reverence, let them bless me; let them favor this steed (? *vāja*) in the race (? *vājasāta*); I have called on them for aid, like easily-controlled swift [horses] · let them free us from distress.

Ppp combines -*sātā* 'vantu at end of b. Some of our mss (P.M W E.O) read *suyāmān* in c. The comm. has *ançūn* instead of *āçūn* in c, and explains it as either "reins" or "horses." *Vāja* and *vājasāta* he makes either "food" and the "winning of food," or "strength" and "combat." The version of the other texts is quite different, they have *nas* for *me* in a, for b, *pré* 'mām vācam vīçvām avantu vīçve, for c, *āçūn* *huve* *suyāmān* *ūtāye*, and at the end *ēnasas*.

2 Who always open (*vi-ac*) an unexhausted fountain; who pour in sap into the herbs — I put forward the Maruts, sons of the spotted one: let them free us from distress.

With a compare xviii 4.36. Some of our mss (P M W I O) read in c -*mātṛs*. The comm explains *ūtsam* by *megham*, *vyacanti* by *antarikse vistārayanti*, and *þr̥cni* as the *mādhyamikā* *vāk*.

3 Ye, O poets, that send the milk of the kine, the sap of the herbs, the speed of the coursers — let the helpful (? *çarmā*) Maruts be pleasant to us; let them free us from distress

Ppp reads *invan* at end of b; the comm. renders *invathā* by *vyāpayatha*, he also takes *kavayas* as nominative, and (with one of SPP's mss) reads at beginning of c *çakmās*, explaining it as = *sarvakāryasamarthas*. All our *saṁhitā*-mss save one (E) [R. not noted] combine *na syon-* in c.

4 Waters from the ocean to the sky they carry up, they who pour [them] from the sky upon the earth — the Maruts who go about lording it with the waters: let them free us from distress

The absence of accent of *vahanti* forbids us to make the better construction of it with *yé* — which, however, the comm does not scruple to adopt

5 They who gratify with sweet drink, who with ghee; or who combine (*sam-sr̥j*) vigor (*váyas*) with fatness; the Maruts who, lording it with the waters, cause to rain: let them free us from distress

Ppp reads in a (as in 26 6 a) *kilālais*; and it rectifies the meter of c by omitting

*adbhis* The comm takes *vāyas* first as “bird” (*paksijātam*), then as *cartraparināmanvīsesas*

6. If now indeed, O Maruts, by what relates to the Maruts — if, O gods, by what relates to the gods, I have fallen into such a plight ye, O Vasus, are masters (*īś*) of the removal of that let them free us from distress.

That is (a, b), apparently, “by reason of what offense” (*aparādhena*, comm), perhaps “if such a [mishap] hath befallen [us]” (so the comm), but MS iii 8 4, *īdṛg uśā ārisyati*, supports the translation as given, and also indicates that *āra* is here *ā-āra*, but the *pada*-text gives *āra* simply [See also Weber's citation from PB xiii 3 12] Several mss (including our Op) have *tādhwē* in c, as the comm. reads *Mānusena* for *mārutena* in a would be an acceptable emendation [See p 1045]

7 A sharp front, known [as] powerful, [is] the troop (*cārdhas*) of Maruts, formidable in fights, I praise the Maruts, [as] a suppliant I call loudly on [them]: let them free us from distress

The other texts have in a *vīditām*, for which our *vīditām* is a pretty evident corruption, they also have *āyudham* for *āñkam*, in b *dvīyām* for *mārutam* and *jīsnū* for *ugrām*, and in c they insert *devān* before *māritis*, also ending the verse (as well as vs 1) with *ēnasas*

## 28. Praise and prayer to Bhava and Çarva.

[*Mrgāra* — (see h 23) x *dvyatīdgatagarbhā bhuri*]

Found in Pāipp iv (next after our h 26), but having nothing correspondent to it in the Yajur-Veda texts Having the same beginning (*bhavāçarvān*) as xi 2 1, one cannot tell in many cases which of the two hymns is intended by a quotation in Kāuç, but according to the comm (also to Keçava, Dārila appears to think otherwise) this one is employed in a healing ceremony at 28 8, it is also reckoned (26 1, note) to the *takmanāçana gana*

Translated Muir, OST iv 2332, Griffith, 1 169, Bloomfield, 158, 406, Weber, xviii 111

1. O Bhava-and-Çarva, I reverence you, know ye that, ye in whose direction is all that shines out (*vi-ruc*) here, who lord it over these bipeds [and] quadrupeds : do ye free us from distress

Ppp has, for b, *yayor vām yad idam vitisthate*, our *vām* makes this pāda redundant. In c, some of the *pada*-mss (including our Bp) have *asya* (but *asyā*, correctly, in 6 c) The expression in b corresponds with that in 23 7 and vii 25 2 According to the comm, the name Bhava signifies *bhavaty asmāt sarvam jagat*, and Çarva, *çernāti hinasti sarvam antakāle*

2 Ye whose is whatever is on the way and afar; who are known as best shooters among arrow-bearers; who lord it etc. etc

Ppp has *vitatāu* for *vīditāu* (perhaps *vīditāu?*) in b, and its c reads *bhavāçarvān bhavatam me syonāu*, which then continues to be (as in 26. 2-6) part of the refrain through vs 6, taking the place of our c. The comm, with a couple of SPP's mss, has *subhṛtāu* for -*tām* in b He explains *abhyadhive* by *samīpadece*. Perhaps a means rather ‘on whose way [is] even whatever is afar’

3 I call on the (two) thousand-eyed Vṛtra-slayers ; I go praising the (two) formidable ones, having pastures afar : who lord it etc. etc.

One of the oddest *pada*-text blunders of the whole work is made in b. *stuvānnemi* is resolved into *stuvān*. *nemi* instead of *stuvān emi*, and then one or two of the mss. (including our Op.) corrupt further to *stuvāt*, and the comm to *nemī* (manufacturing for it two different, but equally absurd, explanations after his manner [cf. *Festgruss an Roth*, p. 91]) Ppp. has in a, b *huve vā dūrehett sūnemī ugrāu* [Add *avasāna*-mark after *ugrāu*]

4 Ye who have taken hold (*ā-rabhi*) of much together in the beginning, if ye have let loose (*pra-srj*) the portent (*abhībhā*) among the people (*jāna*) · who lord it etc. etc.

The sense of the verse is very obscure All the mss without exception have in b the absurd reading *āsrāstram*, which our edition emends to *-tam*, but which SPP. retains, though the comm gives *-tam* Ppp. has the better reading *ugrāu* for *agre* in a. The comm treats *bahū sākām*, in spite of accents, as one word, = *janasamgham*.

5 From whose deadly weapon no one soever escapes (*apa-pad*), among gods and among men (*mānuṣa*) ; who lord it etc. etc

Ppp. reads in a, b *kim canā 'ntar devesu uta*

6 Whoso is witchcraft-maker, root-cutter (?), sorcerer, down on him put [your] thunderbolt, O formidable ones ; who lord it etc. etc.

Ppp. is defaced in this verse, and omits *mūlakṛt*. The comm takes *-kṛt* in a both times as from *kṛt* 'cut,' and *mūla-* as "offspring, the root of increase of a family"; the Pet. Lex. conjectures "preparing roots for purposes of witchcraft" [see Bloomfield's note, p. 407], one might also guess *mūrakṛt* [see Wēber's comment, p. 114]. Most of our mss. (all save H p m K D), and the majority of SPP's, have the false reading *dhattām* in b, both editions give *-tam*

7 Bless us in fights, O formidable ones ; visit (*sam-srj*) with [your] thunderbolt whoever is a *kimīdīn*. I praise Bhava-and-Çarva, [as] a suppliant I call loudly on [them]; do ye free us from distress

Ppp. reads *me* for *nas* in a, and leaves *-su ugrāu* uncombined [Its closing half-verse is as in the Vulgate (as may be inferred from the note to vs. 2)]

## 29. Praise and prayer to Mitra and Varuṇa.

[*Mrgāra* — (see h. 23) 7 *çakvarīgarbha jagatī*]

Found in Pāipp. iv (with vs. 5 put before vs. 4). The first and last verses also in the Yajus texts (see under h. 23), between those of our hymns 24 and 25. For the use by Kāuç. as *mrgāra* hymn, see under h. 23

Translated. Roth, *Zur Litteratur und Geschichte des Weda*, 1846, p. 43, Ludwig, p. 137, with an elaborate discussion of the proper names, Griffith, i. 170, Weber, xviii. 114

1 I reverence you, O Mitra-and-Varuṇa, increasers of right, who, accordant, thrust [away] the malicious (*drikuwan*), [who] favor the truthful one in conflicts (*bhāra*) · do ye free us from distress

Ppp. has for b *satyojasāu ārhyānt yo nirete* (cf. its version of 2 a), in c, *yāu* for *pra*, and *havesu* (better) for *bharesu* (= *samgrāmesu*, comm.) TS.MS read in a -*runā tasya vittam* (as in our 28 1 a, and MS accents -*tām*), then, in b, *sātyāujasā* (MS *satyāū-*) *drnhanā* (MS *durhrnā*) *yām nudēthe*, their c is wholly different *yā rājānam* (MS -*nā*) *sarātham yāthā* (MS -*tā*) *ugrā*, and they end the refrain with *āgasas\** MS further accents *mitrāvārunā* in a, the comm reads -*runā rtāvrdhā* *Satyāvan* in c is perhaps rather a proper name (so the Pet Lex.), the comm takes it as appellative (= *satyayuktam purusam*) In our edition, the e of *manvē* at the beginning is broken off \* [Both reading *tā* for *tāu*] ]

2 Ye who, accordant, thrust [away] the malicious, [who] favor the truthful one in conflicts, who, men-watching, go unto the brown soma — do ye free us from distress.

The translation implies emendation in c of *babhrūnā* (our P M have *babhrūnā\**) to *babhrūm* ā, the comm understands "with your brown chariot", Ludwig takes the word as proper name "pressed by Babhru" Ppp has for a *satyojasāu drhvānt yo niredhe* [cf. its version of 1 b], and again *havesu* for *bharesu* The comm (with one or two mss, including our Op) reads *gacchatas* in c \* [And W has *babhrūnā*] ]

3 Ye who favor Añgiras, who Agasti, Jamadagni, Atri, O Mitra-and-Varuṇa, who favor Kaçyapa, who Vasishṭha — do ye free us from distress.

The comm reads in a *agastyam* He amuses himself with worthless etymologies of the various names through the hymn.

4 Ye who favor Çyāvāçva, Vadhryaçva, Purumīdha, Atri, O Mitra-and-Varuṇa, who favor Vimada, Saptavadhri — do ye free us from distress.

Ppp substitutes *gavisthiram* for *vadhryaçvam* in a.

5. Ye who favor Bharadvāja, who Gavishthira, Viçvāmitra, Kutsa, O Varuṇa [and] Mitra, who favor Kakshīvant, also Kanva — do ye free us from distress

This time, Ppp puts *vadhryaçvam* in place of *gavisthiram* in a

6. Ye who favor Medhātithi, who Triçoka, who Uçanas Kāvya, O Mitra-and-Varuna, who favor Gotama, also Mudgala — do ye free us from distress

Ppp reads *uçanam* in b, and its c is *yāu mudgalam avatho gāutamam ca* (our O Op also have *gāutamam* [comm to Prāt. iv 16 cites it as *gótama*])

7 Whose chariot, of true track, of straight reins, goes spoiling against him who behaves (*car*) falsely — I praise Mitra-and-Varuna; [as] a suppliant I call loudly on [them] · do ye free us from distress

TS MS have *yō vām rātha rjūraçmih satyādharmā ml̄ihuç cārantam* (MS *ml̄ihucār-*) *upayāti dūsdayan*, then TS reads -*runā* in c, and MS *tā* at beginning of d, and both end (as in vs 1) with *āgasas*

[Here end the Mrgāra hymns]

## 30. Self-laudation of Speech (?).

[*Atharvan — astarcam vāgdevatyam trāstubham 6 jagatī*]

Not found in Pāipp, but is, with a few insignificant variants, RV x 125 (but in the verse-order 1, 3, 5, 4, 6, 2, 7, 8), a hymn ascribed by the tradition to Vāc Āmbhrṇī, or ‘Speech, daughter of Ambhrna’, but there is an utter absence in the details of anything distinctly pointing to speech, and we can only believe that the attribution is an old conjecture, a suggested solution of a riddle, which “space,” or “faith,” or “right” (*rta*) would have equally satisfied. But the explanation is universally accepted among Hindu authorities, old and new, and hardly questioned by European scholars. The hymn is used by Kāuç in the ceremony (10 16-9) for generation of wisdom (*medhājanana*), being said over a child before taking of the breast, and also at its first use of speech, also in the same ceremony as forming part of the *upanayana* (57 31) [so the comm and Keçava; but the hymn is not included in the *āyusya gana*], and again in the dismissal [*utsarjana*, says the comm] from Vedic study (139 15) [With regard to the intention of Kāuç 139 15 the reader may consult Whitney’s notes to the passages there cited by *pratika*].

Translated by Colebrooke, *Asiatick Researches*, vol viii, Calcutta, 1805, or *Miscellaneous Essays*, 1<sup>2</sup> p 28 (Whitney, in his notes to this essay, 1 c, p 113, gives a “closer version,” “in the original metre,” and with an introduction), translated, further, by the RV. translators, and also by Weber, in his article, *Vāc und λόγος*, *Ind. Stud.* ix. (1865) 473, Deussen, *Geschichte*, 11 146 f., Griffith, 1 171, Weber, xviii 117. Here Weber gives references to discussions by himself, by Garbe, and by Max Muller, of the possible connection of the Neo-Platonic *λόγος*-idea with Indic thought.

1 I go about with the Rudras, the Vasus, I with the Ādityas and the All-gods; I bear Mitra-and-Varuṇa both, I Indra-and-Agni, I both Aćvins

There is in this verse no variant from the RV text. The comm says that “I” is the daughter, Speech by name, of the great sage Ambhrṇa, and that she by her own nature knew the supreme *brahman*.

2 I am queen, gatherer of good things, the first that has understood the matters of sacrifice, me here the gods distributed manifoldly, making me of many stations enter into many.

RV (vs 3) differs only by reading at the end *āveçdyantīm*. The comm makes *yajñīlyānām* in b depend upon *prathamā*, *cikittīśī* being a separate epithet. This is, of course, equally possible.

3 I my own self say this, [which is] enjoyable of gods and of men, whomsoever I desire, him I make formidable, him priest (*brahmānī*), him seer, him very wise.

RV. (vs 5) has in b the equivalent *devēbhīs* and *mānuṣebhīs*. The comm. absurdly explains *brahmānam* by *sraṣṭāram*, or the god Brahman.

4 By me doth he eat food who looks abroad, who breathes, who indeed hears what is spoken; unknowing (?) *amantū* they dwell upon me; hear thou, heard-of one; I say to thee what is to be credited.

RV leaves the *a* of *ānnam* in a unelided (making the pāda a regular *jagati*) our Anukr takes no notice of it as such, but it would be an extremely bad *tristubh*), has (as has also the comm) the regular *prānīti* in b, and reads *çradhīvām* for *çradhēyam* in d. One of our mss (Op) accents *çrutā*. The comm understands a, b to mean "it is by me that any one eats, sees," etc., and takes *īm* as = *idam*, *amantavas* as *ajānānā madvisayajñānarahitāḥ*, and *upa kṣiyanti* as *samsārena nūhīnā bhavaṇītī* — as if *kṣiyanti* came from *kṣi* 'destroy'!

5 I stretch the bow for Rudra, for nis shatt to slay the *brāhmaṇa*-hater; I make strife (*samād*) for the people (*jāna*), into heaven-and-earth have I entered

RV (vs 6) has no variant. The comm foolishly regards Rudra's affair with Tripura as the subject of the first half-verse

6 I bear the heady (?) *āhanās*) soma, I *Tvashṭar*, also *Pūshan*, *Bhaga*, I assign property to the giver of oblations, to the very zealous (?), the sacrificer, the presser of soma

RV (vs 2) has in c the sing *drāvinam*, and in d the dative *suprāvyē* (which is implied in the translation given); in both points the comm agrees with RV, and one of SPP's authorities supports him. But the Prāt. (iv 11) es' blishes *suprāvyā* as the true Atharvan reading. The comm gives a double explanation of *āhanasam* in a as *abhisotavyam* and as *çatrūnām āhantāram*. The Anukr does not heed that the first pāda is *tristubh*.

7 I quicken (give birth to?) the father in its (his?) head; my womb (*yōmī*) is within the waters, the ocean, thence I extend myself (*vi-sthā*) to all beings, even yon sky I touch with my summit

RV reads in c *bhūvanā* 'nu for -nāmī. The comm, followed by one of SPP's authorities, has the odd blunder *caste* for *tisthe* in c. He further takes *asya* in a as meaning *dr̥gyamānasya prapañcasya*, and *pītaram* as *prapañcasya janakam*.

8 I myself blow forth like the wind, taking hold upon all beings, beyond the sky, beyond the earth here — such have I become by greatness

RV has *mahinā* instead of *mahiñnā* in d [cf Bloomfield, JAOS xvi. p clvi = PAOS Dec 1894]. In our edition, *divō* in c is a misprint for *divā* [*Enā* is hardly for *enayā* (Weber) cf JAOS x 333]

With this hymn ends the sixth *anuvāka*, of 5 hymns and 36 verses, the Anukr. extract, *sat*, is given by only one ms (D)

Here, too, by a rather strange division, ends the eighth *prabhāthaka*

### 31. Praise and prayer to fury (manyū).

[*Brahmaśkanda — manyudāvatam trāstubham 2, 4. bhurij, 5-7 jagati*]

This hymn and the one following are RV hymns (x 84 and 83), with few variants, and no change in the order of verses. Both are found also in Pāipp iv, but not together. Very few of the verses occur in any other Vedic text. The two are used together in Kāuç (14.26 ff), in the ceremonies for success in battle and for determining which of the two opposing armies will conquer, they are also (14.7, note) reckoned

to the *aparājita gana* And the comm quotes them as employed by the Çāntī K (15) in the *grahayajñā*

Translated: by the RV translators, and Griffith, 1 173, Weber, xviii. 125.

1 In alliance (*sarātham*) with thee, O fury, battering, feeling excitement, excited, O companion of the Maruts, having keen arrows, sharpening up their weapons, let [our] men go forward unto [the foe], having forms of fire

This verse is found further in TB (in 11 4 110) RV. and TB read for b *hārsamā-nāso dhṛṣitā*\* *marutvah*, at beginning of d, RV has the decidedly preferable *abhi* for *ūpa*; TB. gives in d *yanti*, and this is also the reading of Ppp — which moreover separates *likṣnā* is- in c, and combines -*çāno* 'pa in c-d Three of our mss. (O Op K) so far agree with RV as to read *dhrṣitāsas* in b, the comm has instead *rūṣitāsas* The comm explains *manyūś* as *krodhābhūmānt devah* 'wrath personified as a god.'

\*[In both ed's, TB has the adverb *dhṛṣatā*]

2 Like fire, O fury, do thou, made brilliant, overpower; invoked, O powerful one, do thou be our army-leader, having slain the foes, share out their possession (*vēdas*), making (*mā*) force, thrust away the scorers (*mīḍhī*)

Many of our mss (P M W E I H p.m K.), with some of SPP's, accent *sāhasva* in a, and in b some mss (including our P.M W) read -*nīr nah* Ppp has *jītvāya* for *ha-tvāya* in c The abbreviation of *iva* to 'va in a would remove the *bhuri* character of the verse The comm explains *tvisita* in a by *pradīptā*.

3 Overpower for us (?), O fury, the hostile plotter, go forward breaking, killing, slaughtering the foes; thy formidable rush (? *pājas*) surely they have not impeded; thou, controlling, shalt bring them under control, O sole-born one

The translation given follows in a the RV. reading *asmē*, which was also received by emendation into our text, all the mss and the comm have instead *asmāt*, which SPP retains [Ppp has *abhimātum asmahe*, our mss R T, *asmāt*] Our P M W give in c *raruḍhre* (or the equivalent -*ddhre*, which is assumed under Prāt. 1 94), and SPP asserts that all his authorities have it, and therefore receives it into his text, in spite of its evidently blundering character, the comm reads *rur-* Several of our mss (P M W E H) read in d *vaçān*, for *nayāsāt*, after it, RV has *nayase* The comm explains *pājas* in c by *balam*

4. Thou art the one praised (?) of many, O fury; sharpen up clan on clan (*vīc*) unto fighting; with thee as ally (*yūj*), O thou of undivided brightness (?), we make a clear noise unto victory.

RV has at the end *krnmake*, as has also Ppp The translation follows in a the RV reading *īdītās*, given also by the comm, and by one of SPP's authorities that follows him, *īdītā* would have to be something like 'inciter, persuader to the conflict' RV further reads *yudhāye* for *yuddhāya* in b, and in a combines *manyav ī-*; our *manyā īd-* is quoted in the comment to Prāt. 1 81 as the AV reading The obscure *dkrttaruk* in c is explained by the comm as *acchinnadīpti* Besides being *bhuri*, the 'verse (12+11 10+12=45) is quite irregular

5 Victory-making, like Indra, not to be talked down, do thou, O fury, be our over-lord here, thy dear name we sing, O powerful one, we know that fount whence thou camest (*ā-bhū*)

The comm explains *anavabhravā* as "speaking things—i.e. means of victory—that are not new (*a-nava*)" The verses 5-7 are not full *jagatis*

6 Born together with efficacy (? *ābhūtī*), O missile (*sāyaka*) thunderbolt, thou bearest superior power, O associate, be thou allied (*medin*) with our energy (*krātu*), O fury, much-invoked one, in the mingling (*samsṛj*) of great riches.

RV. has in b *abhibhūte* instead of the difficult *sahabhūte*, and Ppp (*ebhibhūta utt-*) supports RV. The comm explains *kṣatvā* in c by *karmanā*. One is tempted to emend in a (also iv 32 1 a) to *vajrasāyaka* 'whose missile is the thunderbolt.'

7 The mingled riches of both sides, put together, let Varuna and fury assign to us; conceiving fears in their hearts, let the foes, conquered, vanish away

Instead of *dhattām*, RV and the comm have in b *dattām*, Ppp reads *dattam varunaç ca manyo*; RV gives *bhīyam* in c, Ppp has a peculiar d *parājītā yantu paramām parāvatam*. Certain of our mss (Bp E I) accent at the end *lāyantām*

### 32. Praise and prayer to fury (manyū).

[*Brahmāskanda —manyudārvatam trāstubham i jagati*]

This hymn [which is RV x 83] goes in all respects with hymn 31, which see Translated by the RV translators, and Griffith, 1174, Weber, xviii 129

1. He who hath worshiped thee, O fury, missile thunderbolt, gains (*puṣ*) power, force, everything, in succession, may we, with thee as ally, that art made of power, overpower the barbarian, the Āryan, with powerful power.

Ppp has *sadyo* for *manyo* in a, and *sahīyasā* at the end All the mss accent *pusyati* in b, and SPP very properly so reads, our text was altered to conform with RV, which in general is distinctly less apt to give accent to a verb in such a position [Skt Gram § 597 a] RV also omits the redundant and meter-disturbing (the Anukr takes no notice of this) *vayām* in c Several of our mss (P M W L) give *vidadhat* instead of *vidhat* in a *Sāhyāma* (p *sahyāma*) is expressly prescribed by Prāt iii 15, ii 88, the comm appears to read *sahy-* The comm renders *ānusak* by *anusaktam samtataṁ* [For *vajra sāyaka*, see note to iv 31 6, and for *piśyati*, note to iv 13 2]

2 Fury [was] Indra, fury indeed was a god; fury [was] priest (*hōtar*), Varuna, Jātavedas, the clans (*vīc*) which are descended from Manu (*mānuṣa*) praise fury, protect us, O fury, in accord with fervor (*tāpas*).

The translation assumes in c the reading *manyūm* (instead of *-yūs*), which is given by RV, the comm (with one of SPP's mss), and TB (ii 4 11) and MS (iv 12 3), the nomin here appears to be a plain corruption, though Ppp also has it. TB gives in a *bhāgas* for *Indras*, and *devayāntis* for *mānuṣr'yāh* in c, and *grāmena* for *sajōśas* at

the end, MS has *āvā* for *pāhī* at beginning of d, both have *vīçvāvedās* at end of b  
Ppp reads *yas* for *yāh* before *pāhī*

3 Attack, O fury, being mightier than a mighty one; with fervor as ally smite apart the foes, slayer of enemies, slayer of Vṛtra, and slayer of barbarians, do thou bring to us all [their] good things

Ppp rectifies the meter of b (the Anukī does not notice its deficiency) by inserting *tha* before *çatrūn* [See above, p lxxiv]

4 Since thou, O fury, art of overcoming force, self-existent, terrible, overpowering hostile plotters, belonging to all men (-*carṣantī*), powerful, very powerful — do thou put in us force in fights

RV has *sāhāvān* for *sāhīyān* in c. MS (iv 12 3) gives *svayamjās* in b, and *sāhāvān* in c, and for d it has *sā hūyāmāno amītāya gachat*

5 Being portionless, I am gone far away, by the action (?*krātu*) of thee that art mighty, O forethoughtful one, so at thee, O fury, I, actionless, was wrathful, come to us, thine own self (*tanū*), giving strength

RV. has at the end *baladēyāya mē 'hi* (p *mā ā ihī*) In c it reads *jihidā 'hām*, and both the editions follow it (Ppp and the comm have the same), although the AV *samhitā* reading is unquestionably *jihid-*, the *samhitā* mss have this almost without exception (all ours save O), the *pada*-mss put after the word their sign which shows a difference between *pada* and *samhitā* reading, and *jih-* is twice distinctly prescribed by the Prāt (iii 14, iv 87) The comm understands the obscure first *pāda* of going away from battle, *akratu* he paraphrases by *tvattosakarakarmavarjita*

6 Here I am for thee, come hitherward unto us, meeting (*pratīcīnd*) [us], O powerful, all-giving one, O thunderbolt-bearing fury, turn hither to us; let us (two) slay the barbarians, and do thou know thy partner (*āpi*)

RV keeps better consistency by reading *mā* for *nas* in a, and *mām* for *nas* in c, at the end of b it has *vīçvadhāyas* In a Ppp has *mā*, like RV, in c it reads *upa nas*, combining to *nā "vav-* The comm supplies *çatrūn* as object of *pratīcīnas*, and paraphrases the end of the verse with *āpi ca bandhubhūtam mām budhyasva*

7 Go thou forth against [them]; be on our right hand; then will we (two) smite and slay many Vṛtras; I offer to thee the sustaining top of the sweet (*mādhu*), let us both drink first the initial draught (?*upāñçītī*)

Ppp has at the end *pibeva* RV has *me* instead of *nas* at end of a, and combines *ubhā up-* in d. The comm begins b with *atha* Compare also RV viii 100 (89) 2, of which the present verse seems a variation, its a, *dādhāmi te mādhuuno bhaksām āgre*, is much more intelligible than our corresponding c [In b, is not *vrtrāni* (neuter!) rather 'adversaries,' as in v 6 4? — In his prior draft, W renders, "let us both drink first in silence (?)" "Initial draught" seems to overlook the gender of *upāñçītī*]

## 33. To Agni: for release from evil.

[*Brahman — astarcam pāpmanyam; ḍgneyam gāyatram*]

Found in Pāipp iv Is RV 1 97, without a variant except in the last verse, occurs also in TA (vi 11 1) Reckoned by Kāuç (9.2) to the *brhachānti gana*, and also (30.17, note) to the *pāpma gana*, used, under the name of *apāgha*, in a ceremony of expiation for seeing ill-omened sights (42 22), in a women's ceremony for preventing undesirable love and the like (36 22), and in the after funeral ceremonies (82 4)

Translated by the RV. translators, and Griffith, 1 175, Weber, xviii 134 — Cf also Lanman, *Skt Reader*, p 363

1. Gleaming (*çuc*) away our evil (*aghá*), O Agni, gleam thou wealth unto [us]. gleaming away our evil

This first verse is found a second time in TA. (vi 10.1) The refrain is a mechanical repetition of 1 a, having no connection of meaning with any of the verses The comm explains āpa çēçucat by *naçyatu*, and å çuçugdhi by *samṛddham kuru* [TA reads çuçudhyå in both places in both editions]

2. With desire of pleasant fields, of welfare, of good things, we sacrifice — gleaming away our evil —

3. In order that the most excellent of them, and in order that our patrons (*sūri*) — gleaming away our evil —

4. In order that thy patrons, O Agni, in order [namely] that we may be propagated for thee with progeny — gleaming away our evil —

5. As of the powerful Agni the lusters (*bhānū*) go forth in every direction — gleaming away our evil.

These four verses are (rejecting the intrusive refrain) one connected sentence the *prā*'s in vss. 3 and 4 repeat by anticipation the *jāyemahi prā* of vs 4 b, "we" are, in fact, Agni's *sūri*'s, since we depute him to sacrifice for us, just as our *sūri*'s procure us, the priests; and our progeny is to increase and spread like the brightness of the fire. TA. spoils the connection by putting vs 5 before vs 4, and the sense, by reading *sūrīyas* for *bhānāvas* in 5 b. Ppp has *jāyemahē* in 4 b One of our *pada*-mss. (Op) agrees with the RV. *pada*-text in dividing *sugātuoyā* in 2 a (the rest read *suogātavā*)

6. For, O thou that facest in every direction, thou art [our] encom-pass-er on all sides. gleaming away our evil.

7 Our haters, O thou that facest in every direction do thou make us pass over as with a boat: gleaming away our evil.

8 Do thou pass us over unto well-being, as [over] a river with a boat: gleaming away our evil

Ppp agrees with RV [and TA] in reading *navaya* (which implies *sindhum 'va*) instead of *nāvā* at end of a, and our O has the same

## 34. Extolling a certain rice-mess offering.

[Atharvan — astarcam brahmasyāudanam trāstubham 4 bhury, 5 3-av 7-p kṛti, 6 5-p atiçakvari, 7 bhurikçakvari, 8 jagati]

Found in Pāipp vi Used in Kāuç (66 6), in the *sava* sacrifices, with the *brahmāsyāudana sava*, to accompany the making of pools and channels in the rice-mess, filling them with juices (*rasa*), and setting on the ground, with *surā* and water, knob-bearing plants as specified in the text. Doubtless it is on account of this treatment that the rice-mess in question is called *vistārin* ‘out-strewn, expanded’

Translated Muir, OST v. 307 (vss. 2-4), Ludwig, p. 437, Griffith, 1 176, Weber, xviii 136

1. The *brahmaṇ* [is] its head, the *brhāt* its back, the *vāmadevyā* the belly of the rice-mess. the meters [are] the (two) sides (wings?), truth its mouth, the *vistārin* [is] a sacrifice born out of fervor (*tāpas*).

Ppp reads *çiras* in a, and its d is *vistā yajñas tapas* ‘dhī jātaḥ’. The comm. explains *brahmaṇ* as signifying here the *rathantara sāman*, and also *satyam* in c as “the *sāman* so called, or else the highest *brahmaṇ*”; *vistārin* he makes to mean *vistāryamānāvayava*

2 Boneless, purified, cleansed with the purifier, bright (*çūci*), they go to a bright world; Jātavedas burns not away their virile member; in the heavenly (*svargā*) world much women-folk is theirs

Ppp makes *pūtās* and *çuddhās* exchange places in a; and there is confusion in its text. The comm. explains *anasthās* by *na vidyate asthyupatākṣitam* *śātkāduçikām* *çarīram esām*, and *strāṇam* by *strīnām samūho bhogārtham*, the “they” are the performers of the *sava* sacrifice. The Anukr. does not notice the redundancy of a syllable in c [There should be a space between *prā* and *dahati* — Regarding sensual pleasures in heaven, see Muir’s note, I c, Zimmer, p 413, Lanman, *Skt Reader*, p 379 end, 380; and Weber’s note, cf also AB 1 22<sup>14</sup>] ]

3. Whoso cook the *vistārin* rice-mess, ruin (*ávarti*) fastens not on them at any time; [such a one] stays (*ās*) with Yama, goes to the gods, revels with the soma-drinking (*somyā*) Gandharvas

Ppp has *kutas* for *kadā* in b, and *sāumyāis* in d. The *pada*-text writes *dvartih* without division, yet the comment to Prāt. iii 46 quotes the word as exemplifying the combination of final a and initial r, the comm. understands and explains it as a-variti! *somya* he paraphrases with *somārha* The metrical irregularities (11+12 10+11=44) are ignored by the Anukr.

4 Whoso cook the *vistārin* rice-mess, them Yama robs not of their seed; becoming chariot-owner, [such a one] goes about upon a chariot-road, becoming winged, he goes all across the skies

Ppp has in c *rathāyān iyate* [In the metrical definition, the Anukr. seems confused here; but vs 4 appears to be intended]

5. This, extended, is of sacrifices the best carrier; having cooked the *vistārin*, one has entered the sky, the bulb-bearing lotus spreads (*sam-tan*), the *bīsa*, *çāluka*, *çāphaka*, *mulālt*: let all these streams (*dhārā*)

come unto thee, swelling honeyedly in the heavenly (*svargā*) world, let complete (*sāmanta*) lotus-ponds approach thee.

The mss (with the exception, doubtless accidental, of our P K) all read *bāhishthas* at end of a, and this SPP retains, while our text makes the obviously called-for emendation to *vāh-*; the comm has *vah-*. The things mentioned in c, d appear to be edible parts of water-lilies: the bulbous roots, leaf-stems, and radical fibres, which in some species, as the *Nymphaea esculenta*, are savory, and which are eaten somewhat like asparagus. That they should be viewed as special gifts to the pious indicates quite primitive conditions, and suggests a region abounding in standing waters. Either the pools and channels of Kāuç. are founded on these specifications, or they are original and intended to be emblematic of such products. The *kumuda* is the *N. esculenta* (*kārava*, comm), and the comm explains *bīsa* (he reads *visa*) as the root-bulb of the *padma* (*Nelumbium speciosum*) [cf Lanman, JAOS xix. 2d half, p 151 f], *çālūka* as that of *utpalā* (a *Nymphaea*), *çaphaka* as a hoof(*çapha*)-shaped water-plant, and *mulātī* as = *mrnātī*. *Çaphaka* occurs also at ĀpCS ix 14 14, where it seems to signify an edible plant or fruit, perhaps a water-nut. Ppp differs widely from our text: it begins *esa yajño vītato bāhishtho vīstāra pakvo dīv-*, it omits c and d, for e and f it has our 7 a, b [with variants see under 7], then follow our e and f (g, *upā samantāh*, is wanting), with variants *etās tvā kulyā upā yanti viçvahā*, and *svadhayā* for *madhumat*. But our c and d are found further on as parts of vs 7, with *çundarikam* for *çudikam*, and *çālūkham* and *çapakhas*. It is doubtless by an oversight that SPP. has in b, in both *samhitā* and *pāda*, the false accent *dīvām* (but our O also gives it). The verse lacks one syllable of being a full *kṛti* (80 syllables). The comm ends vs 5 with *mulātī*, and begins vs 6 with the following refrain.

6 Having pools of ghee, having slopes of honey, having strong drink (*sūrā*) for water, filled with milk (*ksīrā*), with water, with curds — let all these etc etc

Ppp agrees in a, b with our text (we should expect rather *madhukulyās*), but for the refrain it has *etās tvām talpā upā yanti viçvatas svarge loke svadhayā mādayantī* (the remaining pāda again wanting, as in vs 5). The refrain appears much more in place with this verse than in vs 5. The comm, as already indicated, makes its vs 6 of our 6 a, b, preceded by the refrain of vs. 5, the refrain of our vs 6 it omits altogether. The *sūrā* seems most probably to have been a kind of beer or ale [so Roth not distilled liquor, as Zimmer, p 280, suggests]. A full *atiçakvari* (60) calls for two more syllables.

7. Four vessels (*kumbhā*), four-fold, I give, filled with milk, with water, with curds — let all these etc. etc

Ppp. had the first two pādas, as noted above, in its vs 5, reading for a *catuskumbhyām caturdhā dadātī*, its vs 7 is our 5 c, d (with the variants already given) together with the last two pādas of the refrain, reading *svadhayā* for *madhumat* in the former pāda, and *mā* for *tvā* in the latter. The comm (with one or two of SPP's mss that follow him) has *dadhām* in a.

8 This rice-mess I deposit in the Brāhmans, the *vīstārin*, world-conquering, heaven-going (*svaigā*); let it not be destroyed (*kṣi*) for me, swelling with *svadhā*, be it a cow of all forms, milking my desire

Several of our mss (P M W E) combine in d *dhenūś kām-* Ppp has for a *īmam odanam pacasi miçraddhadhāno*; in b, *lokajitiyam svargyam* (the comm also has the better reading *svargyam*), in c, *ksesta sadasisyamānā*, for d, *viçvarūpā kāmadughā dhenur astu me*. The verse is irregular in meter  $12+11 \quad 12+13=48$ .

### 35. Extolling a rice-mess offering.

[*Prajāpati — ātimartyam\* trāstubham 3 bhury, 4 jagatī*]

Not found in Pāipp Used by Kāuç (66 11) in the *sava* sacrifices, with a *sava* for escaping death (*ātimṛtyu*), and, according to the comm, also in the ceremony of expiation for the birth of twin calves (109 1, he reads *yam odanam iti*, instead of *yamāu janayati*, which the edition has) \* [The Berlin Anukr reads *ātimārcyam*]

Translated Ludwig, p 438; Griffith, i. 177, Weber, xviii 139

1. The rice-mess which Prajāpati, first-born of righteousness, cooked with fervor (*tāpas*) for Brahmán; which, separator of the worlds, shall not harm (?) — by that rice-mess let me overpass death

For the obscure and questionable *nā 'bhiresāt* in c (no tense-stem *rēsa* occurs elsewhere in AV) the comm reads *nābhīr ekā*, Ludwig, ignoring accent and *pada*-text (*nā abhīrēsāt*), understands *nābhīrēsāt* “breach of the navel”, two of our mss (O Op) read *nābhīrēsām* [and Weber conjectured *nābhīrēsām*] The refrain is found also as concluding *pāda* of a verse in Āp CS iv. 11 3 The Anukr does not note that b is *jagatī*

2 That by which the being-makers overpassed death, which they discovered by fervor, by toil (*çrāma*); which the *brāhmaṇ* of old cooked for Brahmán — by that rice-mess let me overpass death.

The comm explains *bhūtakṛtas* as *prāninām kartāro devāḥ*, but *rsayas* is always the noun used with it

3 That which sustained the all-nourishing earth; which filled the atmosphere with sap; which, uplifted, established the sky with might — by that rice-mess let me overpass death.

The comm explains *viçvabhojasam* by *kṛtsnasya prānijātasya bhogyabhūtām*

4 That out of which were fashioned the thirty-spoked months, out of which was fashioned the twelve-spoked year; that which circling days-and-nights did not attain — by that rice-mess let me overpass death

SPP gives in c the *pada*-reading *ahorātrāḥ*, as required by the participle *paryāntas*, all the *pada*-mss have *-trā*, the comm. has *paryantas*, but explains it as *paryāvara-mānās*, and says nothing about the abnormal form The verse (11+13 11+11=46) is in no respect a *jagatī*, the *jeetūn* of *yāsmāt* in b would make it regular

5 That which became breath-giving, possessing breath-giving ones (?); for which worlds rich in ghee flow; whose are all the light-filled directions — by that rice-mess let me overpass death

The *pada*-text does not divide *prānaddhā*, and it makes the division *prānaddhovān*, which the translation follows, our text (either by a misprint or by an unsuccessful

attempt at emendation) reads *-dāvān*, *-dāvā*, as nom of *-dāvan*, might be an improvement, the comm. reads *-dāvām*, viewing it as gen pl of *prāna-dū*, from *dū* ‘burn,’ and he explains it as “moribund” (*mumūrsu prānāir jīgamisubhūḥ paritāpyante*)!

6. From which, when cooked, the immortal (*amṛta*) came into being; which was the over-lord of the *gāyatrī*, in which are deposited the Vedas of all forms — by that rice-mess let me overpass death

Or *amṛta* is to be taken as the drink of immortality; the comm. (who simply adds *dyulokastham*) apparently so understands it.

7. I beat down the hater, the god-insulter; what rivals are mine, let them be [driven] away; I cook the all-conquering *brāhmaṇa*-rice-mess; let the gods hear me who am full of faith

The comm. reads in a *devapṛtyūn*, *brahmāudanām* he explains as *brāhmaṇebhyo deyam odanam*.

The seventh *anuvāka*, of 5 hymns and 37 verses, ends here; the old Anukr says *sapta cā'pi bodhyāḥ*

### 36. Against demons and other enemies.

[*Cātana — satyāujasam*\* *āgneyam ānustubham* & *bhury*]

Not found in Pāipp. Not used individually by Kāuç, but only as one of the *cātanām* (8 25) Our mss of the Anukr do not contain the expected definition of the hymn as one of ten stanzas (*daçarcam*) \* [The Berlin Anukr reads *sātyāujasam*]

Translated Ludwig, p 526, Grill, 3, 136, Griffith, 1. 179, Bloomfield, 35, 407, Weber, xviii 141

1. Them let him of real force burn forth — Agni Vāicvānara, the bull, whoso shall abuse and seek to harm us, likewise whoso shall play the niggard toward us.

The comm. paraphrases *durasyāt* with *dustān ivā* “*caret asmāsv avidyamānam dosam udbhāvayet*” The Prāt. (iii 18) allows both *z* and *z̄* in denominatives like *arātiy-*, and its comment quotes this word as example of the former

2 Whoso shall seek to harm us not seeking to harm, and whoso seeks to harm us seeking to harm — in the two tusks of Agni Vāicvānara do I set him

All the mss read in a *dīpsat*, which is accordingly retained by SPP; our edition emends to *dīpsāt* to agree with vs 1 c, the comm also has *dīpsāt*, and it is favored by the *çāpāt* of the parallel expression in vi 37.3 With the second half-verse compare xvi 7 3

3. They who hunt in assent (? *āgarā*), in counter-clamor (? *pratikroṣā*), on new-moon [day], the flesh-eating ones, seeking to harm others — all those I overpower with power

The obscure words *āgarā* and *pratikroṣā* are here translated mechanically, according to their surface etymology. The comm gets the former from *gr* or *gṛ* ‘swallow,’ and defines it as *yuddharañga*, because *samantād bhajyate nānsaçoritēdikam atra*, the latter is *pratikūlāliḥ çatrubhūḥ kṛta akroṣe*, while *mrgayante* means “desire to

injure us," and *amāvāsyē* "at midnight of a day of new moon", he has no suspicion of any connection with the doings at an eclipse, as half suggested by Grill. The line is quite unintelligible, and very probably of corrupt text. Most of the *pāda*-mss have the false accent *pratiokroṣē*. The comm. reads in c *dīpsanti* for *-tas*.

4. I overpower the *piçācās* with power, I take to myself their property; I slay all the abusers; let my design be successful.

All the mss. read in a-b *sāhasāsām*, p *sāhasā esām*, instead of the obviously correct *sāhasāsām*, p *sāhasā ā esām* [cf. note to iii 14 3]. It is one of the most striking blunders of the traditional text. The comm. understands the true reading, and it is restored by emendation in our edition, SPP abides by the mss. In d, the comm. has *gām nas* for *sam me*. The Anukr., by noting no irregularity of meter, seems to imply *ā esām* in b, but his descriptions are so little exact that the evidence is really of no value.

5. The gods that hasten (*hās*) with him — they measure speed with the sun — with those cattle (*paçū*) that are in the streams, in the mountains, I am in concord.

Doubtless corrupt in text, and incapable of yielding sense. Grill regards the verse as interpolated [As for *hās*, see Bergaigne, *Rel Véd* i 200 n.] The comm. guesses two wholly discordant and equally worthless explanations, in the first he takes *devās* as (from *div* 'play') "piçācas and the like," and *hāsante* as for *hāsayantu* 'cause to laugh'; in the second, he understands *devās* as vocative, and *hāsante* as for *jihāsante* [printed *jihāsyante*] 'seek to leave'. One is tempted to find *stenās* instead of *tēna* in a. The deficiency (unnoticed by the Anukr.) of a syllable in d is an indication of a corrupt text.

6 I am a vexer (*tāpana*) of the *piçācās*, as a tiger of them that have kine, like dogs on seeing a lion, they do not find a hiding-place (*nyāñcana*).

The comm. reads *anu* instead of *na* in d. The meter requires 'smi' in a.

7 I cannot [bear] with *piçācās*, nor with thieves, nor with savages (? *vanargū*), the *piçācās* disappear from that village which I enter.

Our P M W. read -*viveçā* for -*vicē* at the end. The comm. has *naçyantu* in c. He paraphrases *sam çaknomi* by *samçakto* 'nupravisto bhavāmi, or by *samgato bhavāmi*; and *vanargu* by *vanagāmin*.

8 Whatever village this formidable power of mine enters, from that the *piçācās* disappear, [there] they devise not evil.

The first *pāda* lacks a syllable, unless we resolve *grā-* into two syllables [or read *yām-yam*]

9 They who anger me, making a noise, as flies an elephant — them I think ill off, like mites (?) on a man (*jāna*)

The comm. (followed by a couple of SPP's authorities) has *līpitās* (= *upadigdhāk samkrāntāḥ*) at end of a, the *pāda*-mss. read *lapitā*, which SPP in his *pāda*-text emends to -*tāḥ*, but, as the participle in *ta* from such a root can hardly have an active sense, *lapitvā* would doubtless be a better alteration; the redundancy of a syllable, to be sure, would suggest deeper changes. *Álpaçayūn* in d, literally 'petty liars,' is conjecturally rendered, in accordance with the comm. (*parimānato līpākāyāḥ çayanasva-bhāvāḥ samcārāksamāḥ kitāḥ*) SPP reads *dūrhitān j-* (instead of -*tān* or -*tāñ* [see

note to 119 4]), against the great majority of his mss as well as all of ours, instead of it the comm has *durhatān*

10. Let perdition halter him, as a horse with a horse-halter (*-abhi-dhānī*), the fool (*malvā*) that is angry at me, he is not loosed from the fetter

The comm. (with one of SPP's mss) has at the end *mucyase*, but explains it as a 3d sing impv *mukto na bhavatu*, an imperative would be welcome, if honestly come by *Malva* he glosses with *çatru* [As to *abhi-dhā*, cf III 11 8 and note]

### 37. Against various superhuman foes: with an herb.

[*Bādarāyanī* — *dvādaçarcam ajaçrīgyapsarodevatyam ānustubham 3 3-av 6-p tristubh, 5 prastārapāñkti, 7 parosmī, 11 6-p jagatī, 12 nīrti]*

Found (except vs 9) in Pāipp XIII (in the verse-order 1-4, 7, 6, 5, 12, 8, 10, 11), but in a much defaced condition. Used by Kāuç with the preceding hymn, as one of the *cātanāni* (8 25), but also independently (28 9) in a remedial rite against possession by evil spirits And the comm quotes it from Naks K 21 [error for Çānti K, says Bloomfield], as employed in a *mahācānti* called *gāndharvī* [As to Bādarāyanī, see introduction to hymn 40]

Translated Kuhn, KZ XIII 118 (interesting Germanic parallels), Ludwig, p 352, Griffith, 180, Bloomfield, 33, 408, Weber, XVIII 144

1 By thee of old the Atharvans slew the demons, O herb, by thee did Kaçyapa slay, by thee Kanva, Agastya

The comm explains that one or other of the specified plants, the *sahamānā* etc, is here addressed

2 By thee do we expel (*cat*) the Apsarases, the Gandharvas, O goat-horned one, drive the demon, make all disappear by [thy] smell

'Drive' (*aja*) in c is a play upon the name goat (*aja-*) in 'goat-horned' The comm declares the epithet to be equivalent to *visāñin* (*Odina pinnata*), and to be given on account of the shape of the fruit. [Dhanvantari, p 23, Poona ed, gives *mesaçrīngī* and *visāñikā* as synonyms of *ajaçrīgti*.] Ppp. has in b *cātayāmasi* instead of -*mahe*

3 Let the Apsarases go to the stream, to the loud (?) down-blowing of the waters Guggulu, Pilā, Naladī, Āuksagandhi, Pramandanī so go away, ye Apsarases, ye have been recognized

[See Weber's note and reference to Rumpelstilzchen] *Tārā* in b is rendered "crossing", but as this sense is found nowhere else, it seems safer to take the word as the adjective, common later, the comm glosses it with *tā-rayitāram*, a worthless etymological guess After it, instead of *avaçvasam*, the comm reads *rva svasam* (= *susthu nāuprēranakuçalam yathā*), and, strangely enough, Ppp. has the same As everywhere else where the word occurs, the mss vary between *gulgulu* and *guggulu*, and SPP reads the former and our edition the latter, here the decided majority, with Ppp. and the comm, give *gulg-* (our Bp H K have *gugg-*) Pādas c and d appear to be made up of names of Apsarases, all formed upon odor-names *guggulu* is fem to *guggulu* 'bdellium,' and *naladī* to *nálada* 'nard', *pramandanī* is related with *pramanda* 'a certain fragrant plant', and *āuksdgandhi* means something like 'ox-smell' but the

comm declares them to be *pañca homadravyāni* ‘five articles of oblation’; Ppp. reads *prabandhīnt* in d. Most of our mss. accent *apsardas* in e, but SPP reports only one of his as doing so, both editions read *apsarasas*. The comm makes a different division of the material, reckoning the refrain (our e, f) as a verse with our 4 a, b, and omitting the refrain in 4 (much as it treated 34 5-7 above); SPP follows the Anukr throughout (see under the next verse). The comm reads in f *pratibaddhās*, *pratibuddhā abhūtana* is found also as RV 1 191 5 d. ‘Ppp adds between our d and e *yatrā marty apsv antah. samudre turūnyarī turvaṣī pūndarīka* (not followed by an *avasāna*-sign) The Anukr definition of the verse ought to read *jagati* instead of *tristubh*. [In the prior draft, W. notes the suggestions concerning *avaçvasām* given by BR 1 490 and OB 1 126 and implying *ava*=‘away’, but rejects them.]

4 Where [are] the *açvatthás*, the *nyagrōdhas*, great trees, with crests : thither go away, ye Apsarases, ye have been recognized.

The division and numbering in our edition of this verse and the two next following is faulty, owing to the uncleanness of the mss first used, the correct division, agreeing with the Anukr, is given by SPP, and our translation follows it [and makes clear what it is], vss 3-5 all end with the refrain *tāt pāre tā-* etc, and thus, with the number 4, needs to be added in our text after *çikhandinah*. In Ppp, the place of this verse is taken by the addition reported above, under vs 3. The comm takes *çikhandin* as meaning “peacocks”, he quotes TS III 4 84 to the effect that certain trees, including *açvattha* and *nyagrōdha*, are the houses of Gandharvas and Apsarases.

5 Where [are] your swings, green and whitish, where cymbals [and] lutes sound together— thither go away, ye Apsarases; ye have been recognized

[Change the number 4 to 5 at the end of the first line of p 74 of the edition] The accent *karkaryás* as nom plur is false, and must be emended to *-ryās*, as read by SPP with half of his mss, and a part (O Op D) of ours (our P.M W give *karkayás*). Again nearly all our mss, with some of SPP’s, accent *apsardas* in the refrain. Ppp is quite corrupt *yatra vokhsā haritārjunā ghātās karkari asamvadanti*. The first half-verse (13+11 8+8) is irregular.

6 Hither hath come this mighty one (*vīryāvant*) of the herbs, of the plants; let the goat-horned *arāṭaki*, the sharp-horned, push out

[Put a simple *avasāna*-mark in place of the number 5] *Arāṭaki* seems to be used here as specific name of the herb in question, but the comm takes it as epithet, deriving it from *a-rā* ‘non-giving’ with a derivative from *at* ‘go,’ and meaning *hinsakān uccātayati*! Ppp adds two more pādas *ape’te’to’psaraso gandharvā yatra vo grhāḥ*

7 Of the hither-dancing, crested Gandharva, Apsaras-lord, I split the testicles, I bind fast (?) the member

All the mss read in c *āpi yāmi*, which SPP accordingly retains, our emendation to *dyāni* is unsatisfactory, both as regards the sense and because *dā* is not elsewhere used with *āpi* (neither is *yā*); one might also guess *abhi yāmi* “attack”, the comm explains it by *apigatam niruddham karomi*, which is worthless. The comm gives “peacock” as an alternative equivalent of *çikhandin* with an implied comparison: “dancing like a peacock”. Ppp begins with *īyām vīruc chikh-*. [If the definition of the Anukr. (8+8. 12) is right, pāda c lacks a syllable.]

8. Terrible are Indra's missiles (*hetī*), a hundred spears of iron ; with them let him push out the oblation-eating, *āvakā*-eating Gandharvas

Half our mss , and the large majority of SPP's, read at the end of this verse *rsata* ; both editions give *rsatu*, as in the next verse *Avakā* is defined as a certain grass-like marsh-plant, *Blyxa octandra*, the same with *çārvala* or *çārvāla*, the comm defines it as *jaloparisthāḥ çārvālavīçesāḥ*, but attempts no explanation of why the Gandharvas should be supposed to eat it He reads in b *çataprstis* (one feels tempted to emend rather to *çatābhṛstis*), and in c *abhihradān* (for *haviradān*) The Anukr takes no notice of the redundant syllable in c (also in 9 c)

9 Terrible are Indra's missiles, a hundred spears of gold , with them let him push out the oblation-eating, *āvakā*-eating Gandharvas.

This very slightly varied repetition of vs 8 is wanting in Ppp All the mss have *rsatu* at the end here

10 The *āvakā*-eating ones, scorching, making light (?) in the waters — all the *piçācās*, O herb, do thou slaughter and overpower

All our *pāda*-mss read in b *jyotayaōmāmakān* as a compound, and it seems very strange that SPP gives in both forms of text *jyotaya māmakān*, as two independent words, and reports nothing different as found in any of his authorities , it is perhaps an oversight on his part Either reading being plainly untranslatable, the rendering given implies emendation to *jyotayamānakān*, as the simplest and most probable alteration , several cases of such expansions of a participle in *māna* by an added -ka occur [Skt Gram § 1222 g, f, cf Bloomfield's note], one of them (*pravartamānakā*) even in RV Ppp reads as follows *avakācam abhiçāco bicchi dyātayamānakām gandharvān sarvān osadhe krnu tasvaparāyanah*, this supports the proposed reading in its most essential feature, -māna- for -māma-, and further favors the version of the comm , *dyot-* for *jyot-* R , in the *Festgruss an Bohtlingk* (p 97), had ingeniously conjectured the word as a name for the will-o'-the-wisp, deriving it from *jyotaya mām* 'give me light,' by an added suffix -aka The comm paraphrases by *matsambandhino gandharvān udakesu prakāçaya* [ Cf Whitney, *Festgruss an Roth*, p 91 , also note to 11 3 1 ]

11 One as it were a dog, one as it were an ape, a boy all hairy—having become as it were dear to see, the Gandharva fastens upon (*sac*) women , him we make disappear from here by [our] mighty (*vīryāvanti*) incantation (*brāhmaṇ*)

In our edition, *strīyam* at the end of d is a misprint for *strīyas*, which all the mss have, with no *avasāna*-mark following, though distinctly called for by the sense, and therefore supplied by us , Ppp , however, reads *strīyam*, with *sajate* before it, and it omits the last *pāda*, f which omission would furnish an excuse for the absence of punctuation after *strīyas*

12 Your wives, verily, are the Apsarases , O Gandharvas, ye are [their] husbands , run away, O immortal ones , fasten not on mortals

All the *pāda*-mss commit in c the palpable error of dividing *dhāvatāmartyā(h)* into *dhāvata martyāh*, as if the ā which follows *dhāvat-* were one of the common prolongations of a final vowel in *samhitā*, the comm , however, understands *amartyāh*, and SPP admits this by emendation into his *pāda*-text. Ppp has for c *apakrāmat purusād amartyād*, which supports *amartyās* in our text.

## 38. For luck in gambling: by aid of an Apsaras.

[*Bādarāyanī* — *dvidevatyam ānuṣṭubham* 3 6 p 3-av *jagatī*, 5 *bhurigatyasti*, 6 *tristubh*; 7 3-av 5-p *anustubgarbhā purauparistājjyotismati jagatī*]

This and the two following hymns are not found in Pāipp Kāuç uses it (doubtless only the first four verses) in a ceremony (41 13) for success in gambling Verses 5-7 are called *karkīpravādās* and used (21 11) in a rite for the prosperity of kine, and also (66 13) in the *sāva* sacrifices, with a *karkī* as *sāva*; and they are reckoned (19 1, note) to the *pustika mantras* The comm attempts no explanation of the mutual relation of the two apparently unconnected parts of the hymn, [but Weber, in his note to verse 7, suggests a connection] [As to Bādarāyanī, see introd to h 40]

Translated Muir, OST v 430 (vss 1-4), Ludwig, p 454, Grill, 71 (vss 1-4), 140, Griffith, 1 183, Bloomfield, 149, 412, Weber, xviii 147

1 The up-shooting, all-conquering, successfully-playing Apsaras, that wins (*kr*) the winnings in the pool (? *glāha*)—that Apsaras I call on here

The form *apsarā*, instead of *apsarás*, is used throughout this hymn, the comm regards it as a specialized name for the Apsaras in this character or office *dyūtakriyādhīdevatām apsarojātiyām* *Udbhūdatām* is paraphrased by *panabandhena dhanasyo* 'dbhedanam kurvatām, as if it were the causative participle The technical terms of the game are only doubtfully translated, our knowledge of its method being insufficient; *glāha* is taken as the receptacle, of whatever kind, in which the stakes are deposited, the comm explains it thus *grhyate panabandhena kalpyata iti dyūtakriyājeyo* (mss -jayo) 'riho glāha'

2 The distributing (*vi-ci*), on-strewing (*ā-kīr*), successfully-playing Apsaras, that seizes (*grah*) the winnings in the pool—that Apsaras I call on here

The comm explains the first two epithets respectively by "collecting" (taking *vi* as intensive) and "scattering"

3 She who dances about with the dice (? *āya*), taking to herself the winning from the pool—let her, trying to gain (?) for us the winnings, obtain the stake (? *prahā*) by magic (*māyā*), let her come to us rich in milk, let them not conquer from us this riches

The wholly anomalous *sīsatī* in c is here translated, in accordance with the current understanding of it, as somehow coming from the root *sān* or *sā* [i.e., as if it were for the normal *st-sā-s-att*] · considering that the consonant of the root *sā* happens to coincide with the sibilant which is characteristic of the desiderative, we might be tempted to put *sīsānt*. *sā* *sīksant* *sah* (Skt. Gram: § 1030 a), but for the accent], the comm reads instead *gesāntī* (= *avaçeṣayāntī*) The comm further has in b *ādadhānas* (explained as = *ādadhānā* · so SPP's K reads), and in d *prahān* (= *prahantavyān aksān* a false etymology and worthless interpretation) He explains *ayās* as *ekādayah pañcasāṁkhyāntā aksavīçesāh* He divides our vss 3-5 into four verses of four pādas each, without any regard to the connection of sense, thus giving the hymn eight verses, among our mss also (SPP. reports nothing of the kind from his) there is more or less discordance in regard to the verse-division, and some of them agree with the comm [Our *sīsatī* appears in W's *Index Verborum*, p 382, at the very end of the "unclassified residuum" of AV. material.]

4. She who delights (*pra-mnā*) in the dice (*akṣā*), bringing (*bhr*) pain and anger — the rejoicing, the delighting one — that Apsaras I call on here

The translation implies retention of *bbhṛati* at end of b, read by all the mss and by the comm, and retained by SPP, and the emendation instead in a to *yā'ksesu pramb-*  
*date*, which is metrically better, makes better connection, and has the support of the comm, with one [or two] of SPP's authorities SPP's note to *bbhṛati*, "so read except by K. who follows Sāyaṇa," is unintelligible, since the latter has also *bbhṛati*. [Delete the accent-mark under *huve*]

5 They who (f) go about (*sam-car*) after the rays of the sun, or who go about after [its] beams (*mārīci*), of whom the mighty (?*vājñīvant*) bull from afar moves around (*pari-i*) at once all the worlds, defending — let him come unto us, enjoying this libation, together with the atmosphere, he the mighty one

According to the comm, the "they who" and "of whom" in a and c are the Apsaras, this being apparently to him the tie of connection between the two divisions of the hymn, and *vājñī* is the dawn, and *vājñīvant* the sun all of which is very questionable, at least. SPP reads in d *paryālti*, with, as he states, the majority of his mss, but with only two of ours, the comm has *paryeti*, and it is also thus quoted by the comment to Prāt iv 81 SPP further leaves the final *n* of *sārvān* unassimilated before *lokān*, for the wholly insufficient reason that nearly all his mss so read, the point is one that requires to be regulated by the prescriptions of general grammar and of the Prāt, without heed to the carelessness of scribes The passage is even one of those quoted under Prāt ii 35 as an example of assimilation The metrical definition of the Anukr. is inaccurate, and perhaps corrupt, the verse (12+11 12+11 11+11=68) should be specified as of 6 pādas and 3 *avasānas*, like vs 3, it is not *bhurij*, and for *atyasti* the [London, not the Berlin ms] reads *jagatyasti* [One is tempted to suspect the syllable *sam-* in a Pronounce *yāsarsabho* in c]

6 Together with the atmosphere, O mighty one, defend thou here the *karki* calf, O vigorous one (*vājīn*), here are abundant drops (*stokā*) for thee, come hitherward, this is thy *karki*, here be thy mind

The comm reads in a *vājñīvān*, as in 5 f, in b he has *karkīn vatsān* (and one of SPP's mss gives *karkīn*), and, in d, *namas* instead of *manas*, and SPP reports three of his four *pada*-mss as also having *ndmas* The comm explains *karki* as *karkavarna* or *gubhra* The minor Pet Lex suggests the emendation of *vatsām* to *vacām* in this verse and the next Three of SPP's mss and one of ours (O) separate *karki* *ihā* in *samhitā* in d The Anukr ignores the deficiency of a syllable in b

7 Together with the atmosphere, O mighty one, defend thou here the *karki* calf, O vigorous one, this is fodder, this is the pen, here we bind (*ni-bandhi*) the calf, according to name we master you hail!

The comm, with one of SPP's oral authorities, has again *vatsān* in b, and also *vatsān* in d (this time, with our P M W E) Kāuç (21 11) quotes c and d, with the direction to do "as directed in the text", the comm [Keçava] explains that a rope is to be prepared with twelve ties (*dāman*), and that with c fodder is to be offered to the line, and with d the calves are to be tied to the rope If this is correct, the reading would seem to be properly *vatsān* in all cases, and perhaps *karkyā(h)* *vatsān* in 6 b and 7 b

(thus filling out the meter) The mss add (as directed by the Anukr.) a second *avasāna*-sign after *badhnīmah*, and SPP retains it. The verse (11+10 8+8 10=47) falls short of a full *jagatt* by the amount of the deficiency in b [I think *karkyās*, as a genitive sing fem, ought to be oxytone (JAOS x. 385); but *karkyās*, pronounced *karkio*, might be better.]

### 39. For various blessings.

[*Aṅgiras\**—*daçarcam sāmnatyam nānādevatyam pāñktam 1, 3, 5, 7 3-p mahābrhati, 2, 4, 6, 8 samstārapañkti, 9, 10 tristubh ]*

This prose-hymn (the two concluding verses metrical) is, as already noted, wanting in Pāipp. A similar passage is found in TS (vii. 5 23). The hymn is used by Kāuç in the *parvan* sacrifices (5 8) with the *samnati* offerings, and vss. 9 and 10 earlier in the same ceremonies with two so-called *purastāddhomas* (3 16), also the hymn again in the rites (59 16) for satisfaction of desires. Verse 9 appears in Vāit. (8 11) in the *cāturmāsya* rites, with an offering by the *adhvaryu*. \* [The Anukr gives Brahman as the *r̄si* of 9 and 10.]

Translated Griffith, 1 184, Weber, xviii 150

1 On the earth they paid reverence (*sam-nam*) to Agni, he threw (*ṛdhī*), as on earth they paid reverence to Agni, so let the reverencers pay reverence to me

The TS version reads thus *agnāye sām anamat prthivyāt sām anamat yāthā gnih prthivyāt* (!) *sāmānamad evām mākyam bhadraḥ sāmnatayah sām namantu*. The comm explains *sām anaman* by *sarvāṇi bhūtāṇi sāmnatāṇi upasannāṇi bhavanti*, and *sāmnāmas* by *abhilasitaphalasya sāmnatayah samprāptayah*. The metrical definitions of the Anukr for vss 1-8 are of no value, the odd verses vary from 34 to 37 syllables, and the even from 38 to 40. [We might have expected the epithet *tryavasāna* (3-av) to be applied to the even.]

2 Earth [is] milch-cow; of her Agni [is] calf, let her, with Agni as calf, milk for me food (*tasyā*), refreshment, [my] desire, life-time first, progeny, prosperity, wealth: hail!

There is in TS nothing to correspond to our vss. 2, 4, 6, 8. Our edition combines *āyus pr-*, because required by Prāt. ii. 75; but the mss, except one of SPP's, have *āyuh pr-*, which SPP. retains

3 In the atmosphere they paid reverence to Vāyu, he threw; as in the atmosphere they paid reverence to Vāyu, so let the reverencers pay reverence to me.

TS has a corresponding passage, in the form as given above

4. The atmosphere is milch-cow; of her Vāyu is calf; let her, with Vāyu as calf, milk for me etc etc

The comm has *tasya* 'of it (i.e. the atmosphere),' instead of *tasyās*

5 In the sky they paid reverence to Āditya; he threw, as in the sky they paid reverence to Āditya, so let the reverencers pay reverence to me

The corresponding TS passage has *sīrya* instead of *ādityā*

6. The sky is milch-cow ; of her Āditya is calf , let her, with Āditya as calf, milk for me etc etc

[ In the edition, *sā* is misprinted for *sā̄*. ]

7 In the quarters they paid reverence to the moon (*candrā*) ; it throve ; as in the quarters they paid reverence to the moon, so let the reverencers pay reverence to me

In TS , the asterisms (*nāśatra*) are here connected with the moon , and there follow similar passages respecting Varuna with the waters, and several other divinities

8 The quarters are milch-cows , of them the moon is calf ; let them, with the moon as calf, milk for me etc etc.

Both editions read *duhām* in this verse, as in vss 2, 4, 6, following the authority of nearly all the mss , only our H.D have the true reading, *duhrām*, which ought to have been adopted in our text.

9 Agni moves (*car*), entered into the fire, son of the seers, protector against imprecation , with homage-paying, with homage, I make offering to thee , let us not make falsely the share of the gods

That is (a) , 'Agni is continually to be found in the fire ' Three of SPP's autnorities read *mānasā* in c, thus ridding the verse of an objectionable repetition , but both editions give *nāmasā*, which the comm also has In d our edition has *karmabhāgām*, following our *pada*-mss (which read *karma-bhāgām*), but SPP has correctly, with his mss and the comm (= *mā kārsma*), *karma bhāgām* More or less of the verse is found in several other texts thus, in VS (v. 4) only a, b, ending b with *abhiçastiपावा*, in MS (1 2 7), with *adhirājā esdh* at end of b, a wholly different c, and, for d, *mā devānānī yūyupāma bhāgadhēyam*, in MB (ii 2 12), only a, b, with b ending as in MS , in TS (1 3 7<sup>2</sup>), the whole verse, b ending like MS , c beginning with *svāhākṛtya brāhmaṇā*, and d ending with *mithuyā kar bhāgadhēyam*, in TB (ii 7 15<sup>1</sup>), the whole, beginning with *vyāghrā 'yām agnānī car-*, and ending b with -*pā ayām*, its c and d agreeing throughout with ours , in AÇS (viii 14 4), the whole, but ending b\* like MS and TS , and having for c, d *tasmāi juhomī havisā gṛtena mā devānām momuhad bhāgadhe-yam*, [ in Ppp , the whole verse, just as in AÇS , except that a ends with *pravistā* and that d has *yūyavad* for *momuhad* and (unless *mām* is a slip of Roth's pen) *mām* for *mā*] [ See Bloomfield's discussion of *mithuyā kr*, ZDMG xlvi 556 ] The meter (10+11 12+11=44) is irregular, but the Anukr. takes no notice of it. \* [ The Calcutta ed has *avirāja esah*, misprint for *adhi-* ]

10 Purified with the heart, with the mind, O Jātavedas — knowing all the ways (*vayuṇa*), O god , seven mouths are thine, O Jātavedas ; to them I make offering — do thou enjoy the oblation.

*Pūtām* in a can only qualify *havyām* in d compare RV iv 58 6 b, *antār hrdā mānasā pūyāmānāḥ* The *pada*-text makes one of its frequent blunders by resolving in c *saptasyāni* into *saptā ḫasyāni* instead of into *saptāः ḫasyāni*, the designation of the accent in *samhitā* being the same in both cases, according to its usual method SPP. accepts the blunder, reading *᳚asyāns*

It is impossible to see why these two concluding verses should have been added to the hymn

## 40. Against enemies from the different quarters.

[*Çukra — \* krtyāpratiharanam bahudevatyam trāśubham 2,8 jagatī (8 puro'tiçakvari pādayuṣ) ]*

Not found in Pāipp. Somewhat similar formulas are met with in TB (m 11.5) and ĀpCS (vi 18 3). Used in Kāuç, with 11 11 etc, in the preparation of holy water for the counteraction of witchcraft (39 7), and reckoned to the *krtyāpratiharana gana* (ib, note). \* [The Berlin ms of the Anukr adds the expected *astarcam* — Weber, in a footnote, p 152, says that the remarks of the Anukr on vs 8 suggest that the author of the Anukr was a Vedantist. Hence his attribution of hymns 37 and 38 to Bādarāyanī.]

Translated Griffith, i 185, Weber, xviii 152

1 They who make offering from in front, O Jātavedas, [who] from the eastern quarter vex us — having come upon (r) Agni, let them stagger (*vyath*) away, I smite them back with the reverter (*pratisarā*).

*Praisiṣara*, the comm says, means *pratimukham nivartata ābhicārikam karmā 'nena*; and *juhvati* means *homenā 'smān abhicaranti*. The analogous formula in the other texts reads thus *prācti dīg agnīr devātā agnīm sā diçām devām devātānām rcchatu yō mār 'tasyāt diç 'bhidāsatī* (so TB, ĀpCS omits *diçām devām devātānām*)

The verses have slight metrical irregularities which are ignored by the Anukr

2 They who make offering from the right, O Jātavedas, [who] from the southern quarter vex us — having come upon Yama, let them etc etc

The other texts make Indra the god of the southern quarter [See Weber's note, p 153]

3 They who make offering from behind, O Jātavedas, [who] from the western quarter vex us — having come upon Varuṇa, let them etc etc

The other texts say Soma instead of Varuna

4 They who make offering from above, O Jātavedas, [who] from the northern quarter vex us — having come upon Soma, let them etc etc

Nearly all the mss (all ours save O Op, all but three of SPP's) strangely accent *somām* in this verse, both editions emend to *sōmam*. In the other texts, Mitra and Varuna are the divinities invoked for the northern quarter

5 They who make offering from below, O Jātavedas, [who] from the fixed quarter vex us — having come upon Earth, let them etc etc

Here, again, part of our mss (E I H), and nearly all SPP's, give the false accent *bhūmīm*, both editions read *bhūmīm*. The other texts associate Aditi with "this quarter," or "the quarter here," as they style it.

6 They who make offering from the atmosphere, O Jātavedas, [who] from the midway (*vyadhi*) quarter vex us — having come upon Vāyu, let them etc etc

The comm understands *vyadhi* as "trackless" (*vigatā adhvāno yasyām*). The other texts take no notice of such a quarter

7 They who make offering from aloft, O Jātavedas, [who] from the upward quarter vex us — having come upon Sūrya, let them etc etc

The other texts associate Brhaspati with this quarter

8 They who make offering from the intermediate directions of the quarters, O Jātavedas, [who] from all the quarters vex us — having come upon the brāhmaṇ, let them etc etc

Several of our mss accent *dīgbhyo 'bhūdāś-*. The other texts have nothing that corresponds to this vers.

This, the eighth and concluding *anuvāka* of the book, has 5 hymns and 47 verses; the quotation from the old Anukr is *saptiadaçā 'nyah*, to which is added *sadarcavac ca*.

Here ends also the ninth *prapāthaka*

One of our mss (I.) sums up the content of the book as 323 verses, the true number is 324. [Observe that the last vs. of hymn 20 is numbered 7 when it should be 9.]

## Book V.

[The fifth book is made up of thirty-one hymns, divided into six *anuvāka*-groups, with five hymns in each group save the fourth, which has six hymns. The Old Anukramanī appears to take 60 verses as the norm of an *anuvāka*. The number of verses in each hymn ranges from 8 to 18. The Major Anukramanī assumes 8 verses as the normal length of a hymn of this book (see p. 142); but there are only two such hymns ("hymns" 9 and 10, both prose!). In fact,

There are in this book,	2	4	2	6	5	3	3	3	2	1	hymns,
Containing respectively	8	9	10	11	12	13	14	15	17	18	verses

The entire book has been translated by Weber, *Indische Studien*, vol. xviii. (1898), pages 154–288. This is the first book to which the native commentary is missing.]

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### I. Mystic.

[*Bṛhaddīva Atharvan — navakam. vārunam trāstubham 5 (?) parābṛhatī tristubh;*  
*7 virāj, 9 3-av 6-p atyasti ]*

Found also in Pāipp vi Much and variously used by Kāuç., but in situations that have nothing to do with the meaning of the hymn, and cast no light upon its difficulties. thus, it is employed with the following hymn in a battle-rite (15 1), for victory, and the two hymns together again in a ceremony (22 1) for welfare, while hymns 1 to 3 (and v 1 3 separately) are reckoned [19 1, note] to the *pustika mantras*, vs 1 alone (with vi 17 and another) appears in a ceremony (35 12) against abortion, vss 2–9, in one (35 13 ff) for the benefit of a person seized by *jambha*; vs 3 is further applied in a charm (21 12) for good-fortune in regard to clothing, vs 4, in a women's rite (34. 20) for winning a husband, vs 5 (with iii 30, vi 64, etc) in a rite (12 5) for harmony, vs 6, in the nuptial ceremonies (76 21), on marking seven lines to the north of the fire, and again (79 1), with an offering at the beginning of the fourth-day observances, vs 7, in a remedial rite (28 12) for one in misery (*amati*), giving him a portion, and again, in the ceremony against false accusation (46 1), with viii. 43; vs 8 in a rite for prosperity (21 15), on occasion of the division of an inheritance; and vs 9, later (21 17) in the last-mentioned ceremony

The hymn is intentionally and most successfully obscure, and the translation given is in great part mechanical, not professing any real understanding of the sense. It is very probable that the text is considerably corrupted, and one cannot avoid the impression also that the lines are more or less disconnected, and artificially combined

Translated. Ludwig, p 394; Griffith, i 187, Weber, xviii 157.

1 He who came to (*ā-bhū*) the womb (*yóni*) with a special sacred text (? *īdhañmantra*), of immortal spirit (-*ásu*), increasing, of good birth, of unharmed spirit, shining like the days — Trita the maintainer maintained three (*trí*, neuter);

The Pet. Lexx render *īdhañmantra* by "lacking speech", Ludwig, by "of distinguished meditation" *Ahe'va* (p *āhāorva*) is perhaps rather to be understood as *āhāorva*. Ppp puts *sujanmā* in b before *vardhamānas*. As elsewhere, part of our mss. (Bp p m P M W.) read *trīś* in d. The last pāda is two syllables short, the Anukr. taking no notice of the deficiency.

2 He who first attained to (*ā-sad*) the ordinances (*dharma*) makes thence many wondrous forms, eager (? *dhāsyū*) he first entered the womb (*yóni*), he who understood (*ā-cit*) speech unspoken

In b the translation follows Ppp, which reads *kṛnute* for -use, Ppp also has a different c, *yaç ca yonum prathamā* "viveça, and it ends d with *anucitām jigāya*

3 He who left (*rcc*) [his] body to thy heat (*çōka*), flows the gold; his [men] are bright (*çúci*) after; there they (two) assume (*dhā*) immortal names; let the clans (*vīç*) send garments for us.

The first pāda might equally mean "he who left thy body (self) to the heat" In b, *ks̄rat* might equally be pres pple qualifying *hṛanyam*. In d the translation assumes the reading *asmē* instead of *asmāt*, nearly all the mss have the former (p *asmē* iti, P.M.W. have *asmāt*, but doubtless only by the not infrequent error of substituting *ā* for *e*), and our understanding of the sense is too defective to justify emendations, Ppp, however, has *asmī*. In c, Ppp reads *atra dadhīrse 'mrt-* The Kāuç use of the verse appears to be derived only from the occurrence of *vāstrāñi* in d.

4 When these formerly went further forth, approaching each unfading seat — the poet of the dry (? *çusā*), the two licking mothers — do ye (two) send for the sister (*jāmī*) a capable (*dhūrya*) spouse

The translation is, of course, simple nonsense. None of [our] mss accent *gus* in a; P M accent *pāruyām* before it, one (T) combines -*nto* 'juryām in b

5 This great homage, verily, to thee, O broad-going one, do I a poet make with poesy (*kāvya*), when the two (m), going united (*samyāñc*) against the earth (*ks̄ā*), [then] increase here the (two) great bank-wheeled (? *rōḍhacakra*) ones (f).

"Bank-wheeled," i.e. rolling on between their banks *Tāt* in our text (beginning of c) is a misprint for *yāt*. Prāt in 4 determines *n*, ii 97 determines *sū*, *vāvrdhēte* (p *vav-*) is by m 13. The Kāuç use of the verse seems suggested simply by *samyāñcāu*. The irregular verse (9+11 11+12=43) is very imperfectly defined by the Anukr. [The London ms of the Anukr is here in disorder and perhaps we ought to read *puro-brhatti* for *parā-*.]

6 Seven bourns (*maryādā*) did the poets fashion; unto one of these verily went one distressed, in the nest of the nearest (*upamā*) community (? *āyū*) stood the pillar (*skambhā*), at the release (*visargā*) of the roads, in the supports (*dharīna*)

The verse is a RV. one, from a mystic and obscure hymn (x. 5. 6) ; RV. puts *id* after *ekām* in b, and in c accents *upamasya nide*, which alone is acceptable ; all our mss. give *upamasya*, which our edition follows ; and all save one (D.) read *nide* without accent, which we emended to *nide*. Ppp gives in b *tāsām anekām*, and omits, probably by an oversight, the second half-verse “The life of mankind is compared to a race-track, on which the gods have marked many (seven) stations ; each generation (*yngā*) reaches only one such goal, getting as far as the place where the next begins, there its road terminates” R.

7. Also, of immortal spirit, vowed (? *vrāta*), I go performing ; spirit, soul, of the body then (? *ītāt*) with kine (? *sumādgu*) ; and either the mighty one (*cakrā*) assigns treasure, or as the oblation-giver pursues (? *sac*) with refreshment.

This verse and v§ 5 [4?] are the most utterly hopeless of the hymn ; even the conjectures of the comm respecting them would be welcome. Ludwig renders *sumādgu* by “erfreut gegangen”. For b, Ppp reads *asurās pūtas svadhyā samadgu*, in c, *vā jyestho ratnā*. *Vā* in c in our text is a misprint for *vā*. The verse lacks only one syllable of being a full *tristubh*, and that deficiency might be made up by reading either *cakrās* or *rātnam* as trisyllabic. [A barytone *vrāta* is unknown elsewhere.]

8. Also son prays (? *īd*) father for dominion ; they called for well-being him of the chief bourn (?); may they see now, O Varuṇa, those that are thy shapes (*vishṭhā*), mayest thou make wondrous forms of the one much rolling hither

The translation implies emendation in b to the compound *jyesthāmaryādam*,\* i.e. ‘him who has received the best domain’. In d our *āvārvrtatas* is for the -*rurat-* of all the mss., it can hardly be that the text of this pāda is not further corrupt. The verbs in c, d are augmentless forms, and may, of course, be rendered indicatively. Ppp begins the verse with *putro vā yat pit-*, and ends b with *svasti*. The Kāuṣ use of this verse and the next is apparently founded on the occurrence in them of “son” and “father” and “half”. The second pāda is properly *jagatī*. \* [No ms. has *-dām*.]

9. Half with half milk thou mixest (? *prc*) ; with half, O Asura (?), thou increasest [thy] vehemence (?). We have increased the helpful (*cagmīya*) companion, Varuṇa, lively (*isirā*) son of Aditi, poet-praised wondrous forms have we spoken for him—the (two) firmaments (*rōdasi*) of true speech

This translation implies several emendations (or, at least, alterations) : in b, *cusmam*, which Ppp has, instead of the vocative *cusma*, and *asura*, again with Ppp. (perhaps better *amūra*\* ‘not foolish’? cf. 11. 5, below) ; in c, *āvīvṛdhāma*, which also Ppp gives, while one or two of our mss. offer *āvīvṛdhāma* (D) and *avivṛdhāma* (Kp). In f ought to be accented *āvocāma*, the *pada*-mss., as elsewhere in such cases, mark the pāda-division after the word, thus reckoning it to e, which is obviously wrong. Some of our mss. (O D K) accent in a *prndksi*, which is the better reading, the case being one of antithetical accent. Ppp further has *cavasā* for *payasā* in a, *vardhayase sura* in b, *aditer* in d, and *-vācāu* at the end. The verse (11+11 11+11 · 10 (9?) + 11 = 65 [64?]) is more nearly an *asti* than an *atyasti*. \* [This is given by some of SPP’s authorities.]

## 2. Mystic.

[*Brhaddiva Atharvan — navakam vārunam trāstubham ḡ bhurik parditijāgatā*]

Found also in Pāipp v. It is a RV hymn (x. 120), and the first three verses occur in other texts. For the use of the hymn with its predecessor in Kāuç 15 1 and 22 1 and 19 1, note, see above, under h 1, it is further applied, with vii 1, in a *kāmya* rite (59 17), with worship of Indra and Agni. The various verses appear also as follows: vs 3, in a rite for prosperity (21 21), vs. 4, with vi. 13 in a battle-rite (15 6), vs 5 in a similar rite (15 8), vs 6, in another (15 9), and yet again, with vi 125, and vii 3 etc., as the king and his charioteer mount a new chariot (15 11), vs 7, next after vs 3 (21 23), with the holding of a light on the summit of an ant-hill, and vs 8 in a women's rite [34 21], next after v 1 4—all artificial uses, having no relation to the texts quoted in them.

Translated by the RV translators, and Griffith, 1 189, Weber, xviii 164

1 That verily was the chief among beings whence was born the formidable one, of bright manliness, as soon as born, he dissolves [his] foes, when all [his] aids (*ñma*) revel after him

RV reads in d ānu yām vīçve mādanty ñmāh, and all the other texts (SV 11 833, VS xxxiii 80, AA 1 3 4) agree with it. The Anukr ignores the considerable metrical irregularities

2 Increasing with might (*çávas*), he of much force, a foe, assigns (*dhiā*) fear to the barbarian, winning (n) both what breathes not out and what breathes out; brought forward (n), they resound together for thee in the revelings

Sense and connection are extremely obscure, but all the texts (SV 11 834, AA as above) agree throughout. *Prabhītā*, of course, might be loc sing of -ti. *Sāsnī* in c is (with Grassmann) rendered as if it were *sāsnīs*

3 In thee they mingle skill abundantly, when they twice, thrice become [thine] aids, unite thou with sweet (*svādī*) what is sweeter than sweet, mayest thou fight against yonder honey with honey (*mādhū*)

RV differs only by reading *vñjanti vīçve* at end of a, and SV (11 835) and AA (as above) agree with it throughout, as does also Ppp, TS (iii 5 101) begins d with *āta n sū*, and ends it with *yodhi*, which looks like a more original reading [Cf Geldner, *Ved Stud* 11 10]

4 If now after thee that conquerest riches in contest after contest (*śāna*) the devout ones (*vīpra*) revel, more forcible, O vehement one, extend thou what is stanch, let not the ill-conditioned Kaçokas damage thee

RV begins a with *śi cid dhi tvā*, and b with *māde-made*, in c it reads (with Ppp) *dhrsno* for *çusmin*, and at the end of the verse *yātudhānā durevāh*, Ppp has instead *durevā yātudhānāh*

5 By thee do we prevail in the contests, looking forward to many

things to be fought [for]; I stir up thy weapons with spells (*vácas*) , I sharpen up thy powers (*váyas*) with incantation (*bráhmaṇ*)

RV and Ppp have no variants

6 Thou didst set that down in the lower and the higher, in what abode (*durondā*) thou didst aid with aid; cause ye to stand there the moving mother, from it send ye many exploits.

RV and Ppp put the verse after our 7 Ppp. has no variants, RV reads in a *ávaram páram ca*, and, for c, d, ā *máṭára sthāpayase jígatnū áta mosi kárvará purúni* a quite different, but little less obscure version of the text "Indra checks the revolution of the sky, in order to gain time for his deeds" R

7 Praise thou fully, O summit, the many-tracked, skilful (? *r̥bhvan*), most active (*iná*) Āptya of the Āptyas; may he look on with might, he of much force; may he overpower the counterpart of the earth

The RV version is different throughout *stuséyyam puruvárpasam r̥bhvam inátamam āptyám āptyánám ā darsate çávasā saptá dánūn prá sáksate pratimánāni bhúri*, and with this Ppp agrees. The translation follows our text servilely, as it may be called, save in the obviously unavoidable emendation of *āptám* to *āptyám* in b, O is our only ms. that reads *āptyám*. The verse is far too irregular to be let pass as merely a *tristubh*

8 These incantations (*bráhmaṇ*) may Brihaddiva, foremost heaven-winner, make, a strain (*çūṣá*) for Indra; he rules, an autocrat, over the great stall (*goträ*), may he, quick (? *túra*), rich in fervor, send (?) all

The fourth pāda is attempted to be rendered literally from our text, although this is plainly a gross corruption of the RV text *dúraç ca víçvā avrnod ápa sváh* RV has also before it *svarájas*, and in a *vivakti* for *krnavat* Ppp agrees with RV throughout. *Svársás* (p *svahosáh*) is prescribed by Prāt ii 49.

9 So hath the great Brihaddiva Atharvan spoken of his own self (*tanū*) [as of] Indra; the two blameless, mother-growing sisters — [men] both impel them with might (*çávas*) and increase them.

The second half-verse seems again a corruption of the RV version, which has plurals instead of duals in c, and omits the meter-disturbing *ene* (p *ene iti*) in d Ppp again agrees with RV., but in b it has *tanum* for *tanvam* Our text should give, with the others, *máṭartbhvar-* in c, all the mss have it. [The vs is *svarāj* rather than *bhury*.]

To various gods: for protection and blessings.

[*Brihaddiva Atharvan — ekddáçaakam ágneyam 1,2 agním astádut, 3,4 deván, 5 dravino- dādiप्ररथनाम, 6,9,10 vidiçvadevi, 7 sáumī, 8,11 dñdrī tristubham 2 bhury, 10 virádjagati*]

Found also in Pāipp v (in the verse-order 1-6, 8, 9, 11, 7, 10) It is a RV hymn, x. 128 (which has the verse-order 1, 3, 5, 4, 6, 2, 9, 8, 10), with its nine verses changed to eleven by the expansion of vs 5 into two, and by the addition at the end of a verse which is found also in the RV. mss, but not as an acknowledged part of the text. The RV verses, including this last, are found in their RV. order, and with unimportant variants, in TS iv. 7 14<sup>1-4</sup>.

The hymn is variously employed by Kāuç in the *parvan* sacrifices (1 33), at entering on the vow, in rites (12 10) for glory, in one for prosperity (22. 14, and it is reckoned to the *pustika* mantras, 19 1, note), in one for avoidance of quarrels (38 26 so Keç), with tying on an amulet of a kind of rope, and in a witchcraft process (49 15) against an enemy, further, vs 11, with vñ 86 and 91, in the *indramahotsava* (140 6). In Vāit, in the *parvan* sacrifices, it (or vs 1) accompanies the addition of fuel to the three sacrificial fires (1 12), and vss 1-4 the propitiation of the gods on commencing sacrifice (1 14).

Translated by the RV translators, and Griffith, 1 192, Weber, xviii 172

1 Be splendor mine, O Agni, in rival invocations (*vihavá*), may we, kindling thee, adorn ourselves, let the four directions bow to me, with thee as overseer may we conquer the fighters

The other texts (with MS 1 4 1) have no variants in this verse Ppp appears to read *prathema* for *pusema* in b

2 O Agni, pushing back the fury of our adversaries, do thou, our keeper (*gopá*), protect us about on all sides; let our abusers (*durasyú*) go away downwards, among themselves (*amá*) let the intent of them awaking be lost

RV's version of b, c reads thus *ādabdhō gopāk pāri pāhi nas tvám pratyāñco yantu nigūtah pūnas té*, and TS has the same But TS also reads *agnis* at the beginning, *purastāt* for *pāresām* in a, and *prabudhā* in d. Ppp has *prabudhā* for *nivatā* in c, and, for d, *mamīsām cittam bahudhā vi naçyatu* The verse is properly *svarāj*, b as well as c being *jagatt* [Correct *gāpāh* to *gopāh*]

3 Let all the gods be at my separate call — the Maruts with Indra, Vishnu, Agni; let the broad-spaced atmosphere be mine; let the wind blow (*pū*) for me unto this desire

RV reads at the end *kāme asmīn*, and Ppp agrees with it, also TS TS has further *indrāvantas* in b, and in c, strangely enough, *urū gopām*, as two separate words

4 Let what sacrifices I make make sacrifice for me, let my mind's design be realized (*satyā*), let me not fall into (*ni-gā*) any sin soever; let all the gods defend me here

RV and TS read *yajantu* and *havyā* (for *istā*) in a, and, for d, *viçve devāso ddhi vocatā nah* (but TS *me*) Ppp agrees with our text except for ending with *mām iha*

5. On me let the gods bestow (*ā-yaj*) property, with me be blessing (*āçls*), with me divine invocation; may the divine invokers (*hōtar*) win that for us; may we be unharmed with our self (*tanū*), rich in heroes

RV has for c *dāryā hōtāro vanusanta pūrve*, and TS the same, except *hōtāra* and *vanusanta* One or two of our mss (Bp H) read *sanisam* in c. Ppp begins a with *māyām*, and has *māya* for *māyā* both times in b

6 Ye six divine wide ones, make wide [space] for us, all ye gods, revel here, let not a portent find us, nor an imprecation; let not the wrong that is hateful find us

Only the first half-verse is RV material, forming its vs 5 with our 7 c, d, the latter half-verse we have had already as 1 20 1 c, d RV and TS begin with *dévis*, and end b with *vīrayadīvam*, and TS oddly combines *sadū vīs* as a compound word, RV. reads *nah* after it, and TS *nah*, our mss are divided between the two, but with a great preponderance for *nah* (only E I H have *nah*), so that it is more probably to be regarded as the AV reading Ppp gives *uru nas karātha*, it has the second half-verse of the other text. Some of our mss accent *urvīs* in a (Bp P M K.), and some accent *devāsas* in b (P M.)

7. Ye three goddesses, grant (*yam*) us great protection, what is prosperous (*pūṣṭā*) for our progeny and for ourselves (*tanū*), let us not be deserted (*hā*) by progeny nor selves, let us not be made subject to the hater, O king Soma.

All the mss accent at the beginning *tisrás*, our text emends to *tīras*. The second half-verse, as above noted, goes with our 6 a, b to make one verse in RV and TS, and also in Ppp, which has the variant *dhanena* for *tanubhis* in c. For the present verse, Ppp agrees in the first half with our text, only reading *me* for *nas*, for second half it has *mām visas sammanaso jusantām pitryam kṣatram pṛta jānātv asmāt*. The Anukr ignores the extra syllable in a

8 Let the bull (*mahiṣā*) of wide expanse grant us protection, having much food (-*ksū*), [he] the much-invoked in this invocation, do thou be gracious unto our progeny, O thou of the bay horses; O Indra, harm us not, do not abandon us.

RV and TS read *yamsad* at end of a, and *mṛdaya* at end of c (also our O), at end of b, RV and Ppp have -*ksūh*, while TS agrees with our text. In d the *pāda*-text has *rīrisah*, by Prāt iv 86. The Anukr takes no notice of the two redundant syllables in a.

9 The Creator (*dhātār*), the disposer (*vidhātār*), he who is lord of being, god Savitar, overpowerer of hostile plotters, the Ādityas, the Rudras, both the Aśvins — let the gods protect the sacrificer from perdition (*nirṛthā*).

RV and TS read *dhātānām* for *vidhātā* in a, and *nyarthāt* at the end, and have for c *imām yajñām aṣvīno 'bhā br̄haspatir*, in b, RV has *devām trātāram*, and TS d *savitāram*, followed by *abhimātisāham* [RV -*hām*] Ppp has *vidhartā* in a, *savitā devo 'bhīm-* in b, and *br̄haspatir īndrāgnī aṣvīnobhā* for c. The combination *yās pātīr* in a is by Prāt. ii 70. The *pāda*-text reads *abhimāti-sahā* in b. The verse (12+11 9+11=43) is much too irregular to be passed simply as a *tristubh*.

10 They that are our rivals — away be they, with Indra and Agni do we beat (*bādh*) them down, the Ādityas, the Rudras, sky-reaching (? *uparīspīc*), have made our over-king a stern corrector.

The other texts have *tān* for *enān* at end of b, and *akran* at end of d, and, for c, *vāsavo rudrā ādityā uparisprīcam mā*, which makes better sense, they also accent *cēttāram* in d. And VS, which also has the verse (xxxiv 46), agrees with them throughout. Ppp presents instead a verse which is mostly found at TB ii 4 3<sup>2</sup>, next before the verse corresponding to our 11: *ihā 'rvāñcam ati hvaya īndram jāitrāya jetave asrākam astu varnam yatas krnotu vīryam* (instead of c, d, TB has one

pāda *asmākam astu kēvalah*) [Our 10 occurs at the end of the hymn in Ppp, which reads in a *ye naç çapanty upa te*, in b *apa bādhāma yonim*, in c *mām* for *nah*, and ends with *akran*.]

11 Hitherward do we call Indra from yonder, who is kine-conquering, riches-conquering, who is horse-conquering, let him hear this sacrifice of ours at our separate call, of us, O thou of the bay horses, hast thou been the ally (*medin*)

The verse is found in TS, and in TB (as above), and is the first of a long addition to RV x 128. All these read alike in c, d *vihavé jūsasvā syā kurmo* (RV *kulmo*) *harivo medīnam tvā*; Ppp nearly agrees, reading instead *v j smākam krñvo h m tvā*. The Anukr apparently balances the redundancy of a against the deficiency of b.

#### 4. To the plant *kūṣṭha*: against takmán [fever].

[*Bṛgvañgiras — daçakam yaksmanāçanakusthadevat̄am ānustubham 5 bhuri,*  
*6 gāyatrī, 10 usniggarbhā nicṛt*]

All the verses except 4 are found also in Pāipp, but in two books vss 1-3, 5-7 in xix (and not all together), vss 8-10 in ii. It is not expressly quoted by Kāuç, but the schol (26 1, note) regard it as included in the *takmanāçana gana*, and (28 13, note) also in the *kusthalīngās*, and so employed in a healing rite against *rājayaksma*, vs 10 is separately added (26 1, note) at the end of the *gana*.

Translated Grohmann, *Indische Studien*, ix 421 (vss 1, 3-6), Zimmer, p 64 (parts), Grill, 9, 141, Griffith, 1 193, Bloomfield, 4, 414, Weber, xviii. 178

1 Thou that wast born on the mountains, strongest of plants, come, O *kūṣṭha*, effacer (-*nāçana*) of *takmán*, effacing the fever (*takmán*) from here

The *kustha* is identified as *Costus speciosus* or *arabicus*. The *pāda*-text reads in c *kūṣṭha ā zhī*, and the passage is quoted as an example under Prāt. iii 38, which teaches the combination

2 On an eagle-bearing (-*sīrvana*) mountain, born from the snowy one (*himāvant*), they go to [it] with riches, having heard [of it], for they know the effacer of fever

'From the snowy one,' i.e. 'from the Himālaya', we had the *pāda* above as sv 9 9 b. Ppp begins with *suvarnasavane*, and has for c, d *dhanāir abhiçrutam hakti kusthed u takmanāçanah*

3 The *açvatthā*, seat of the gods, in the third heaven from here, there the gods won the *kūṣṭha*, the sight (*cakṣaya*) of immortality (*amṛta*)

Or, perhaps, an image or likeness of the *amṛta* (drink). This verse and the next are repeated below as vi 95 1, 2, and again, with slight variations, as viii 39 6, 7. The second *pāda* occurs elsewhere in sundry places, as ChU viii 5 3, HGS ii 7 2. With c compare RV 1 13 5, 170 4

4 A golden ship, of golden tackle (-*bāndhana*), moved about in the sky, there the gods won the *kūṣṭha*, the flower of immortality

Most of the mss appear to read *avarat* in a, but doubtless only owing to the imperfect distinction of *ca* and *va* in most Sanskrit writing. So also, for the same reason, in c, they could be read for the most part as either *pūsyam* or *pūspam* (M has *pūsyām*); the former was adopted in our edition as being favored by the meter.

-5 Golden were the roads, the oars golden, the ships were golden by which they brought out the *kūṣṭha*.

Ppp reads *hiranmay-*, and omits c (doubtless by an oversight). All the mss agree in accenting *áritrāñi*, but this should doubtless be emended to *arīt-*. In a we may emend to *pánthās* or combine *pánthānā* "san."

6 This man of mine, O *kūṣṭha* — him bring, him relieve (*nis-kr*), him also make free from disease for me

With c compare the nearly identical vi 95 3 d. E H read *nīth kuru*

7 From the gods art thou born; of Soma art thou set as companion; do thou be gracious to my breath, out-breathing, sight here

E H accent *jātō'si* in a (p *jātāh asi*) Ppp reads *apānāya* for *vyān-* in c, and at the end 'sya mrda, which is easier [Cf Hillebrandt, *Mythologie*, 1 65]

8 Born in the north from the snowy [mountain], thou art conducted to people (*jána*) in the eastern [quarter], there have they shared out the highest names of the *kūṣṭha*

"The highest names" i.e. the chief sorts or kinds [brands, as we moderns say] The reading *ūdañ* in a is assured by quotation under Prāt. in 27. Ppp reads *prācyam* in b

9 Highest by name, O *kūṣṭha*, art thou, highest by name thy father; both do thou efface all *yáksma*, and do thou make the fever sapless

Ppp has a wholly different second half *yatas kustha prajāyase tad ehy aristatātaye*

10 Head-disease, attack (? *upahatyā*), evil of the eyes, of the body — all that may *kūṣṭha* relieve, verily a divine virility (*vīśnya*)

The reading *nīs karat* in c falls under Prāt. 11 63 All the mss give *aksōs*, but the proper reading is plainly *akṣyōs*, as the meter shows, the same error is found also in other passages The Anukr. implies *aksōs*, as *akṣyōs* (-si-ōs) would make the verse a regular *anustubh* The Pet Lexx take *upahatyām* as governing *akṣyōs*, and so render it 'blinding' [Ppp has for a *cīrsahatyām upahatya*, and for c *kustho no viśvatas pād* ]

### 5. To a healing plant, *lākṣā*.

[*Atharvan — navakam lāksikam ānustubham* ]

Found also in Pāipp vi (in the verse-order 1, 2, 4, 5, 3, 7, 6, 8, 9) Not textually quoted by Kāuç, but doubtless intended, as pointed out by the schol., in the *lāksālinīgās* of 28 14, as employed in a healing rite for flesh-wounds

Translated Zimmer, p 67, Grill, 10, 142, Griffith, 1. 195, Bloomfield, 20, 419, Weber, xviii 181

1 Night [is thy] mother, cloud (*nábhās*) [thy] father, Aryaman thy grandfather; *sīlācī* verily, by name art thou, thou art sister of the gods

Ppp has for *c̄ilādī nāma vā'si* The last pāda is found also below as vi 100 3 b, and cf vii 46 1 b

2 He who drinketh thee liveth; thou rescuest a man (*pūruṣa*), for thou art a sustainer (*bhartṛī*) of all, and a hiding-place (<sup>?</sup>*nyāñcanī*) of people

'Of all,' *caçvatām*, lit. 'of constant ones,' i.e. of as many as constantly come to thee Ppp reads *dhartri ca* for *bhartri hi* in c, and, for d, *caçvatām bhyatvamcanī*

3 Tree after tree thou climbest, like a lustful girl, conquering, standing by (<sup>?</sup>*pratyā-sthā*), winner (*spāranī*) verily by name art thou

Ppp reads, for d, *samjayā nāma vā'si*.

4 If (*yāt*) by a staff, if by an arrow, or if by flame (<sup>?</sup>*háras*) a sore is made, of that thou art relief, relieve thou this man

The two examples of *nis* before *k* are quoted under Prāt. ii 65 Ppp reads in c, d *asī bhīṣajī niskriti nāma vā'si* cf 6 d below

5 Out of the excellent *plaksā* thou arisest, out of the *açvatthā*, the *khadirā*, the *dhavā*, the excellent banyan (*nyagródha*), the *parnā*, do thou come to us, O *arundhatī*

These are names of various trees Ppp combines *ne'hi* in d.

6. Thou gold-colored, fortunate, sun-colored one, of most wondrous forms, mayest thou go to the hurt (<sup>?</sup>*rutā*), O relief, relief, verily, by name art thou

*Vapustame* (p *vapuh-tame*) is quoted as an example under Prāt ii 83 In c. P reads *ruttām*, and H (and Bp <sup>?</sup>) *rtām*, it might be from root *ru* 'cry out' 'come to our call' Ppp reads at the beginning *hiranyabāhu*, and, for d, *se'mam niskrdhi pārusam* (thus exchanging 4 d and 6 d)

7 Thou gold-colored, fortunate, vehement (<sup>?</sup>*çūsmā*), hairy-bellied one — sister of the waters art thou, O *lāksā*, the wind was thy soul

*Lāksā* is not elsewhere met with as name or epithet of a plant the Anukr takes it as the principal name *pūrvena* [*sūktena*] *lāksām astāut* Ppp reads *yuvate* for *subhage* in a [Cf Pischel, *Ved Stud* 1 178, Bloomfield, ZDMG xlvi 574]

8 *Silāci* by name — thy father, O goat-brown one, is a maid's son, Yama's horse that is dark brown (*çyāvā*) — with its m *uh* (<sup>?</sup>blood?) art thou sprinkled

The first line is translated in accordance with the text as it stands, Grill emends to *kānīnā'jābabhu* *uh* [accent, Gram § 1268 *ājababhu* could only be vocative] The pāda-text reads *āsnā* in d [SPP *āsnā*], but *asndh* in 9 a, the translation implies *ās-* in both, Grill understands *as-* both times Ppp has for a, b *ghṛtāct nāma kānīno'ta bōhhrū pītā tava*

9 Fallen from the horse's mouth, she invaded the trees, having become a winged brook (<sup>?</sup>*susād*), do thou come to us, O *arundhatī*

BR [iv 405] take a to mean 'coagulated from the horse's blood,' understanding *asnás*, with the *pada*-text. With c compare RV x 97 9 (VS xii 83) *sīrāḥ pātātīnī sthana* (TS iv 2 6<sup>2</sup> and MS ii 7 13 read *sarāḥ* instead). The word *sisyade* (p *sisyade*) comes under Prāt ii 91, 103, iv. 82, 124. In the printed text, *sāpatitā* is a misprint for *samp-*. [Ppp has for b *sā pānam abhicusyatah* and combines *ne'hi* in d]

The first *anuvāka*, 5 hymns and 48 verses, ends here. The quoted Anukṛ says *dvisadbhir ādyah* (i.e. twice six short of 60 verses)

## 6. ? [Disconnected verses.]

[Atharvan — *caturdaçakam somārudriyam* 1 *brahmādityam* (*astāut*), 2 *karmāni*, 3, 4 *rudragaṇān*, 5-7 *somārudrāu*, 8 *tayo*! *eva prārthanam*, 9 *hetum*, 10-13 *sarvātmakam* *rudram* *trāstubham* 2 *anustubh*, 3, 4 *jagatī* (4 *anustubusnik-tristubgarbhā* 5-p), 5-7 3-p *virānnāmagāyatī*, 8 1-av 2-p "reyanu-stubh", 10 *prastārapañkti*, 11-14 *pañkti* (14 *svārī*)]

[Verses 9-14 are prose, and so is verse 4, in part.]

Found also (except vss 6, 7) in Pāipp vi. The first four verses and the eleventh occur together in K xxviii 14. As this hymn has the same first verse with iv 1, the quotation of the *pratīka* in Kāuç does not at all show which of the two hymns is intended, but the schol determine the question by adding the *pratīka* of vs 2 also, and even, in a case or two, that of vs 3, and the comm to iv 1 agrees with them. On this evidence, v 6 appears in a battle-rite (15 12) to show whether one is going to come out alive, in the *cittākarmaṇ* (18 25), with 1 5 and 6 etc, on occasion of going away on a journey (18 27), in a healing rite (28 15) for the benefit of a child-bearing woman or of an epileptic [see p xlvi of Bloomfield's Introduction], and in a ceremony for welfare (51 7), with xi 2; it is also reckoned (50 13, note) to the *rāudra gana*.

Translated Griffith, 1 196, Weber, xviii 185 — The "hymn" is entitled by Weber "Averuncatio beim Eintritt in den Schaltmonat."

1 The *brāhmaṇ* that was first born of old, Vena hath unclosed from the well-shining edge, he unclosed the fundamental nearest positions of it, the womb of the existent and of the non-existent.

The verse occurred above, as iv 1 1 [where *visthās* is rendered 'shapes']

2 Who of you did what first unattained deeds — let them not harm our heroes here, for that purpose I put you farwar.

This verse too has occurred already, as iv 7 7 Ppp combines *ve'tat* in d

3 In the thousand-streamed one they resounded (*svar*) together, in the firmament (*nāka*) of the sky, they the honey-tongued, unhindered. His zealous (*bhūrṇi*) spies wink not, in every place are they with fetters for tying

The verse is RV. ix 73 4, and is of mystic and obscure meaning. RV reads -*dhāre* *va* [p -*re dva*] (for -*dhārāh rva?*) in a, *dsya* at beginning of c, and *sētavas* at end of d. Ppp begins with *sahasram abhi te sam*

4 Round about do thou run forward in order to the winning of booty, round about overpowering adversaries (*vrīrā*, n); then thou goest over haters by the sea (*arṇavā*). Weakling (*sanisrasā*) by name art thou, the thirteenth month, Indra's house

The first three pādas of , ie verse are RV ix 110 1 (repeated, with *īyase* for *īyase* at the end, as SV 1 428, 11 714), which reads in a *dhanva* (without lengthening of the final), and has for c *divisās tarādhyā rnayā na īyase*, of this our text appears to be a simple corruption [In the RV version, *prā dhanva* (cf ix 109 1.a) and *nayā nah* seem to be insertions like those in AV 11 5] Ppp reads *sahasraças* instead of *santi-asas* in d, and in c *divas tad*, which comes nearer to making sense The verse, with its prose ending, is most naturally divided as 12+8 12+7+11=50, but the *pada*-mss put the pāda division strangely after *trayodaçás*

5 Now (not?) hast thou succeeded (*rādhī*) by that, thou yonder (*asāu*) hail! having sharp weapons, having sharp missiles, very propitious. O Soma and Rudra, do ye be very gracious to us here

For *asāu* 'thou yonder' is doubtless to be used the name of the person addressed in practice =O so-and-so Ppp reads for the first division of the verse *vītenāvāttenāmāt tena rātsthīrar asāu svāhā*, which seems intended virtually to contain vss 5-7, it has in b, c *tigmā-* and *suçevā 'gnisomāv iha*, and it puts the verse after our vs 8 The Pet Lex makes the pertinent suggestion [s v *anu + rādhī*] that *nū* at the beginning is for *ānu*, *nū* is nowhere in AV found at the beginning of a pāda or clause — nor in RV except as prolonged to *nū* Unhappily we get no help on the subject from the sense [Whitney's "(not?)" is not clear to me, unless it is meant to suggest emendation to *nātēna = nā etēna* If we read *ānu*, we must render 'Thou hast succeeded by that' But does not the Ppp reading suggest rather *vī etēna arātsis?*]

6 Thou hast failed (*ava-rādhī*) by that, thou yonder hail! having sharp etc etc

7 Thou hast offended (*apa-rādhī*) by that, thou yonder · hail! having sharp etc etc

These two variations on vs 5 are not given by Ppp save so far as they may be intimated in its beginning of 5

8 Do ye (two) release us from difficulty, from reproach (*avadyā*); enjoy ye the offering, put in us immortality (*amīta*)

Some of the mss (Bp 2 O) read *asmāt* instead of *asmān* Ppp has *asmāt*, and after it *grbhīthāt*

9 O missile (*lcti*) of sight, missile of mind, missile of incantation (*brahman*), and missile of penance! weapon's weapon (*mēni*) art thou, weaponless be they who show malice against us

With this verse and the next is to be compared TB 11 4 21 c h m h *vāco hete brāhmaṇo hete yō mā 'ghāyūr abhidāsati tām agne menyā 'menīm krnu*, etc [Cf Geldner, Festgruss an Bohtlingk, p 32] The Anukr omits any metrical definition of the verse [It seems rather to regard it as included under the general definition "*trāstubham*"]

10 Whoever with sight, with mind, with intention, and whoever with design, malicious, shall attack us — do thou, O Agni, with weapon make them weaponless hail!

TB (as above) reads *yō mā cāksusār yō mānasā yō vācā bṛdhamānā 'ghāyūr abhidāsatī tāyā 'gne tvām menyā 'mum amentm kruu* Ppp has in the last clause *tvam agne tvam menyā 'menim k-*. The metrical definition of this prose "verse" is unaccountably wrong

11. Indra's house art thou , to thee there I go forth , thee there I enter, with all my kine, with all my men, with all my soul, with all my body, with that which is mine

Ppp reads *sarvapāurusah*

12. Indra's refuge art thou ; to thee etc etc

13. Indra's defense art thou , to thee etc etc

14 Indra's guard (*vārūthā*) art thou , to thee etc etc

The accent-mark which belongs under *tvā* in 12 and 13 is omitted in our text, and in 14 it has slipped out of place and stands under *tam* The metrical definition is worthless, though each of the four verses contains not far from 40 syllables

## 7. Against niggardliness and its effects.

[*Atharvan (?) — daçakam bahudevatyam (1-3, 6-10 arātīyās, 4, 5 sārasvatyān) ānustu-  
sham 1 virādgarbha prastārapañkti, 4 pathyābṛhati, 6 prastārapañkti ]*

Not found in Pāipp Used by Kāuç in the *mīrtikarman* (18 14), with an offering of rice-grains , and, with iii 20 and vii 1, in a rite for good-fortune (41 8), while the schol also adds it to vi 7 (46 4, note), in removing obstacles to sacrifice , of separate verses, vs 5 (schol , vss 5-10) appears, with vii 57, in a ceremony (46 6) for the success of requests Vāit has the hymn (or vs 1) in the *agnicayana* (28 19), with the *vanīvāhana* rite , further, vs 6 in the *parvan* sacrifices (3 2), with an oblation to Indra and Agni , and vs 7 at the *agnistoma* (12 10) in expiation of a forbidden utterance The hymn in general seems to be a euphemistic offering of reverence to the spirit of avarice or stinginess

Translated Ludwig, p 305 , Grill, 30 145 , Griffith 1 108 , Bloomfield 172 423 , Weber, xviii 190

1 Bring to us, stand not about, O niggard ; do not prevent (? *raks*) our sacrificial gift as led [away] , homage be to baffling (*vītsā*), to ill-success , homage be to the niggard

P M W omit *mā* in a. One sees, without approving, the ground of the metrical definition of the Anukr

2 What wheedling (? *parirāpīn*) man thou puttest forward, O niggard, to him of thine we pay homage : do not thou disturb my winning (*vanī*)

The third pāda can be read as full only by violence [ See Gram § 1048 ]

3 Let our god-made winning progress (*pra-klp*) by day and by night , we go forth after the niggard ; homage be to the niggard

Bp 2 reads *vas* for *nas* in a , in c Bp 2 P M K read *arātīm*, and H E I *ārātīm*, our text should doubtless have adopted *ārātīm* The third pāda is redundant by a syllable

4. Sarasvatī, Anumati, Bhaga, we going call on, pleasant (*justā*)  
honeved speech have I spoken in the god-invocations of the gods

5 Whomever I solicit (*yāc*) with speech, with Sarasvatī, mind-yoked,  
him may faith find today, given by the brown soma

'Faith given,' i.e. 'confidence awakened' With b compare 10 8, below [See Bloomfield, AJP xvii 412. Oldenberg, ZDMG I 448]

6 Do not thou waffle our winning nor speech Let Indra and Agni  
both bring good things to us Do ye all, willing today to give to us,  
welcome the niggard

That is, probably (if the reading is correct), give a pleasant reception that may win favor The mss vary between *vṛtsis* and *vīr-*, theoretically, the former is decidedly to be preferred, for, if *t+i* make *ī*, then *a fortiori t+i* see note to Prāt iii 56 In c H E O K read *no* after *sārve* The first half-verse is very irregular

7. Go thou far away, O ill-success, we conduct away thy missile, I  
know thee, O niggard, as one putting (? *mīv*) down, thrusting down

The fourth pāda lacks a syllable

8. Likewise, greatly making thyself naked, thou fastenest on (*sac*) a per-  
son in dreams, O niggard, baffling the plan and design of a man (*pūrusa*)

It seems as if *nagnā bobhuvattī* were the equivalent of *mahānagnī bhavantī* 'becoming a wanton,' the intensive element being shifted from the adjective to the verb The *pada*-text reads *svapna-yā*, by Prāt iv 30

9. She that, being great, of great height (-*ummāna*), permeated all  
regions — to her, the golden-haired, to perdition have I paid homage

10 Gold-colored, fortunate, gold-cushioned, great — to her, the golden-  
mantled, to-the niggard have I paid homage

The tenth *prapāthaka*, the first of the three very unequal ones into which this book  
is divided, ends here

### 8. Against enemies: to Indra and other gods.

[Atharvan (?) — *navakam nānādevatyam* 1, 2 *āgneye*, 3 *vātīvadevī*, 4-9 *dīndryas ānustubham* 2 3-av 6-p *jagatī*, 3, 4 *bhurikpathyāpañkti*, 6 *prastārapañkti*, 7 *dvyusniggarbhā pathyāpañkti*, 9 3-av 6-p *dvyusniggarbhā jagatī*]

Found also (except vs 7) in Pāipp vii Not quoted in Vāit, and in Kāuç only once, in a witchcraft ceremony (48 8), after iv 16, with the direction "do as specified in the text"

Translated Ludwig, p 439, Griffith 1 200, Weber, xviii 194

1 With fuel of *vīkañkata* do thou carry the sacrificial butter to the  
gods, O Agni, make them revel here, let all come to my call

The *vīkañkata* is identified as *Flacourtie sapida*, a thorny plant Ppp reads *sādaya*,  
which is better, in c, and combines *sarvā* "yantu in d

2 O Indra, come to my call, this will I do, that hear thou, let these over-runners (*?atisarā*) of Indra's bring to pass (*sam-nam*) my design, by them may we be equal to (*çak*) heroism, O Jātavedas, self-controller

The obscure *atisarā* is rendered etymologically, being found nowhere else, the Pet Lex conjectures "start, effort" For *udām karisyāmi* in b is probably substituted in practical use a statement of the act performed The Anukr takes no notice of the redundant syllable in the pāda

3 What he there yonder, O gods, being godless, desires to do — let not Agni carry his oblation, let not the gods go to his call, come ye only (*evā*) unto my call.

Some of the mss (Bp<sup>2</sup> p m Bp I D.) read *cikīrisati* in b We may make the contraction *devā 'syā* in d, though the Anukr does not sanction it

4 Overrun (*ati-dhāv*), ye over-runners; slay by Indra's spell (*vácas*), shake (*math*). ye as a wolf [shakes] a sheep, let him not be released from you alive, shut up his breath

The end of the verse is different, but without sense, in Ppp An accent-mark has dropped out under the *ta* of *mathnta* in our text [and under *hata* there is one which should be deleted] The Anukr apparently forbids us to make the familiar contraction *vrke va* in c, and then overlooks the deficiency of a syllable in d. [Cf Bergaigne, *Rel véd* iii 7-8]

5 What *brahman* they yonder have put forward for failure (*ápabhiñti*), [be] he beneath thy' feet, O Indra, him I cast unto death

*Brahmán* probably performer of an incantation Ppp reads *abhibhūtaye* in b

6 If they have gone forward to the gods' strongholds (*-purā*), have made incantation (*bráhman*) their defenses — if (*?yát*) making a body-protection, a complete protection, they have encouraged themselves (*upavac*) all that do thou make sapless

The verse is found again below, as xi 10 17,\* but without commentary *Bráhman* may have here one of its higher senses, possibly *upavac* is to be understood as = *upavad* 'reproach, impute' For *kṛnvānā yād upociré*, Ppp reads simply *cakrire*, with *paripānāni* before it. The verse is plainly a *pathyāpañkti*, but the pāda-mss support the misconception of the Anukr by putting the pāda-division after *kṛnvānāś* The Anukr ought to say *āstārapañkti*, but it not very rarely makes this confusion \* [Vol iii p 195, of SPP's ed]

7 What over-runners he yonder has made, and what he shall make, do thou, O Indra, Vṛtra-slayer, turn (*ā-kr*) them back again, that they may shatter (*trh*) yon person (*jána*)

Wanting (as noted above) in Ppp [For *trndhān*, see Gram § 687]

8 As Indra, taking Udvācana, put [him] underneath his feet, so do I put down them yonder, through everlasting (*çáçvat*) years (*sáma*)

*Udvācana* is heard of nowhere else, and the name looks so improbable that the Pet Lexx conjecture *udvāñcana*, Ppp has instead *udvātana* it puts this verse at the end of the hymn The redundancy of d is passed without notice by the Anukr

9 Heie, O Indra, Vrtra-slayer, do thou, formidable, pierce them in the vitals, just here do thou trample upon them, O Indra, thine ally am I; we take hold on thee, O Indra, may we be in thy favor

Some of the mss (H I O K) read *atiāi 'nān* in a, and some (P M W O) reckon the last two pādas as a tenth [or separate] verse *Mārmāni* in b in our text is a misprint for *māri mani* The Anukr appears to count, without good reason, only 7 syllables in d as well as in b

#### 9. For protection: to various gods.

[*Brahman — astalam vāstospatyam 1,5 dārvī brhatī, 2,6 dārvī tristubh, 3,4 dārvī jagatī, 7 virādusnigbrhatīgarbhā 5 p jagatī, 8 puraskrtitīstubbrhatīgarbhā 4 p 3-av jagatī ]*

[This piece is prose] Neither this piece nor the next is found in Pāipp This one is quoted in Kāuç (28 17) in a remedial ceremony, together with vi 91, and it is reckoned (8 23, note) to the *vāstu gana* and (26 1, note) the *takmanāçana gana*

Translated Griffith, 1 201, Weber, viii 19,

- 1 To heaven hail!
- 2 To earth hail!
- 3 To atmosphere hail!
- 4 To atmosphere hail!
- 5 To heaven hail!
- 6 To earth hail!

[The invocations of vss 4–6 are those of 1–3 with changed order.]

7 The sun my eye, wind my breath, atmosphere my soul (*ātmān*), earth my body, unquelled (*astrītā*) by name am I here, [as] such I deposit myself for heaven and earth to guard (*gopīlhā*)

8 Up life-time, up strength, up act (*krtā*), up action (*kṛtyā*), up skill (*manīśā*), up sense (*indriyā*), O life- (*āyus-*) maker, O ye (two) mistresses of life, rich in *svadhi* [m], be ye my guardians, guard me; be my soul-sitters, do not harm me

The nouns with ‘up’ are accusatives, but what verb should be supplied for the construction it is not easy to see. Perhaps *āyuskrī* (p *āyuh-krt*) should be *-krtā*, as dual, at any rate, all that follows it is dual Apparently the Anukr would divide vs 7 as 9+12 10+7+10=48, and vs 8 as 9+11 20 11=51, but the descriptions “and inaccurate [Weber discusses the peculiarities of gender]

A passage corresponding to this hymn is found in K xxxvii 15

## 10. For defense from all quarters.

[*Brahman* — astakam tāstospalyam 1-6 ya'vamadhyā 3 p gāyatrī, 7 yavamadhyā kakubh, 8 purodhṛtidvyanustubgarbhā parāsti 3 av 4 p atyagatī]

[This piece is prose] This piece, like the preceding, is wanting in Pāipp. Parts of vss 1-7 are apparently used by Kāuç in a magic rite (49 7-9), and certainly those verses are quoted in a ceremony (51 14) for the welfare of the house with burying [five] stones in its corners [and middle and putting a sixth above it], and the hymn is reckoned (8 23, note) to the *vāstu gana*, while vs 8 appears, with vi 53 and vii 67, in the *savayajñas* (66 2). In Vāit (29 11) the verses are addressed to the stones of enclosure in the *agnicayana*.

Translated Griffith 1.202, Weber, xviii 200

1 My stone-defense art thou; whoever from the eastern quarter, malicious, shall assail me, this may he come upon (*rch*)

2 My stone-defense art thou; whoever from the southern quarter etc etc

3 My stone-defense art thou; whoever from the western quarter etc etc

4. My stone-defense art thou; whoever from the northern quarter etc etc

5 My stone-defense art thou, whoever from the fixed quarter etc etc

6 My stone-defense art thou, whoever from the upward quarter etc etc

It is possible to read these verses as 7+12 (or 13 [or 14]) 5=24 (or 25 [or 26, vs 2])

7 My stone-defense art thou; whoever from the intermediate quarters of the quarters etc etc

O is the only ms that fills out the paragraphs between 1 and 7, and it leaves *aghāyūr* unelided in all the verses. In paragraph 7 of our edition the accent-mark has dropped out under the *va* of *açmavarmāt*. The Anukr reads 7+16 5=28 syllables

8 By the great one (*brhāt*) I call unto mind, by Mātarīçvan, unto breath and expiration; from the sun [I call] sight, from the atmosphere hearing, from the earth body, by Sarasvatī, mind-yoked, we call unto speech

The verse divides most naturally as 9+9 16 16=50, the metrical definition of the Anukr fits it very ill. [For c, cf v 7 5.]

The second *anuvāka* ends here, and contains 5 hymns and 49 verses; the old Anukr says *ādyāt para ekādaçahīnasastih*

## 11. [Dialogue between] Varuṇa and Atharvan.

[*Atharvan* — ekādaçakam vārunam trāstubham 1 bhurij, 3 pañkti, 6 5-p atiçakvari, 11 3-av 6-p atyasti]

Found also in Pāipp viii. It is used by Kāuç only once, and in a connection which casts no light upon it, namely at 12 1, in a rite for general welfare (one eats a dish of milk-rice cooked on a fire of *mādānaka*-sticks). It is not quoted at all by Vāit. The interpretation in detail is difficult and far from certain.

Translated Muir, OST 1<sup>2</sup> 396, Griffith, 1 203, Weber, xviii 201 — Treated by Roth, *Ueber den AV*, p 9, also by R Garbe, *Wissenschaftliche Monatsblätter*, Königsberg, 1879, no 1 — A note in lead-pencil shows that Whitney meant to rewrite his ms of this hymn \* But the reader may consult the recent detailed comment of Weber — Weber assigns vss 1-3, 6, 8, and 10 b, c, d to Varuna, and 4, 5, 7, 9, and 10 a to Atharvan Varuna has a mind to take back the cow which he gave to Atharvan, but gives up his intention at the request of Atharvan Further reference to this legend seems to be made at vii 104 1 \* [ Possibly the copy from which this is set is a second draft.]

1 How unto the great Asura didst thou speak here? how, with shining manliness, unto the yellow (*hári*) father? having given, O Varuṇa, a spotted [cow] as sacrificial fee, thou hast with the mind intended (? *cikits*) re-bestowal (?)

The second half-verse is probably meant as what was "spoken" The translation of d implies Aufrecht's acute emendation (in Muir) of the reading to *punarmaghatvám* The sense of *punarmagha* is very doubtful Roth "greedy", Muir (Aufrecht) "to take her back," and "revoking", neither seems to belong properly to the word, which ought to mean something like 'bountiful in return' i.e Varuna is expected to give back to Atharvan the cow the latter has presented to him (or another and better one) One might conjecture in c *várune* 'to Varuna,' and understand *cikits* as 'impute' or 'expect.' Roth regards the verse as spoken by Varuna, Muir, by Atharvan; the former is more acceptable Ppp begins *kathā diva asurāya bravāmah kathā*, and reads *prçñh* in c [R takes *hári* as 'wrathful']

2 Not at pleasure am I a re-bestower; for examination (?) do I drive home this spotted [cow], by what poesy (*kárya*) now, O Atharvan, [art] thou [poet]? by what that is produced (*jātā*) art thou *jātāvedas*?

The rendering of b implies the necessary and obvious emendation of *sám cakse* (P M W -*ksve*) to *samcákse*, infinitive *Kámena* seems taken adverbially, = *kāmāya*, *kānam*, *kāmāt*, the god is not to be moved to counter-liberality by the mere desire of his worshiper, but challenges the latter's claim on him *Jātāvedas*, lit 'having for possession whatever is produced (or born)', 'all-possessor' B P M accent *ātharvan* in c, one might emend to *ātharvā* 'in virtue of what poetic merit art thou Atharvan?' The verse belongs of course to Varuna Ppp reads in b *samprcchi* and *upājet*

3 I verily am profound by poesy, verily by what is produced I am *jātāvedas*, not barbarian (*dāsá*), not Aryan, by his might, damageth (*mī*) the course which I shall maintain

Muir ascribes the verse to Atharvan, Roth, better, to Varuna, the god asserts that it is he himself to whom wisdom and possession belong, his worshiper is comparatively nothing Ppp begins with *satvasam* and reads *mahitvam* in c, and *Janisja* at the end The Prāt (iv 96) establishes the long ē of *mīmāya* as a *pada*-reading The Anukr. absurdly calls the verse a *pañkti*, although it is an evident *tristubh*, not less regular than a great proportion of the verses so called [The *me* in c is easier rendered in German than in English!]

4. None else than thou is more poet, nor by wisdom (*medhā*) more

wise (*dhīra*), O Varuna, self-ruling one (*svadhāvant*); thou knowest all these beings, even that wily man (*jána*) now is afraid of thee

Ppp reads in a *vedhā anu* (for *medhāyā*), and has at end of b the more antique form *svadhāvas*, as second half-verse it gives *tvaṁ aṅga viçvā janmāni vetha matam na tuj jano mām bibhāyah*

5 Since thou verily, O self-ruling Varuna, knowest all births, O well-conducting one—is there anything else beyond the welkin (*rājas*)? is there anything below what is beyond, O unerring one (? *amura*)?

The version given implies that *kim* is interrog particle in c, d, as best suits the answer in the next verse else, ‘what other is beyond’ etc *Amura* in b is understood as *amūra*, as required by the meter cf v i 9 Ppp again reads *svadhāvas* in a, and, in b and further, *janmā çraddhadant te kim menā rajasas paro 'sti kim avarena avaram asūra* The majority of mss (B P M H s m O etc, only E I H p m K. have *asti*) accent *āsti* at end of c [For the combination *enā parās*=‘beyond,’ in 3d pāda, see BR. iv 494 I suggest for d, ‘Is there (*kīm*) (anything behind, *āvaram*, i.e.) anything beyond that (*enā*, substantive pronoun) which is beyond (*pārena*)?’]

6 There is one other thing beyond the welkin, there is something, hard to attain, hitherward from what is beyond this I Varuna, knowing it, proclaim to thee Be the *pani*'s of degraded speech, let the barbarians creep (*sṛp*) downward to the earth.

The translation implies emendation of *varuna* to *vārunah* in c, which seems necessary, as the verse evidently belongs in Varuna's mouth, both Roth and Muir so understand it In d is implied *adhvacasas*, which all the mss read, alteration to -*varcasas* might be welcome, but is hardly called for Ppp is considerably different, it reads *ya ekam enā rajasas paro 'sti pare 'kena dūdāhyam tyajan yat tat tve acchovacasas dāsā yā upa sarpantu riprā* The meter of a would be rectified by omitting the superfluous *enā*, that of b, by a like omission (which the Pāipp text also favors), or, so far as the meaning is concerned, better by reading *enā pārena dur-* etc The description of the verse by the Anukr as an *atiçakvari* (though it still lacks one syllable of sixty) helps to authenticate the text as the mss present it

[Whitney, on the revision, would doubtless have made clear his views as to b Both sense and meter indicate that the *enā* in a and the *enā* in b are intrusions; they have blundered in from 5 c Omitting them, I render ‘There is one other thing beyond the welkin, [and,] beyond [that] one thing, [is] something hard to get at (*durndçam cit*) [if you start] from this side [of them]’] [I understand *tat tve acchovacasas* to mean merely that Ppp reads *tve* for *te* and *acchovacasas* for *adhvacasah*—not that it omits the rest from *te* to *nīcāir*]

7. Since thou verily, O Varuna, speakest many reproachful things among (as to?) re-bestowers, do not thou, I pray, belong to (*abhi-bhū*) such *panis*, let not people call thee ungenerous (*arādhás*)

The rendering implies emendation of *bhūt* to *bhūs* at end of c, which is made also by Roth and Muir The pāda is corrupt in Pāipp

8 Let not people call me ungenerous, I give thee back the spotted

[cow], O singer; come thou mightily (*gáci�his*) to every song of praise (*stotrā*) of mine, among all human regions (*dīç*)

Roth's suggested emendation of *diksū* at the end to *viksū* 'settlers, tribes,' accepted by Muir, is unquestionably an improvement of the text, Ppp has unfortunately a different reading *ā yāhi janesu antar devesu mānusesu riprā* *Diksu* is read in Prāt. iv. 34 c

9 Let uplifted (*ud-yam*) songs of praise of thee come, among all human regions Give now to me what thou hast not given me, thou art my suitable comrade of seven steps,—

That is, apparently, ready to go seven steps (or any indefinite distance) with me Roth suggests as an improved reading *ādattas* 'hast taken from me' in c, and Muir so renders Both words are alike, and equally, wrong grammatically, using the passive people in the sense of an active, *ādattam asti* would be correct, and at this Ppp perhaps points *dehi tam mahyam yadi tatvam asti yadyo nas sapta padah sakha 'sah* Ppp. also begins with *yā te stotrāni bandhanāni yāni*, and apparently has *diksu* in b

10 Of us two, O Varuṇa, [there is] the same connection, the same birth (*jā*)

I know that which is of us two this same birth, I give that which I have not given thee, I am thy suitable comrade of seven steps;—

It seems necessary to divide this verse between the two speakers, and doubtless Roth's assignment of only the first pāda to Atharvan is better than Muir's of the first half-verse With Roth's division the *nāu* is called for in a as in b, and Roth's emendation to *samānbāndhus*, though it is read by Ppp (whose testimony on such a point is of little value), is hardly acceptable, better *samō nāu*. Ppp reads also, for b, *vada vātitād vadām samā jāh*, and, for c, *dadāmi tubhyam yadi tatvam asti*, and it omits d. [The translation implies *ādattam asti* as in 9.]

11. A god, bestower of vigor on a singing god, a sage (*vītra*), of good wisdom for a praising sage

Since thou, O self-ruling Varuna, hast generated father Atharvan, connection of the gods, for him do thou make well-extolled generosity; our comrade art thou, and highest connection

The first line is here (with Mur, and Zimmer, p 205) taken as belonging to Varuna's reply given in the preceding verse We must emend at the end either to *paramāç ca* or to *bāndhu* All the mss leave *stuvate* in b unaccented, as if it were a verb-form Ppp reads *svadhāvam* in c, *viçvadevam* at end of d, *urvāyus krnuhi praç-* in e, and, for f, *sakha no 'sti varunaç ca bandhuh* The Anukr makes no account of the extra syllable in e In b, the vertical over *su-* is gone. [Pādas c-f are not part of the dialogue.]

## 12. Āpri-hymn: to various divinities.

[*Añgiras — ekaddaçarcam trāsstubham jātavedasam 3 pañkta*]

This is a RV hymn (x 110), and found also in VS (xxix 25-6, 28-36), MS. (iv 13 3, 5), and TB (iii 6 3), with almost no variants from the RV text. Pāipp does not contain it. Kāuç. applies it (45 8· but the pratīkā, simply *samiddhas*, might

designate any one of several other verses in the text) in the *vācācamana* ceremony, to accompany the offering of the omentum, and in the *parvan* sacrifices (2 36) occurs a pāda resembling 2 b In Vāit. (10 11 the *pratīka* is unambiguous) it goes with the *prayāja* offerings in the *paçubandha*

Translated by the RV translators, and Griffith, i 205, Weber, xvii. 207.— See Weber's general remarks, and compare hymn 27, below

1 Kindled this day in the home of man (*mánnus*), thou, a god, O Jātavedas, dost sacrifice to the gods; and do thou bring [them], understanding it, O thou of friendly might; thou art a forethoughtful messenger, poet

<sup>1</sup> The only variant in this verse is that MS omits the peculiar and problematic accent of *váha* in c

2 O Tanūnapāt (son of thyself?), do thou, anointing with honey (*mádhu*) the roads that go to righteousness (*rtā*), sweeten them, O well-tongued one; prospering (*rdhi*) with prayers (*dhi*) the devotions (*mánman*) and the sacrifice, put (*kr*) thou also among the gods our service (*adhvara*)

The mss accent, without assignable reason, *svadāyā* in b, but the edition emends to *svadāyā*, in agreement with the other texts

The three Yajus-texts insert between this verse and the next an alternative invocation to Narāçansa (RV vii 2 2)

3 Making oblation do thou, O Agni, to be praised and to be greeted, come in accord with the Vasus Thou art invoker (*hōtr*) of the gods, O youthful one (<sup>?</sup>*yahvā*), do thou, sent forth, skilled sacrificer (*yájīyāns*), sacrifice to them

*Ājūhvāna* in a is perhaps to be understood as passive (= *āhuta*), 'receiving oblation' There are no variants The Anukr absurdly calls this verse a *pañkti*, because, by omitting resolutions of semivowels etc, it is capable of being read as 40 syllables The Anukr's of RV. and VS both reckon it as *tristubh*

4 The forward *barhis*, through the fore-region of the earth, is wreathed on this dawn (*vástu*), at the beginning (*ágra*) of the days; it spreads out abroad more widely, pleasant to the gods, to Aditi

'Forward' and 'fore-region,' i.e. 'eastward' and 'east.' All our mss read *vṛjjaye* in b, but the edition makes the necessary emendation to -*te*, in accordance with the four other texts, and the translation given implies -*te*

5 Expansive let them open (*vi-çri*) widely, like wives adorned for their husbands; ye great, divine, all-furthering doors, be ye favorable to the advance of the gods

Our *pada*-text divides the last word as *su-prāyanāh*, while the RV *pada* has *suprāyanāh*, the meter appears to indicate that *suprāyanāh* is the true original reading

6 Let Dawn and Night, dripping (? *susvay-*), worshipful, close, sit

down here in the lair (*yóni*) — the two heavenly, great, well-shining women, putting on beauty (*çri*) with bright adornment

The other texts differ from ours only by accenting *nipāke* [The comment to Prāt. ii 91 cites *susvay* as a case of reduplication, and BR vii 1142 connect it with *sū* ‘impel’ But see Weber — He renders *ā* by ‘Heran’]

7 The (two) invokers of the gods, first, well-voiced, shaping (*mā*) the sacrifice for man (*mánus*) to sacrifice, urging forward at the councils (*vidátha*) the (two) singers (*kāriū*), pointing out forward light through the fore-region

There are no variants [Griffith, after Mahīdhara, takes the “light” as the *āhavanyā* fire]

8 Unto our sacrifice let Bhāratī come quickly, let Idā, taking note here in human fashion, let the three goddesses, well-working, sit upon this pleasant *bṛkhis* — [also] Sarasvatī

The translation implies in d the reading *sárasvatt*, given by RV VS MS , TB [both ed's, Bibl Ind and Poona] supports AV in reading -*sth*, which, however, can hardly be anything but a blunder The four other texts have at the end *sadantu* All our mss have *manusyāt* in b [and so have all SPP's authorities], and this form is authenticated by Prāt iv 65, the comment explaining how it is derived from *manusyavat* As being, therefore, the indubitable AV reading, it should not have been altered in our edition to -*svāt*, to conform with the four other texts, even though doubtless a corruption of -*svāt* [SPP also alters it] [In c, correct *davir* to *devir*]

9 To him, god Tvaṣṭar, who adorned (*pīc*) with forms these two generatresses, heaven-and-earth, [and] all existences, do thou today, O invoker, sent forth, skilled sacrificer, sacrifice here, understanding it

There are no variants

10 In thy way (*tmányā*) anointing them, pour thou down upon (*upaava-sry*) the track of the gods the oblations in due season, let the forest-tree, the queller (*çamitár*), god Agni, relish (*svad*) the oblation with honey, with ghee

‘Forest-tree,’ doubtless a big name for the sacrificial post. That the ‘queller’ is a separate personage is shown by the plural number of the following verb [E Sieg discusses *pāthas*, Gurupūjākaumudī, 97 ff , later, Oldenberg, ZDMG liv 602]

11 At once, when born, he determined (*vi-mā*) the sacrifice; Agni became foremost of the gods, at the direction of this invoker, at the voice of righteousness (*rta*), let the gods eat the oblation made with “hail!”

The other texts read in c the nearly equivalent *pradīpti*

## 13. Against snakes' poison.

[*Garutman*.—*ekādaçarcam taksakadevatyam jāgatam* 2 *āstārapañkti*, 4, 7, 8 *anustubh*;  
5 *tristubh*, 6 *pathyāpañkti*, 9 *bhury*, 10, 11 *nīcṛd gāyatrī*]

Found (except vs 1) also in Pāipp viii (in the verse-order 3, 2, 4, 6, 5, 7-11). It is not quoted in Vāit., but in Kāuç 29 1-14 all the verses are brought in in their order, in connection with a ceremony for healing poison-wounds; verse 1 (or the hymn) is also used at 48.9, in a witchcraft rite [The London Anukr, in 6 places and for 7 poison-hymns, gives *Garutmā* (not -mān) as *rṣi*]

Translated Griffith, i 208, Bloomfield, 27, 425, Weber, xviii 211.

1. Since Varuṇa, poet of heaven, hath given [them] to me, with formidable spells (*vácas*) do I dissolve thy poison; what is dug, undug, and attached (*sakti*) have I seized; like drink (*īrā*) on a waste bath thy poison been wasted (*m-jas*)

The epithets in c are of obscure application probably buried in the flesh by the bite, or unburied but clinging.

2 What waterless poison is thine, that of thine have I seized in these, I seize thy midmost, thine upmost juice (*rásā*); also may thy lowest then disappear for fright.

'These' in b is fem (*etāsu*), doubtless 'waters' is to be supplied. Ppp reads in a *padakam* (for *apod*-), and in b *tat tābhīr*. *Yát ta* in a in our edition is a misprint for *yát te*. Kāuç (29. 2) calls the verse *grahant*. [For *neçat*, see *Skt. Gram* § 847 end, and § 854 b]

3 A bull [is] my cry, like thunder through the cloud (*nábhās*); with thy formidable spell do I then drive it off (*bādhī*) for thee; I have seized that juice of his with men[?]; like light out of darkness let the sun arise

One is tempted to emend *nábhāsā* in a to -*sas* or -*sām*, 'the thunder of the clouds' Ppp reads *tam* (which is better) *vacasā bādhātū te* in b, *grabhis* for the strange *nrbhis* [Weber, 'kraftig'] in c, and *jyotise 'va tamaso 'dayatu sāryah* in d. The *i* of *iva* is uncounted in the meter of d Kāuç calls the verse *prasarjant*

4. With sight I smite thy sight; with poison I smite thy poison, die, O snake, do not live; let thy poison go back against thee

All the mss [including SPP's] read *āhes* at beginning of c, but our edition makes the necessary emendation to *āhe* Ppp has for a *balena te balāñ hanmi*, its b is wholly corrupt, for c etc it reads *rsana hanmi te vidam ahe maristā mā jīvī praty anvetā vā visam* [As for d—the later Hindus thought that snake poison did not hurt a snake; cf *Indische Sprüche*, 3001. But see the interesting experiments of Sir Joseph Fayrer, in his *Thanatophidia of India*,<sup>2</sup> London, 1874, p 74-5. My colleague, Dr. Theobald Smith, Professor of Comparative Pathology, has most kindly examined for me the recent literature concerning the auto-toxic action of snake-venoms The evidence is not conclusive as yet, but points to the immunity of snakes to snake-poison.— Cf. vil. 88, below.]

5 O Kirātan, O spotted one, O grass-haunter (?), O brown one! listen ye to me, O black serpents, offensive ones! stand ye not upon the track (?stāmān) of my comrade; calling out (*ā-çrāvay*), rest quiet in poison

It is hardly possible to avoid emending *stāmānam* in c to *sthāmānam* ['station'] or *sṛāmānam* ['course,' from *sr* 'run' — but not quotable], Ppp is very corrupt in c, d, but seems to intend no variants It reads *upatarnī babhrav* in a, our *babhrā* is by Prāt 1 81, and this passage is quoted in the comment on that rule It further mutilates to *asitalikā* in b The accents in our text [and SPP's] on *āsītās* and *ālikās* are against all rule, and doubtless to be regarded as misreadings, the translation implies their absence. In c correct to *sākhyuh* (accent-sign lost over u) A number of [our] mss (P M H I O) [and five of SPP's] read *mīśe* for *visē* in d (and *nīmīse* 'at a wink' would be an acceptable emendation), M W end with *rabbhadhvam* [Griffith identifies *kārāta* with *karait*, the Hindūstānī name (now well known in the Occident) of an awfully venomous little serpent This would be most interesting, if certain, but friend Grierson writes me that it is improbable on phonetic grounds We should expect in Hind *kērā*]

6 Of the Timātan (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?), I relax the fury, as the bow-string of a bow, I release as it were chariots

The translation is as if the reading at end of c were *manyūm*\* The *pada*-reading in c is *sātrā-sahāsyā*, according to Prāt 111 23 Ppp has *tayimātasya* in a, and in c *upodakasya* 'water-haunting,' which is better [Whitney would doubtless have revised this carefully The divergences of the translators reflect the uncertainties of the exegesis 'I slacken as it were the cars of the wrath of' etc — Griffith 'I release (thee) from the fury of' etc — Bloomfield 'Des Asita des Manyu Streitwagen gleichsam spanne [ich] mir ab' or 'die Streitwagen des Grimmes des Asita' etc — Weber For d, 'as the string from off (āva) the bow'] \* [Ppp reads *manyum*]

7. Both *āligī* and *vīligī*, both father and mother — we know your connection (*bāndhu*) completely, sapless ones, what will ye do?

The wholly obscure words in a (p *ā-ligī*, *vt-ligī*) might also be nom m of stems in -in, but their accent is against it. Ppp reads, for a, b, *ālakā ca vyaca luptrā yas te mātā* The Anukr makes no account in b of the two syllables that are lacking to make an *anustubh* pāda.

8 Daughter of the broad-knobbed one (?), born of the black barbarian (f) — of all them (f) that have pierced defiantly (?) the poison [is] sapless

The translation conjectures in a a relationship of *-gūla* to *guda* and *gola*, and implies for b emendation to *dāsyā dāknyāh* — since something had to be done to make the line translatable [One of SPP's authorities has *dāknyāh*] Ppp begins with *udakū-lāyā* 'of the water-bank', the rest of its version is "without meaning" The first word is quoted by the commentary to Prāt 111 72 in the form *urū-gūlā, āh* (so the ms) [urū-?] [W's version 'pierced' implies reference to root *dr* (not *drā* 'run,' as in Index) For *pratāñkam*, both here and at 11 16 2, he first wrote 'rapidly,' and then interlined 'defiantly' Why? BR take it as gerund, 'of all that have run gliding i.e I suppose, 'that dart along on their bellies'?]

9. The eared hedgehog said this, coming down from the mountain : whichsoever of these (f.) are produced by digging, of them the poison is most sapless.

This verse, which is rather out of place here, seems like a variation of RV. i 191. 16 : *kusumbhakāś tād abravīd gireḥ pravartamānakāḥ : vṝcikasyā 'rasām viśām.* Ppp. begins with *kaṇvā* [For the diminutive, cf iv. 37 10 and xiv. 2 63]

10. *Tābūva*, not *tābūva*; verily thou art not *tābūva*; by *tābūva* [is] the poison sapless

Ppp has instead *tāvucamī na tāvucamī aher asiktamī tāvucenā 'rasam viśam.* With this verse, according to Kāuç (29 13), one sips water from a gourd.

11. *Tastiūva*, not *tastiūva*, verily thou art not *tastiūva*; by *tastiūva* [is] the poison sapless.

Ppp. has for a, b, *tastuvam na harisiktamī tastuvam*. But for the [unlingualized] n of *tastiūvena*, the word in our mss might be equally read *tastiūva* [SPP reports this reading] With this verse, according to Kāuç (29 14), one "binds the navel" [Weber, Sb 1896, p 681 (see also p 873), gives an elaborate discussion of these two verses. He deems *tābuva* a misread *tāthuva* (root *stu* = *sthā*), 'stopping, bannend' But see Barth, *Revue de l'histoire des religions*, xxxix 26]

#### 14. Against witchcraft: with a plant.

[*Çukra — trayodaçakam. vānaspatyam kṛtyāpratiharanam ānustubham 3,5,12 bhurij, 8 3-p virāj; 10 nīrad brhatī, 11 3-p sāmnī tristubh, 13 svarāj*]

[Part of verse 8 is prose] Found also (except vss 3, 5, which are wanting, and 9, 13, which occur in 11) in Pāipp vii (in the order 1, 2, 8, 12, 4, 10, 11, 7, 6) Quoted in Kāuç (39 7) with 11 11 and several other hymns, in a ceremony against witchcraft, vs 9 also separately in 39 11. Not noticed in Vāit.

Translated Zimmer, p 396; Grill, 26, 147, Griffith, i 210; Bloomfield, 77, 429, Weber, xviii 216

1. An eagle (*suparnā*) discovered thee ; a hog dug thee with his snout ; seek thou to injure, O herb, him that seeks to injure ; smite down the witchcraft-maker.

We have had the first half-verse already, as ii 27 2 a, b Ppp has, for d, *prati kṛtyākrto daha*

2 Smite down the sorcerers, smite down the witchcraft-maker ; then, whoever seeks to injure us, him do thou smite, O herb.

Ppp omits, probably by oversight, the first half-verse

3 Having cut around out of [his] skin a strip (*parīçāsā*), as it were of a stag, fasten, O gods, upon the witchcraft-maker the witchcraft, like a necklace.

That is, apparently, with a thong cut out of his own skin, like a buck-skin thong As usual, the mss vary in a between *r̄çy-* and *r̄ly-*, E even reading *r̄sy-*, but the

majority have *r̥fy-*, which is undoubtedly the true text, and should be restored in our edition Three times, in this hymn (vss 3, 5, 12), the Anukr insists on regarding *īvā* as dissyllabic, and therefore reckons the verses as *bhurij*

4 Lead thou away the witchcraft back to the witchcraft-maker, grasping its hand, set it straight before (*samakṣām*) him, that it may smite the witchcraft-maker

Ppp has, for b, *pratiharanam na harāmasi* (our 8c), but in book u it has the whole half-verse just as it stands here

5 Be the witchcrafts for the witchcraft-maker, the curse for him that curses, like an easy chariot let the witchcraft roll back to the witchcraft-maker

6 If woman, or if man, hath made witchcraft in order to evil, it we conduct unto him, like a horse by a horse-halter

The Anukr doubtless scans d as *ācvam īvā 'gvābhidhānyā*, instead of *ācvam 'vā 'gvābhidhāniā*, as it should be

7 If either thou art god-made, or if made by man, thee, being such, do we lead back, with Indra as ally

Ppp has a very different version of this verse *yā krtye devakrtā yā vā manusyajā 'si tām tvā pratyāñ prahinmasi pratiś nayana brahmaṇā* The *n* in *pūnar nayāmasi* is prescribed by Prāt in 81 *Tām* at beginning of c is a misprint for *tām*

8 O Agni, overpowerer of fighters, overpower the fighters; we take the witchcraft back to the witchcraft-maker by a returner

Ppp reads in b *prati* instead of *pūnar*, thus making a better correspondence with *pratiharana* in c The Anukr's definition of the "verse" is purely artificial, the first pāda is distinctly unmetrical, and the third hardly metrical

9 O practiced piercer (?), pierce him, whoever made [it], him do thou smite, we do not sharpen thee up to slay (*vadhā*) him who has not made [it].

This verse is found in Ppp in book ii, much corrupted, with, for d, *vadhāya çamsamīmahe Krtavyadhanī* may possibly be the proper name of the herb addressed cf *Krtavedhana* or -*dhaka*, "name of a sort of fennel or anise" (Pet. Lex.)

10 Go as a son to a father, like a constrictor trampled on, bite, go, O witchcraft, back to the witchcraft-maker, as it were treading down [thy] bond

That is, apparently, escaping and treading on what has restrained thee Ppp combines in b *svajāīvā*, and reads for c, d, *tantur īvāvyayamnide krtye krtyākrtam krlāh* Though the verse is a perfectly good *anustubh*, the Anukr, reading *īvā* three times as dissyllabic, turns it into a defective *brhatī*

11 Up, like a she-antelope (*enī*), a she-elephant (?*vāranī*), with leaping on, like a hind, let the witchcraft go to its maker

A verse of doubtful interpretation ; but it is altogether probable that the animal-names are coordinate in construction with *kṛtyā* in c, and they are feminine doubtless because this is feminine, the *kṛtyā* is to overtake its perpetrator with their swiftness and force. But the Pet Lex. takes *vārani* as 'shy, wild,' qualifying *enī*. Ppp combines *enāi* 'va and *mrgāi* 'va, and reads *vārunī*, and -*krandam* for -*skandam*, -*krandam* seems rather preferable. The unaltered s of *abhisik-* in b falls under Prāt ii 104, and the example is quoted there. Though the verse is a fairly regular *gāyatrī*, the Anukr stupidly accounts it a *sāmīnī tristubh*, as if it were prose, and contained only 22 syllables.

12. Straighter than an arrow let it fly, O heaven-and-earth, to meet him ; let it, the witchcraft, seize again him, the witchcraft-maker, like a deer.

Ppp reads, for c, d, *sā tam mrgam iva vidat kṛtyā kṛtyākṛtam kṛtā*

13. Let it go like fire up-stream, like water down-stream ; like an easy chariot let the witchcraft roll back to the witchcraft-maker

'Up-stream,' i.e. contrary to the natural direction (*pratikūlam*), or upward. Ppp has the verse in book ii, and reads at the end of d (cf. its version of 12 d) *tāḥ* (for *kṛtā*). The meter is *svarāj* only by twice refusing to abbreviate *iwa* to 'va'

### 15. For exorcism: to a plant.

[*Viṣvāmitra — ekādaṣakam vānaspatyam ānustubham & purastādbṛhatī*, 5,7,8,9 *bhury*]

Found also in Pāipp viii. Used by Kāuç (19 1), with several other hymns, for the healing of distempered cattle, and its verses and those of hymn 16 are referred to as *madhulāvṛsalīṅgāḥ* again in 29 15, following the use of hymn 13.

Translated Griffith, i 211, Weber, xviii 220

1 Both one of me and ten of me [are] the exorcisers (*apavaktár*),  
O herb, thou born of right (*ṛtā*), thou rich in right, mayest thou,  
honeyed (*madhulā*), make honey for me.

Ppp omits throughout the second *me* in a, and reads for d *madhu tvā madhulā karat* The Anukr says *madhulām osadhitm astāut*

- 2 Both two of me and twenty of me [are] etc etc.
- 3 Both three of me and thirty of me [are] etc etc.
- 4 Both four of me and forty of me [are] etc etc
- 5 Both five of me and fifty of me [are] etc etc.

O.D accent *pāñca*; the rest, against the usual way, *pāñcā*, and our edition follows the latter

- 6 Both six of me and sixty of me [are] etc etc

This verse ought to be reckoned by the Anukr as *nīcīt*, not less than 5 etc as *bhury*.

- 7 Both seven of me and seventy of me [are] etc etc.

- 8. Both eight of me and eighty of me [are] etc etc.

The reckoning of this verse as *bhury* implies the (improper) restoration of the elided a of *açītīs*

9. Both nine of me and ninety of me [are] etc etc
10. Both ten of me and a hundred of me [are] etc. etc.
11. Both a hundred of me and a thousand [are] the exorcisers,  
O herb, etc etc

Without any regard to the connection between this hymn and the next, the third *anuvāka* is made to end here, containing 5 hymns and 57 verses, the quoted Anukr. says accordingly *tisrbhis trītyāḥ*

Here ends also the eleventh *prapāthaka*.

## 16. Exorcism.

[*Vigvāmitra — ekādaçakam ekavrsadevatyam [ekāvasñnam] dvipadam 1, 4, 5, 7-10  
sāmny usñih, 2, 3, 6 āsury anustubh, 11 āsuri gāyatrī*]

[Not metrical] Found also in Pāipp. viii. Referred to only in Kāuç 29-35, in company with the preceding hymn, as above reported

Translated Griffith, i 212, Weber, xviii 222

- 1 If thou art sole chief, let go, sapless art thou

We have *ekavrsā*, lit. 'one bull,' in other passages (iv 22, vi. 86), but *dvivrsā* etc. only here, and they are plainly nothing but schematic variations of it, not admitting of real translation. Perhaps the hymn is directed against insect pests, through their leaders, whether few or many. The definition of the Anukr implies fourteen syllables perhaps as *yādi ekavrsō dsi srjā arasō 'si* (or *srjā rasō asi*) Ppp has *yas* for *yadi* in all the verses [See Weber's note]

- 2 If thou art twice chief etc etc.

Or perhaps rather 'double chief,' 'triple chief,' etc, or 'one of two,' 'one of three,' etc

- 3 If thou art thrice chief etc etc

- 4 If thou art four times chief etc etc

- 5 If thou art five times chief etc etc

- 6 If thou art six times chief etc etc

- 7 If thou art seven times chief etc etc

- 8 If thou art eight times chief etc etc

- 9 If thou art nine times chief etc etc

- 10 If thou art ten times chief etc etc

- 11 If thou art eleven-fold, then thou art waterless.

All the elided *a*'s must be restored in this verse to make out the thirteen syllables called for by the Anukr. Ppp has *yāpodaço 'si srjā rasō 'si*

## 17. The Brahman's wife.

[*Mayobhū — astādaçakam brahmajāyādevatyam ānustubham 1-6 tristubh*]

Found in part (vss 1-7, 9-11 in ix, also 18, in another part of ix) in Pāipp. The hymn contains (in vss 1-3, 6, 5, 10, 11) the seven verses of RV x. 109, none of which occur elsewhere than in these two texts. Vāit. takes no notice of it, but it is used in Kāuç (48 11), next after hymn 13, in a witchcraft ceremony, while vs 4 is quoted also in 126 9, on occasion of the fall of a meteor

Translated. Muir, 1<sup>2</sup> 280, Ludwig, p 446 (part), Zimmer, p 197, Griffith, 1. 212, Weber, xviii 222, also, in part, as RV hymn, by Muir, 1<sup>2</sup> 256, Ludwig, no 1020, Grassmann, 11 495 — Cf also Oldenberg, *Die Hymnen des RV*, 1 244

1 These spoke first at the offense against the Brahman (*bráhman*): the boundless sea, Mātariçvan, he of stout rage (-*háras*), formidable fervor, the kindly one, the heavenly waters, first-born of right (*rtá*).

RV reads *ugrás* in c, and *rténa* at the end Ppp reads -*haras* and -*bhiuvas* in c, and *apas* in d. The first pāda is properly *jagati*, though the Anukr takes no notice of the fact.

2 King Soma first gave (*pra-yam*) back the Brahman's wife, not bearing enmity, he who went after [her] was Varuṇa, Mītra, Agni, invoker, conducted [her] hither, seizing her hand

Ppp reads *mitro ā-* in c *Anvartitár* [Gram. § 233 a] is doubtful; perhaps 'one who disputes possession' cf MS in 7 3 (p 78. 1)

3 To be seized by the hand indeed is the pledge (?*ādhī*) of her, if one has said "[she is] the Brahman's wife", she stood not to be sent forth for a messenger so is made safe (*gupitá*) the kingdom of the Kshatriya

The sense of a and c is obscure, perhaps we ought to read *háste* (or -*tena*) *nāt' vā* in a, 'nothing of hers is to be meddled with, when once she is declared the Brahman's' The mss vary between *grāhyás* (B), *grāhyas* (E), and *grāhyás* (the rest) RV reads *āvocan* in b, and adds *iyám* before *śti*, by omitting which our text damages the meter (but the Anukr does not notice it) RV also has in c *prahyē* for *prahéyā*, the two readings are of virtually identical meaning; emendation to *dūtyāya* is desirable Ppp reads *ādir* in a

4 The misfortune, descending (*ava-pad*) upon the village, of which they say "this is a star with disheveled hair"—as such, the Brahman's wife burns up the kingdom, where hath gone forth a hare (?*cacá*) accompanied with meteors (*ulkusī-*)

That is, such apparent portents are really the woman, that has been misused A very awkwardly constructed verse Ppp reads in a *tārakām vik-*, and, in c, *tinotu* for *dunoti* It is, of course, the reference to meteoric portents that causes the verse to be quoted in Kāuç 126

5 The Vedic student (*brahmacārin*) goes about serving (*vis*) much service; he becomes one limb of the gods, by him Brihaspati discovered the wife, conducted by Soma, like the sacrificial spoon, O gods

In d RV has the doubtless better reading *devás*, 'as the gods [discovered] the sacrificial spoon.' For *nītām* Ppp reads *nīhatām* Though called a *tristubh*, the verse has two *jagati* pādas

6 The gods of old verily spoke about her, the seven seers who sat down with penance (*tápas*), fearful [is] the wife of the Brahman when led away, she makes (*dhā*) discomfort (*durdhā*) in the highest firmament (*výoman*)

Our mss (except P M W, which often agree in a misreading) give *d&panitā* (instead of *īp-*) in c, and this is to be regarded as the proper AV text, and is implied in the translation; our edition reads *īpan-*, with RV. RV. differs also in having *tāpase*, an easier reading, in b, and it has no *vāt* in a, the intrusion of which defaces the meter, though unnoticed by the Anukr. Ppp has *ajayanta* (for *avad-*) in a, combines *saptars-* in b, and gives *brāhmanasyā 'pinihitā* in c.

7 What embryos are aborted (*ava-pad*), what living creatures (*jágat*) are torn away (*apa-lup*), what heroes are mutually shattered — them the Brahman's wife injures

B reads *nrtyánte* in c, P M *trhyáte*, D *nūhyante*. That is, all this mischief is the consequence of her ill-treatment. Ppp combines *garbhā 'vap-* in a, and reads *abhihṛ-  
pyate* in b, and *hanyante* in c.

8. And if [there were] ten former husbands of a woman, not Brahmáns — provided a Brahman has seized her hand, he is alone her husband

This verse is wanting in Ppp

9 A Brahman [is] indeed her husband, not a noble (*rājanya*), not a Vāicya: this the sun goes proclaiming to the five races of men (*mānavā*)

The Anukr does not notice the deficient syllable in a (unless we are to syllabize *br-āh-*, which is very harsh). Ppp. combines *brāhmane 'va* in a, and puts the verse at the end of the hymn

10 The gods verily gave back, men (*manusyā*) gave back; kings, apprehending (*grah*) truth, gave back the Brahman's wife

RV has *utā* instead of the repeated *adadus* in b, and it gives the better reading *krnvānāś* in c. And in both points Ppp agrees with it [but with -no for -nāś]

11 Having given back the Brahman's wife, having brought about (*kṛ*) freedom of offense with the gods, sharing (*bhaj*) the refreshment (*ūry*) of the earth, they occupy (*upa-āś*) broad space (*urugāyā*)

RV has the more antique forms *krtvī* and *bhaktvāya* in b and c. P.M W read *nakrib-* in b.

12 Not on his couch lies a beautiful hundred-bringing (-*vāhi*) wife, in whose kingdom the Brahman's wife is obstructed through ignorance

Literally, 'in what kingdom', 'obstructed,' i.e. 'kept from him' 'Hundred,' i.e., probably, 'a rich dowry' (so the Pet. Lex.). The mss have, as is usual in such cases, *ācītyā*

13. A wide-eared, broad-headed [ox?] is not born in that dwelling, in whose etc etc

Muir understands a "son" of such description

14. A distributer (*ksattár*) with necklaced neck goes not at the head of his crates (? *sūnd*) [of food], in whose etc etc

The meaning is not undisputed. Muir renders "charioteer" and "hosts" (emending to *sēnā*), Ludwig, "ksattar" and "slaughter-bench"

15. A white, black-eared [horse] does not make a show (*mahiṣy*), harnessed to his [chariot-] pole, in whose etc. etc.

16 Not in his field [is] a lotus-pond, the bulb (?*bisa*) of the bulb-bearing lotus is not produced (*jan*), in whose etc. etc.

Compare iv 34 5, and note, *āndīka* and *bisa* are perhaps rather to be rendered independently

17 Not for him do they who attend to (*upā-āś*) her milking milk out the spotted [cow], in whose etc. etc

In b, P begins *yō 'syā*, I H *yē 'syā*

18. Not his [is] a beautiful milch-cow. [his] draft-ox endures not the pole, where a Brahman stays a night miserably (*pāpāyā*) without a wife (-*jāni*)

Ppp reads for a *na tatra dhenur dohena* [See BR vi 1023]

### 18. The Brahman's cow.

[*Mayobhū —pañcadaçakam brahmagavīdevatyam ānustubham 4,5,8,9,13 tristubh (4. bhury)*]

Found also in Pāipp ix (except vs 7; in the order 1, 2, 4, 13, 5, 6, 14, 3, 15, 9, 8, 10-12) Not noticed in Vāit, but quoted in Kāuç 48 13 with the next hymn (as the "two Brahman-cow" hymns), just after hymn 17, in a witchcraft rite

Translated Muir, 1<sup>2</sup> 284, Ludwig, p 447, Zimmer, p 199, Grill, 41, 148, Griffith, 1 215, Bloomfield, 169, 430, Weber, xviii 229

1 Her the gods did not give thee for thee to eat, O lord of men (*nrpāti*), do not thou, O noble, desire to devour (*ghas*) the cow of the Brahman, that is not to be eaten

An accent-mark under the *nyā* of *rājanya* in c has been lost.

2 A noble hated of the dice, evil, self-ruined (-*pārājita*)—he may eat the cow of the Brahman: "let me live today, not tomorrow"

I e., if such is his wish Ppp reads, for b, *pāpātmam aparājitat* [Cf Isaiah xxii 13; I Cor xv 32]

3. Like an ill-poisonous adder enveloped with [cow-] hide, this cow of the Brahman, O noble, is harsh, not to be eaten

That is (a, b) a poisonous serpent in disguise At beginning of c, *mā* in our text is an error for *sā*

4 Verily it conducts away his authority, smites his splendor; like fire taken hold of it burns up all, he who thinks the Brahman to be food, he drinks of Timātan poison

Or 'she' (the cow), or 'he' (the Brahman), instead of 'it,' in a, b Ppp reads in b *ālabdhah pr̄tannota rāṣṭam*, and has a wholly different second half-verse, nearly agreeing with our 13 c, d *yo brāhmaṇam devabandhum hinasti tasya pītānām apy etu*

*lokam* The Anukr reckons the verse unnecessarily as *bhury*, since *iva* in b is to be shortened to 'va'

5. Whatever insulter of the gods, desirous of riches, not from knowledge, slays him, thinking him gentle, in his heart Indra kindles a fire; both the firmaments (*nábhás*) hate him as he goes about

Ppp has in a *enām*, which is better The *pada*-text absurdly reads *yé* instead of *yáh* at the beginning The Anukr seems to combine *ubhār'nam* in d, as the meter demands, although *ubhē* is even a *pragrhya*, part of the mss (M W I H O) read *ubhā e-*

6 The Brahman is not to be injured, like fire, by one who holds him self dear; for Soma is his heir, Indra his protector against imprecation

The Pet. Lex. suggests the (acceptable, but unnecessary) emendation of b to *agnéh priyā tanūr iva*, this, however, is favored by the reading of Ppp, *agnes priyatamā tanūh* The expression seems to be incomplete "as fire [is not to be touched] by one" etc Ppp also combines *indro 'syā* in d. It is strange that the *pada*-text does not divide *dāyādāh* [BR *dāyā* + *āda*] as a compound word.

7. He swallows down what (f) has a hundred barbs; he is not able to tear it out—the fool who thinks of the food of Brahmans "I am eating what is sweet"

The verse is wanting in Ppp (as noticed above) The mss read *nīkkhīdan* at end of b, our edition has made the necessary emendation to -*dam* The cow, of course, is meant in a, b Many mss (B M E I H D K) accent *malvāh* in c.

8 His tongue becomes a bow-string, his voice an [arrow-] neck, his teeth [become] shafts (*nādīkā*) smeared with penance; with these the Brahman (*brahmán*) pierces the insulters of the gods, with bows having force from the heart [and] speeded by the gods

Pāda d lacks a syllable, though the Anukr. takes no notice of it. *Hrdbalātis* is a questionable formation, Ppp has instead *nirjalātis*, which may contain hidden a better reading [R *nirjyātis* 'without bow-string'?]

9 The Brahmans have sharp arrows, have missiles, what vollev (*çaravyā*) they hurl, it is not in vain; pursuing (*anu-hā*) with fervor and with fury, they split him down even from afar

Ppp. has *te iayā* at the end, instead of *enam* [Pāda b is of course *jagatī*]

10 They that ruled, a thousand, and were ten hundreds, those Vāitahavyas, having devoured the cow of the Brahman, perished (*parā-bhū*)

*Sahāram* is taken as in apposition with *yé*, since *rāj* properly governs a genitive. Ppp has a different c. *tebhyaḥ prabrahmi tvā* A syllable is lacking in a, unnoted by the Anukr

11 The cow herself, being slain, pulled down those Vāitahavyas, who cooked the last she-goat of Kesaraprābandhā (?)

The second half-verse is totally defaced in Ppp The *pada*-text reads in d *caramāo dām*, the accent is anomalous, and the sense unacceptable; Ludwig's translation,

"letzgeboren," implying emendation to *carama-jām*, suggests a welcome improvement of the text. *Kesara-prābandhāyās* has its long ā of -*prā-* in *pada*-text noted in Prāt. iv 96 Ppp reads *ivā* 'carat' in b

12. Those hundred and one fellows (*?janātā*) whom the earth shook off, having injured the progeny of the Brahmans, perished irretrievably.

Bp accents properly *vloḍdhūnuta* in b, but all the *samhitā* mss give *vyādhi-*, and D has correspondingly *vloḍdh-*. cf 19 11 Ppp reads *vāt* for *tās* in a, and *bhūmir yā* in b

13 The insulter of the gods goes about among mortals, he becomes one who has swallowed poison, [becomes] mainly composed of bones; he who injures the Brahman, the connection of the gods, he goes not to the world to which the Fathers go.

*Garagirna* is an anomalous compound, but its meaning is hardly doubtful, it is so interpreted by the comm to AÇS ix 5 1, *āsthibhūnyān*, virtually 'reduced to a skeleton' Ppp exchanges our 4 c, d and 13 c, d, giving the former here without a variant.

14. Agni verily our guide, Soma is called [our] heir, Indra slayer of imprecation (?): so know the devout that.

Ppp reads, for second half-verse, *jayatā bhūqasta indras tat satyam devasamhitam* Pāda c plainly calls for correction (*pada* has *abhiqastā*), Zimmer proposes *abhiqastam*, the Pet. Lex. [vii 1515] *abhiqastim*; *abhiqastyās*, gen., or even *abhiqastipās* (cf. vs 6), might be suggested as yet more probable

15 Like an arrow smeared [with poison], O lord of men, like an adder, O lord of cattle—that arrow of the Brahman is terrible, with it he pierces the insulting

Ppp reads *digdhā* instead of *ghorā* in c. The Anukr does not call the verse *bhuri*, although the full pronunciation of the *iva* in a would make it so In the first half-verse doubtless the two lower castes are addressed.

### 19. The Brahman's cow.

[*Mayobhū — pañcadaçakam brahmagavidevatyam ānustubham. 2 vṛātpurastādbrhatī, 7. upariṣṭādbrhatī*]

A part of the verses of this hymn are found also in Pāipp ix. (namely, and in the order, 1, 2, 3, 7, 4, 10, 8, 12, also 15 in another place) Vāit does not refer to it, but it is noted at Kāuç 48.13 with the preceding hymn (as there mentioned).

Translated. Mur, i<sup>2</sup> 286, Ludwig, p 451, Zimmer, p 201, Grill, 43, 150, Griffith, 1 218; Bloomfield, 171, 433, Weber, xviii 237 — Cf. Hillebrandt, *Veda-chrestomathie*, p. 42

1 They grew excessively, they did not quite (*iva*) touch up to the sky; having injured Bhṛigu, the Sriñjayas, Vāitahavyas, perished.

Ppp reads, in c, d, *mrga hīnsitvā brahmīm asambhavyam par-*. cf. 18 12 c, d. The verse is found also in JB i 152, with *vad* for *ud* in b, and *māhenā asamheyam* (for *srīn- vāit-*) in c, d a much corrupted text The *pada*-text strangely divides *sriñjayāk* (the word is left undivided in the TS *pada*, vi. 6 2) [Griffith cites MBh xiii 30 1 (= 1940) ff. for the story of the Vāitahavyas See Weber's notes.]

2 The people who delivered up (*?arpay-*) the Brahman Brihatsāman, descendant of Aṅgiras—a he-goat with two rows of teeth, a sheep, consumed (*av*) their offspring (*toká*)

The translation implies emendation in c to *ubhayādann* (nom of -*dant*), as suggested in the *Index Verborum*, and, indeed, assumed also by Zimmer and Muir. Ppp is so mutilated that nothing is to be learned from it. The definition of the verse given by the Anukr corresponds with its present form, but a invites emendation

3. They who spat upon a Brahman, or who sent [their] mucus at him — they sit in the midst of a stream of blood, devouring hair

Ppp reads *asmāt* in b, and combines -*ntā* "sate" in d. Read in our text *śire* at the end (an accent-sign lost under *si*)

4. The Brahman's cow, being cooked, as far as she penetrates (?), smites out the brightness (*rējas*) of a kingdom; no virile (*vṛṣan*) hero is born [there]

*Jāṅgahe* is doubtful in meaning, although it cannot well be referred to any root but *gāh*, derivation from a root *jānh*, proposed in the major Pet Lex., is apparently withdrawn in the minor. Ppp reads *pumān* in d. The separate accent of *abhi* in b is a case falling under Prāt. iv 4, and the passage is quoted in the commentary to that rule

5. Cruel is the cutting up of her, harsh to eat (?) is her prepared flesh (*piçitām*), in that the milk (*kṣīrā*) of her is drunk, that verily is an offense against the Fathers.

The translation implies emendation of *asyate* in b to *asyate*, as suggested by Zimmer; Ppp unfortunately lacks the verse.

6. A king who thinks himself formidable, [and] who desires to devour a Brahman — that kingdom is poured away, where a Brahman is scathed (*jjā*).

*Yāj jīghatsati* in b is an error for *yāj j-*. 'Pour away,' doubtless a figure from the pouring off onto the ground of worthless liquid. With a, b compare RV ii 23 12

7. Becoming eight-footed, four-eyed, four-eared, four-jawed, two-mouthed, two-tongued, she shakes down the kingdom of the Brahman-scather.

Ppp. reads, in c, *dviyihvā dviprāṇā bhūtvā*, and omits *brahmajyādsya* at the end

8. It leaks verily into that kingdom, as water into a split boat (*nāū*); where they injure a Brahman, that kingdom misfortune smites

Ppp puts *bhinnām* before *nāvam* in b, and has for c *brāhmaṇo yatra jīyate* (like our 6 d) Zimmer and Muir prefer to understand in a a subject, coördinate with *udakam* in b "ruin flows into that kingdom" [W doubtless means to imply that it is not competent to base upon the phrase in b an argument about shipwreck and ocean commerce. But cf. Hopkins, A.J.P. xix. 139.]

9. Him the trees drive away, saying "do not come unto our shadow," who, O Nārada, plots against that which is the riches of the Brahman

Or, 'against the real (*sāt*) riches' etc., emendation of *sāt* to *tāt* (BR v 515) seems uncalled for. The verse reads as if taken from a collection of adages.

10 King Varuṇa called that a god-made poison ; no one soever, having devoured the cow of the Brahman, keeps watch in the kingdom

That is, guards successfully his realm *jāgāra*, as such passages as xiii 1 9, xix 24. 2, 48 5 plainly show, belongs to *gr* (*jāgr*) 'wake,' and not to *jr* 'waste away, grow old,' as claimed in the minor Pet Lex. Ppp has *jāgara*, and *dugdhwā* in c

11 Those same nine nineties whom the earth shook off, having injured the progeny of the Brahman, perished irretrievably.

This verse is nearly the same with 18 12 above; and the various accentuations of *vyādhūnuta* are precisely the same here as there

12 The *kūdi* which they tie on after a dead man, as effacer (?) of the track, that verily, O Brahman-scather, did the gods call thy couch (*upastārāṇa*)

*Kūdi*, which occurs several times in the Kāuç (see Bloomfield's edition, p xliv [where read Kāuç 21 2, 13], and AJP xi 355), is identified by the scholiasts with *badari* 'jujube.' For the habit of tying a bunch of twigs to a corpse, see Roth in the *Festgruss an Bohtlingk*, p 98 [and Bloomfield, AJP xii 416]

13 The tears of one weeping (*krp*), which rolled [down] when he was scathed, these verily, O Brahman-scather, did the gods maintain as thy portion of water

*Vārvtiis* (p *vavrtih*) is quoted as example under Prāt. iii 13; iv 84 P M W. read *jīvāsyā* in b

14 With what they bathe a dead man, with what they wet (*ud*) beards, that verily, O Brahman-scather, did the gods maintain as thy portion of water.

15. The rain of Mitra-and-Varuṇa does not rain upon the Brahman-scather; the assembly (*sāmiti*) does not suit (*klp*) him; he wins (*ni*) no friend to his control.

Ppp. reads in b *-jyām*. With c compare vi. 88. 3 d.

## 20. To the war-drum.

[*Brahman — dvādaṣakam vānaspatyam dundubhiḥ devatyam* (20, 21 *saptaṇasendha* *parājaya* *devasenāvijayāya ca dundubhim astāut*) *trāstubham* 1 *jagati*.]

Found also in Pāipp ix. (in the verse-order 1, 2, 4, 3, 5, 8, 6, 7, 9–12) This hymn and vi. 126 are quoted together by Kāuç 16 1 and Vāit. 34. 11. by the former, in a battle-rite, for infusing terror into a hostile army; by the latter, with beating of a drum in a *sattra* sacrifice

Translated. Ludwig, p 460; Grill, 68, 153; Griffith, i. 220; Bloomfield, 130, 436; Weber, xviii 244.

1 The loud-noised drum, warrior-like, of forest-tree, brought together (*sāmbhṛta*) with the ruddy [kine], whetting the voice, dominating our rivals; thunder thou loudly against [them] like a lion, about to conquer.

That is (b), made of wood and bound and headed with cowhide. The mss make awkward work of writing *ksnuvānās*, nearly all have *ksunu-*, only Bp<sup>2</sup> *kruuv*, and E *ksuv-*, but there cannot well be any question as to the true reading. In d, also, most of the mss have the obviously wrong *jyesyān*, only H.E *jes-*. The Anukr strangely reckons the verse (though it is a perfectly regular *tristubh*) as a *jagati*, apparently only on account of the unnecessary full reading *iwa* (for 'va) in d. or can it perhaps count also *ksunuvaño* as four syllables? Ppp. has *khanvāno*, in d it reads *simha iwa dvesamn* (= *hresann?*) *abhi tanstanayati*.

2 Like a lion hath thundered the wooden one, stretched (*vi-bandhī*), like a bull roaring at a longing cow, virile (*vīśan*) [art] thou, impotent thy rivals, Indra-like [is] thy vehemence (*ciśma*), overpowering hostile plotters.

The translation implies emendation to *vāciṣṭām* in b, as made in our edition, the mss *vāsitām*. All the *samhitā*-mss (after their usual custom see my *Skt Gr* § 232) abbreviate in a to *-nīdruv-*, and many of them (P M W E H O) have the misreading *-nīdhruv-*. The *pada*-text does not divide *druvāyah*, but the case is quoted in the comment to Prāt. iv 18 as an exceptional one, *vaya* being regarded as a suffix added to *dru*. Ppp. reads at the beginning *sinhāvāttānīdruvayo*, and combines *ciśmo 'bhi-* in d. The Anukr notes no irregularity in the verse—as if it abbreviated *iwa* to 'va in both a and b.

3 Found (*vidānd*) suddenly (*sáhasā*) like a bull in a herd, do thou, seeking kine, bellow (*ni*) at [them], winning booty; pierce thou with pain the heart of our adversaries; let our foes, leaving their villages, go urged forth (*pra-cyu*)

Ppp. reads in a *yūtham saha sa-*, and in c *vidhī*. The Anukr notes no irregularity in the verse, although d is clearly a *jagati-pāda*, and to resolve *vidhī* in c is contrary to all analogy.

4 Wholly conquering the fighters, shrill-crying, do thou, seizing those that are to be seized, look abroad on many sides, respond (?*ā-gur*), O drum, devout, to the voice of the gods, bring the possession of our foes

*Vediās* is as superfluous to the sense in c as it is redundant in meter. The Anukr takes no notice of the irregularity, nor of the deficiency in a (*ārdhā* being very harsh, and not found in RV). The *pada*-text reads *gṛhyāh* in b, *prītanās* is apparently to be understood with it. The voice of the gods (or of heaven, *dātvi*) is apparently the thunder.

5 Hearing the uttered (*pra-yam*) voice of the drum speaking, let the woman, suppliant, noise-wakened, run to her son, seizing his hand—our enemy, frightened in the conflict of deadly weapons

One might conjecture in a *prayatām* 'of [us] advancing'. This verse and 6 and 9 are really the only regular *tristubhs* of the hymn.

6 Mayest thou first (*pūrvā*), O drum, speak forth thy voice, on the back of earth speak thou, shining (*ruc*); opening wide the jaws (*jabhī*) on the army of our enemies, speak thou clearly, O drum, pleasantly (*sūnrtātā*)

That is, 'what is pleasant to us,' apparently *Pūrva* in a might also mean 'in front, in our van' Ppp reads in a, b *visahasva ḡatrūn vada bahu rocamānah*, and it makes the second half-verse exchange places with 8 c, d

7 Let there be noise between these two firmaments (*nábhias*); severally let thy sounds (*dhvani*) go swiftly; roar at [them], thunder, truculent (?), resounding (*çlokakári*) unto the victory of our friends, a good partisan.

*Mitra* in *mitratírya* has to be taken as subjective instead of objective genitive It is only with difficulty (*iantu*?) that b can be made metrically complete [unless we read *táva* for *te*] Ppp reads at the end *çraddhi* [ Bloomfield discusses *utplápana*, AJP. xii 441 ]

8. Made by devices (*dhi*), may it speak forth its voice; excite thou the weapons of the warriors; allied with Indra, call in the warriors; by friends smite mightily down the enemies:

'By devices' i.e., apparently, with art Emendation of *vadāti* to *vadāsi* in a is very desirable, Ppp. has the 2d pers *bharasva* instead, and, as noted above, it substitutes our 6 c, d for the second half-verse There is a syllable lacking in a.

9 A vociferating herald (?*pravaddá*), with bold army, making proclaim in many places, sounding through the villages, winning advantage, knowing the ways, do thou distribute (*vi-hṛ*) fame to many in the [battle] of two kings.

The verse seems to relate to the proclamation of victory and of the desert of those to whom it is due see Roth, *Festgruss an Bohtlingk*, p 99 Ppp reads *prasraveno* for *pravadó* in a, and *bhaja* for *hara* in d. [For *vayúna*, Pischel, *Ved Stud* i 297 ]

10 Aiming at advantage, conquering good things, very powerful, conquering a host, thou art sharpened by *bráhman*, as the pressing-stone on the [soma-] stalks in the press, do thou, O drum, dance on [their] possession, seeking booty (*gavyán*)

The translation implies emendation of *gavyám* (read by all our mss) in d to *gavyán*, as made in our edited text, but *gavyám védas* might perhaps mean 'their possession in kine.' Prāt. ii. 62 prescribes *çreyahketas* (not -yask-) Bp alone reads *ddhrih* in c, which Pet. Lexx. prefer; *adris* is, to be sure, superfluous beside *grávā*, and can hardly be translated Ppp has, for b, *mitram dadhānas tvisito vipaçcit*, and it reads *adhi* (not 'dhī') in d. The first pāda is defective, unless we make the violent resolution *çre-* at the beginning; in the third we have to read 'va [or 'drih].

11. Overpowering foes, overpowering and putting down, overpowering hostile plotters, seeking kine, overpowering, up-shooting, bring forth thy voice as a speaker (*vágvín*) his discourse (*mántra*); speak up force (?*is*) here in order to the conquering of the host

*Sámgram-* in our text is a misprint for *sámgrām-* Ppp offers no variants The words *çatrisát* and *nását* (both unchanged in *pada*-text) fall under Prāt. ii 82, iii 1, iv 70 *Gavlsana* (p *goolsaräh*) is by Prāt. ii 23. The second pāda is defective by one syllable.

12. Stirring (*cyu*) the unstirred, going oftenest into contests, conquering scorers, going in front, unsubduable, made safe by Indra, noting counsels (?*vidātha*), burning the hearts of our adversaries, go thou quickly

The abbreviated combination *hrdyo-* for *hrddyo-* has led here, as at 1 22 1, to the *pada*-reading *hrdyotanah* in d. The defective meter of a (which is not to be honestly removed by resolving *cy* into *ci*) makes the reading suspicious (perhaps *samddane?*). Ppp has *prtanāsāt* for *puraetā* in b, and *klytas* for *guptas* in c *Vidāthā* in c, perhaps 'the gatherings of our enemies', [see Geldner, ZDMG lii 746]

### 21. To the war-drum.

[*Brahman — dvādaçakam vānaspatyam dundubhidevatyam (10-12 ddityddin devdn aprārthayat) \* dnustubham 1, 4, 5 pathyāpañkti, 6 jagati, 11 brhatigarbhā tristubh, 12 3 p yavamadhyā gāyatrī*]

[Pādas 11 c, d and 12 a, b appear to be prose] Not found in Pāipp Not noticed in Vāit., quoted by Kāuç (16 2), in a battle-rite (next after the preceding hymn)

\*[Cf. extracts from Anukr under h 20]

Translated Ludwig, p 374, Griffith, 1 222, Bloomfield, 131, 439, Weber, xviii 249

1 Division of hearts, division of minds speak thou among our enemies, O drum, mutual hate, confusion, fear, we put into our enemies smite them down, O drum

Pāda a might also be understood as 'heartlessness, mindlessness' *Kāçmaça* (in c) occurs here only, and is very possibly only a misreading for *kaçmala*, as equivalent to which it is here translated

2 Quaking with mind, with sight, and with heart, let our enemies run fearing with alarm (*pratrāsā*) when the sacrificial butter is offered.

The *pada*-mss unaccountably read *utovépamāna* (instead of -nāh) in a

3. Made of forest-tree, brought together with the ruddy [kine], belonging to all the families (-gotrā-), speak thou alarm for our enemies, being smeared with sacrificial butter

The metrical structure is very irregular, though the right number of syllables can be forced out, if the divisions of pādas be overridden, the Anukr takes no heed The first three words constituted 20 i b [The usual sign of *pada*-division to be expected after *śimbhṛta* is lacking in Bp In c, we may pronounce *pratrāsāmīt-*]

4. As the wild beasts of the forest are all in a tremble at man, so do thou, O drum, roar at [and] alarm our enemies, then confound their intents

Read in c 'mīthān in our text (an accent-sign lost over *trā*)

5 As the goats-and-sheep run greatly fearing the wolf, so do thou, O drum etc etc

Or 'run from the wolf, greatly fearing' A sign of punctuation is omitted in our text after *śimbhṛta*

6 As the birds (*patastrīn*) are all in a tremble at the falcon, day by day, as at the thundering of the lion, so do thou, O drum etc etc.

Pāda c [as the sense shows] seems to have dropped in here by accident out of vs 5 (or possibly 4), where alone it fits the connection. *Ahardivī* occurs again in Pāipp 13 1,3 *indīāgnt tasmāt tvāi 'nasah pari pātām aha divī*. The Anukr calls the verse simply *jagatī* (on account of its 48 syllables), but probably by an accidental omission of the epithet *satpādti*, 'of six pādas,' which it usually adds in such a case

7 Away have all the gods alarmed our enemies by the drum and the skin of the gazelle — [the gods] who are masters of the host

8 With what foot-noises Indra plays together with shadow, by those let our enemies be alarmed who go yonder in troops (*anīkaçás*)

The playful tactics of Indra here are not very clear

9 Let the drums, with bow-string noises, yell toward all (*yās*) the quarters — the armies of our enemies going conquered in troops

Or *jyāghosās* (as indicated by its accent) is independent noun, 'the noises of the bow-strings' The verse seems rather out of order

10 O Āditya, take [away their] sight, ye beams, run after; let them that have foot-fastenings fasten on, the arm-power (-*viryā*) being gone away.

We should expect a passive verb in c, if *patsañginis*, as seems necessary, refers back to *sēnās* in 9 c. It is apparently the enemy who are to be hampered in going, after losing their power of arm

11 Do ye [who are] formidable, O Maruts, sons of the spotted mother, with Indra as ally, slaughter our foes

Kīng Soma, kīng Varuṇa, the great god, also Death, Indra—

The first half-verse is repeated below as xiii 1 3 a, b The verse is translated by Muir (iv<sup>2</sup> 333) The Anukr correctly reckons c as a *brhatī-pāda*, but takes no notice of the redundant syllable in a, or of the deficient one in d, perhaps reckoning them as balancing one another The second half-verse would be better treated as constituting one paragraph (unmetrical) with our vs 12

12 Let these armies of the gods, sun-bannered, accordant, conquer our enemies: hail!

This bit of prose, since it counts 24 syllables (6+9·9), is called by the Anukr a *gāyatṛī*, and ill described as *yavamadhyā*, although its pādas b and c are equal It is enumerated in the *ganamālā* (—ee Bloomfield's note to Kāuç 14.7) as belonging to the *aparājita gana*

This fourth *anuvāka* has 6 hymns, with 83 verses, and the quotation (found only in Bp and D) is *ekatrisasṭis tryaçītīh*, of which the first part is obscure

## 22. Against fever (takmán).

[*Bhrigañgiras — caturdaçakam takmanāçanadevatyam (takmāpabādhāyā 'nena devān aprār-thayat takmanāçanam astāut) ānustubham 1, 2 tristubh (1 bhury), 5 virāt pathyābrhatī ]*

Found also (except vss 2, 11) in Pāipp. Most of it is in xii, in the order 1, 3, 4, 8, 5, 6, 7 cd, 10, then (beginning a new hymn), 12, 14, 8 cd, 9, but vs 13 is in 1. Used by Kāuç (29 18) among various other hymns, in a healing ceremony, reckoned in the *ganamālā* as belonging in the *takmanāçana gana* (26 1, note)

Translated Roth, *Zur Litteratur und Geschichte des Weda*, 1846, p 37 (about half), Grohmann, *Ind. Stud.* ix 381–423, especially 411 f, as text of an elaborate medical disquisition on *takmán* (nearly all), Muir, 113 351 (part), Ludwig, p 510, Grill, 12, 154, Griffith, 1 224, Bloomfield, 1, 441 (elaborate comment of almost 12 pages), Weber, xviii 252 — See also Hillebrandt, *Veda-chrestomathie*, p 49, E W. Fay, *Trans. American Philological Ass'n*, xxv (1894), p viii, who compares it with the Song of the Arval Brothers — As to Bálhika and Mújavant, see Weber, *Berliner Sb* 1892, p 985–995, and as to Mújavant, also Hillebrandt, *Ved. Mythol.*, 1 62 ff

1 Let Agni drive (*bādh*) the fever away from here, [let] Soma, the pressing-stone, Varuna of purified dexterity, the sacrificial hearth, the *barhīs*, the brightly gleaming (*çuc*) fuel, be hatreds away yonder

*Amuyā* ‘yonder’ has always an implication of disgust or contempt. In our text *apa* and *bādhiatām* should have been separated in a. Ppp reads in b *marutas pūradaksat*, in c *samçicāno*, and in d *raksānsi* Çbçucānās may mean ‘causing great pain,’ and it may qualify all the persons and things mentioned

2 Thou here that makest all [men] yellow, heating (*uac*) up like fire, consuming; now then, O fever — for mayest thou become sapless — now go away inward or downward

Or *nyāñā* ‘inward’ is another ‘downward’. The mss mostly omit to double the *ñ* of *nyāñā*, and several (P M W H) read *nyāñg*, P M W have *adharāg*. Ppp has our vi 20 3 instead of this verse

3 The fever that is spotted, speckled, ruddy like a sprinkling, do thou, O thou of power (-vīryā) in every direction, impel away downward

The last half-verse occurs again as xix. 39 10 c, d. ‘Rough, rugged’ would be more etymological renderings of *parusū* and *pāruscī* cf *vājī vājineyās*, RV 11 26 2 Pāda b, virtually ‘as if sprinkled with red’. The address is probably to some remedy. *Suvā* at the end is a misprint for *suva*. In place of this verse, Ppp has *takmā sākti-nam ichasva naçī san mṛdayāsi nah* (our 9 b) *yathe hy atra te grhān jat pūtesu damiyatu* [Then, as its vs 4, Ppp has our vs 3]

4 I send [him] forth downward, having paid homage to the fever, let the fist-slayer of the dung-bearer (?) go back to the Mahāvrishas

Ludwig (and Grill after him) takes the obscure *çakambharā* in c as a proper name. We may conjecture that the *Mihāvṛṣas* are a neighboring tribe, looked down upon as gatherers of dung for fuel, on account of the lack of wood in their territory. Ppp makes the meter of b easier by reading *kṛtvāya*

5 Its home (*ókas*) is the Mūjavants, its home is the Mahāvrishas; as long as born, O fever, so long art thou at home among the Balhikas.

The Prāt rule 1. 46 applies, if we may trust the comment, to the name in d, and proves it to be *bālhika*, and not *bāhlīka* [cf. Weber, as cited above], the mss. vary between the two, the majority giving -*lh*-, but the testimony of no ms. is of any authority on this particular point, Ppp appears to have -*hl*-. Some of our mss. (I.H.O.D.) accent *tākman* in c\*, its omission would rectify the meter of c, the Anukr gives a correct (mechanical) definition of the verse as it stands We should expect either *yāvān* or *tāvat* \* [So do 11 of SPP's]

6 O fever, trickish one, speak out (?), O limbless one, keep much away (?), seek the fugitive (?) barbarian woman; make her meet a thunderbolt

Various points in this verse are very doubtful, in a, a vocative *vīgada* seems much more probable, if only a suitable meaning could be found for it; and, if so, one may suspect the same character in *bhūryāvaya* (perhaps *bhūryāvaya* 'painful,' connected with *āvti*), the translation is mechanical, and follows the traditional text, since emendation yields so little satisfaction Ppp reads *vakada* for *vi gada* In *nistākvarīm* is doubtless to be seen a word-play on *takman*, but the sense is only conjectural, the word is quoted as an example under Prāt 11 85

7 O fever, go to the Mūjavants, or to the Balhikas, further off, seek the wanton Cūdra woman, her, O fever, do thou shake up a bit (*iwa*).

Some of our mss. (O R K) read *tāns* in d, as if the word were *tān* instead of *tām* Ppp has *girim gaccha girijā'si rāutena māyuso grhāh, dāśm rtyuccha prapharuyam tāns takman ni 'va dhūnuhi*

8 Going away, eat thou thy connection (*bāndhu*), the Mahāvrishas [and] Mūjavants; those [fields] we announce to the fever; others' fields verily [are] these.

'Thy connection,' i.e. 'those with whom thou hast a right to meddle', 'fields,' i.e. 'territories' d, "these territories here belong to some one else" Pāda b is corrupt in Ppp, for d, it reads 'nyaksetrāni vāyasām, and it has further on this verse *nārka-vindāni nārvidālām nādtyam rvatukāvatiṁ prajā ni takmane brūmo nyaksetrāni vā yumām At Ppp v 5 1,2 we find *takmann imam te ksetrabhāgam apābhajam prthivyāḥ pūrve ardhe**

9 In another's field thou restest (*ram*) not; being in control, mayest thou be gracious to us, the fever hath become ready (?); it will go to the Balhikas

The *pāda*-reading in c is *prāoṛthah*, *prā-ar-* would better suit the meaning given, 'ready to set out,' lit. 'having an object in front' (comm to PB xi 1 6, *prakarsena zyarti gacchatt' ti prārtho 'nadvān!*) Pāda b is identical with vi 26 1 b; Ppp has instead *sahasrākṣo 'martyah*; in d it reads *bahlikam*

10 In that thou, being cold, then hot (*rūrā*), didst cause trembling, together with cough—fearful are thy missiles, O fever; with them do thou avoid us.

Ppp begins with *yas* for *yat*, and leaves *atho* unelided in a. Most of our mss have *tābhī sma* in d.

11 Do not thou make them thy companions — the *balāsa*, the cough, the *udyugā* (?), come not back hitherward from there for that, O fever, I appeal to thee.

Zimmer (who translates vss 10-12, at pp 381-5) understands *udyugā* in b as 'sich anschliessend', Ludwig as 'angestrengt,' qualifying *kāsām* as adjective, perhaps it means 'hiccough', *balāsa* may be 'expectoration'. In c the *pada*-text has ā āth (Bp ā ēh), accent on the verb-form being false [SPP's mss have ā with āth, āth, ēh, and eh.]

12 O fever, together with thy brother the *balāsa* [and] thy sister the cough, together with thy cousin the scab (*pāmān*), go to yon foreign people

Ppp begins with this verse a new hymn, and has, for c, d, *apām bhrātrātryenā nāye 'to marayamm abhi*. Read in our text at end of b sahā (an accent-sign slipped out of place). [Without note of variants, SPP gives *pāpmā* in both texts instead of our *pāmnā*, and our H reads *pāpmnā*. In spite of the possibility of taking *pāpmā* as instrumental (cf. *dīāghmā*, *raçmā*, JAOS x 533), we must deem *pāmnā* the true reading and *pāpmā* a blunder, due perhaps to the frequent collocation *pāpmān bhrātrvya*, AB etc.]

13 The fever of the third day, of two days out of three, the constant, and the autumnal, the cold, the hot, that of the hot season, that of the rainy season, do thou cause to disappear

In a the intermittent phases of the disease, of course, are referred to. The *pada*-text divides *sadāmodīm* in b, perhaps lit. 'ever-binding'. Pāda c lacks a syllable, the Anukr takes no notice of it, we might add *ca* at the end. Ppp has in b *hāyanam* instead of *çāradam*, and in c *vīçvaçāradam* instead of *çītam rūram*.

14 To the Gandhāris, the Mūjavants, the Aṅgas, the Magadhas, like one sending a person a treasure, do we commit the fever

The translation implies in c the easy emendation to *pr̄esyan* (*pra-īsyān*), the accent and *pada*-reading (*pr̄aocsyān*) view the word as future from *pra-i*, the translators assume -syām, and reach no acceptable sense. The comm to Prāt ii 11 correctly quotes the case as one of the assimilation of final *n* to initial *j*. The Anukr this time takes no notice of the extra syllable in c if we should read *rva* instead of 'va'. Ppp reads *gāndhāribhyo māujamadbhyas kāçibhyo mayebhyah jāne p̄riyam rva çev-*. [As to the proper names, cf. JRAS 1890, p 477.]

### 23. Against worms.

[*Kānva — trayodaçakam dīndram (krimijambhāndya devān apr̄drthayat) dnustubham*  
13 *virāj*]

Found, except vss 10-12, in Pāipp vii. (vs 9 coming before vs 6). Used by Kāuç (29 20) in a healing ceremony against worms; part of the last verse (13 c) is specially quoted (29 24) with the direction "do as prescribed in the text." [Cf. hymns 31 and 32 of book ii.]

Translated Kuhn, KZ xiii 140, Ludwig, p 501, Griffith, 1 226, Bloomfield 23, 452, Weber, xviii 257 — See Bergaigne-Henry, Manuel, p 148

1 Worked in (*ōta*) for me [are] heaven-and-earth; worked in [is] divine Sarasvatī, worked in for me [are] both Indra and Agni.—to the effect “let them (dual) grind up the worm”

Here, as everywhere else, the mss vary with the utmost diversity between *krimi* and *krmiti*, no attempt will be made to report their variations. The first three pādas of the verse are repeated below as vi 94 3 a, b, c. The pple *ōta* (p *āvuta*) [‘woven on, worked in’ (*ā + vā*)] seems to mean ‘brought in for my aid’, a root *u* is insufficiently supported [see Whitney, *Roots* etc]. For its forms Ppp reads in a *osate*, in b *okatā*, in c *okato*, Ppp also has at the end *imam* for *iti*.

2 O Indra, lord of riches, smile thou the worms of this boy; smitten are all the niggards by my formidable spell (*vácas*)

Ppp reads in b *kṛmīm*, and in c, d *viçvā 'rātayo 'grena vacasā mimā*

3 What one creeps about his eyes, what one creeps about his nostrils, what one goes to the midst of his teeth — that worm do we grind up

Read in c, d in our text *gāchati tām* (an accent-sign slipped out of place) Ppp has in a, b *'ksāu* and *nāsāu* [and in c apparently *gachasi*]

4 Of like form two, of various form two, black two, red two, both the brown and the brown-eared, the vulture and the cuckoo (*kóka*) — they are slain

In d, the mss are divided between *te* (B I H s m T ?K) and *tē* (P M W H p m O R), and either reading is acceptable enough. Our text gives *te*, the translation above implies *tē*. Ppp makes *sarūpāu* and *virūpāu* exchange places, and has in d *kokās*

5 The worms that are white-sided, that are black with white arms, and whatever ones are of all forms — those worms we grind up

The Anukr does not notice the deficient syllable of c. Ppp reads in a *sitavaksās*, and in b *sitabāhavas*

6 Up in the east goes the sun, seen of all, slayer of the unseen, slaying both those seen and those unseen, and slaughtering all worms

The first half-verse is RV i 191 8 a, b, without variant. Ppp reads for a *ud asāu sūryo agād*, and in b *adrnhā* [the *ñ* is written with the *anunāsika*-sign or *candrabindu* inverted].

7. The *yévāshas*, the *káshikashas*, the stirrers, the *çipavitnukás* — both let the seen worm be slain, and let the unseen be slain

The *pada*-text divides *ejatokāh*, but not *çipavitnukāh*, both according to Prāt. iv 25 [For *ejat-kā*, cf *avat-kā*, n 3 1 and note, also *bhinnaka*, note to n 32 6, and the frequent Pāli forms like *ni-panna-ka*, Jātaka, n p 7<sup>20</sup>] Ppp has, for a, b, *yavāyavā khāsaskaski çyāmo dhūksāmaç ca parivrknavah* and, for d, *adrstaç co 'ta hanyatām*

8 Slain is the *yévāsha* of the worms, slain also the *nadanimán*, I have put them all down, smash (?*masmaśā*)! like *khálva*-grains with a millstone

*Nadanimān* might possibly mean something like 'a buzzing,' coming from a *nadana*, root *nad*. The last pāda is identical with ii 31 1 d. Ppp has instead *hato yavākho hataç ca pavir hato sam ganavān uta hatā viçvā 'rātaya anena vacasā mama* (cf 2 c, d)

9. The three-headed, the three-humped (-*kakūd*), the variegated, the whitish worm — I crush the ribs of it, I hew at what is its head.

The last three pādas are identical with ii 32 2 b-d, above. Some of the mss (P M W H p m) read in a *träkkak-*. Ppp has for a, b *yo dvīçrsaç caturaksas krimiç carīgo arjunah* (cf the Ppp version of ii 32 2), and in d *aþa* for *aþi*. The deficiency of a syllable (unless we read *asia*) in c is noticed by the Anukr neither there nor here. The three following verses are the same with ii 32 3-5

10 Like Atri I slay you, O worms, like Kanya, like Jamādagni, with the incantation of Agastya I mash together the worms.

11 Slain is the king of the worms, also the chief of them is slain; slain is the worm, having its mother slain, its brother slain, its sister slain

12 Slain are its neighbors; slain its further neighbors, also those that are petty, as it were — all those worms are slain

13 Both of all worms and of all she-worms I split the head with a stone, I burn the mouth with fire.

Ppp. reads *açminā* in c.

#### 24. To various gods as overlords.

[Atharvan — *saptadaçakam brahmakarmātmadevatyam atiçakvaram 1-17 4-þ atiçakvari, 11 çakvari, 15-17 3-þ (15, 16 bhurig atiyagatī, 17 virāt çakvari)*]

[Not metrical] In Pāipp xv is found a corresponding piece, but one differing considerably in detail, it contains counterparts to our vss 1, 2, 4, 7-12, 14, 15, 17, but not at all in the same order, and interspersed with nine other verses of similar tenor (1 *mitrah prthivyāh*, 6 *vasus samvatsarasya*, 7 *samvatsara rtūndm*, 11 *visnuh parvatānām*, 12 *twastā rūpānām*, 15 *samudro nadinām*, 16 *parjanya osadhīnām*, 17 *brhaspatir devānām*, 18 *prajāpatih prajānām*) Similar passages occur also in other texts thus, in TS iii 4 5 (and the part corresponding to our 15-17 is repeated again, with slight variations, at iv 3 3<sup>2</sup>), and the same part, with variations, is found five times as a refrain in MS ii 7 20), in PGS 1 5 10 (which closely follows TS iii 4 5), and in ÇÇS iv 10 1, 3 (with nothing corresponding to vss 15-17). The hymn is used by Kāuç in a royal coronation (17 30), in the nuptial ceremonies (78 11), and in the *āyatantra* (137 42). And many of the verses appear also in Vāit, with oblations to the various divinities mentioned, in different ceremonies thus, in the *āgrayana*, vs 7 (8 7), in the *cāturmāsyāni*, vss 1-3, 6, 7 (8 13), 4 (8 22), 9 (9 27), in the *agnistoma*, vss 8 (19 2), 5 (19 3), 11 (19 11).

Translated Griffith, 1 228, Weber, xviii 260 — Cf Weber's Rājasūya, *Berliner Abh*, 1893, p 142

1 Savitar ('the impeller') is overlord of impulses; let him favor (me, in this worship (*brāhmañ*), in this rite (*karman*), in this representation

(*purodhā*), in this firm-standing, in this intent, in this design, in this benediction (*ācīs*), in this invocation of the gods: hail!

This is the tenth item in Ppp, TS (with PGS) and ÇÇS have the same. The Ppp order of actions is different, and includes fewer members *brahmaṇ*, *karmaṇ*, *purodhā*, *devahūti*, *ākūti*, *ācīs* (*ācīsas* [so' twice] *svāhā*), TS and PGS give *brāhmaṇ*, *kṣatṛā*, *ācīs*, *purodhā*, *kārmaṇ*, *devahūti*, MS, *brāhmaṇ*, *purodhā*, *kārmaṇ*, *ācīs*, *devahūti*, ÇÇS., *brahmaṇ*, *ksatra*, *karmaṇ*, *ācīs*, *pratisthā*, *devahūti*. The Anukr text is in part confused and doubtful, and the inaccuracies of its metrical definitions of the parts of the hymn are not worth tracing out and noting. In our edition, the accent mark under the first syllable of *ākūtyām* is a misprint, and to be removed.

2. Agni is overlord of forest-trees; let him favor etc. etc.

This is the eighth item in Ppp. In TS. and PGS., Agni is made lord of beings (*bhūtā*); in ÇÇS, of the earth

3. Heaven-and-earth are overlords of givers, let them favor etc. etc.

Literally, 'are overladies' (*ādhipatnī*) Neither Ppp nor the other texts have anything corresponding to this verse. As in a number of other similar cases, the mss make very awkward work of writing the *tīr* of *dātṛnām*, the majority (Bp P M W.H E T) giving instead *tre*, one (I) *tṛr*, one (K) *ttr*, and a few (O D R) correctly *tīr*, the edited text has wrongly *trā*

4 Varuṇa is overlord of the waters, let him favor etc. etc

This item stands second in Ppp, TS has it also, but in ÇÇS, Varuna is addressed as overlord of ordinances (*dharma*)

5 Mitra-and-Varuna are overlords of rain, let them favor etc. etc.

This item is wanting in all the other texts. The mss all read *vrstyā dhip-* (p *vrstyā ddhip-*), the error doubtless originating in a double *samdhī*, such as is extremely frequent in Ppp

6 The Maruts are overlords of the mountains; let them favor etc. etc

According to Ppp (11) and TS, Vishnu is overlord of the mountains, TS sets the Maruts over the troops (*gana*), and ÇÇS gives them no place

7. Soma is overlord of plants, let him favor etc. etc

In Ppp (14) Soma is overlord of milks (*payasām*), in TS. and ÇÇS, of herbs.

8. Vāyu is overlord of the atmosphere, let him favor etc. etc.

Here Ppp (3) and the other texts give the same overlordship

9 The sun (*sūrya*) is overlord of sights (or eyes. *cāksus*), let him favor etc. etc

In Ppp (4), the sun is called overlord of heaven (*dvī*), and so also in TS, but ÇÇS sets him over the asterisms

10 The moon is overlord of asterisms; let him favor etc. etc.

This item comes fifth in Ppp; TS has it also, in ÇÇS the moon is not mentioned, while the asterisms, as noted above, are put under the sun

11. Indra is overlord of heaven , let him favor etc etc

In Ppp (9) Indra is overlord of acts or rites (*kárman*) , in TS and ÇÇS , of chiefs (*jyesthá*).

12 The father of the Maruts is overlord of cattle , let him favor etc etc.

In Ppp (13) and in TS , this overlordship is ascribed, equivalently, to Rudra; it is wanting in ÇÇS

13 Death is overlord of creatures (*prajā*) ; let him favor etc etc

In Ppp (18) it is Prajāpati instead of death , and so also in ÇÇS , TS has nothing corresponding.

14. Yama is overlord of the Fathers , let him etc. etc.

This item is number 19 in Ppp , but in ÇÇS it is wanting ; and in TS Yama is set over the earth Here, again, the reading *pitrénām* is found in one ms (Bp). Additional items in TS are *bṛhaspáti bráhmanah*, *mitráh satyánām* (ÇÇS the same), *samudráh srotyánām*, *ánnam sámrajyánām*, *tvástā rúpánām* (ÇÇS *tv samidhām rúpánām*), ÇÇS has only those already given.

15 The upper (*pára*) Fathers — let them favor etc. etc.

16 The lower (*ávara*) Fathers (*tatá*) — let them favor etc. etc

17 The Fathers (*tatá*), the grandfathers (*tatāmahá*) — let them favor etc etc.

The translation implies emendation to *tatás* at the beginning of vs 17, as the sense seems to require, and as the other texts suggest. Ppp combines vss 15-17, reading *pitaras pare varas tatas tadāmahas te mā* etc., TS. (iii 4 5 and PGS), *pitarah pitāmahāh pare vare tátas tatāmahā ihá mā* etc., TS iv 3 3<sup>2</sup>, *pitrāh pitāmahāh párē vare té nah* etc, with which MS. agrees Two of our mss (O D) begin vs 17 with *tatás tat-*, the rest have *tátas*, and our printed text follows them

## 25. For successful conception.

[*Brakman — trayodaçakam yonigarbhadevatyam dnustubham 13 virðipurastādbrhati*]

Found (except vs 2, and some end-repetitions) also in Pāipp xii (in the verse-order 1, 5, 3, 4, 7, 10, 8, 6, 9) The hymn is quoted in Kāuç (35 5) in the ceremony for male conception (*pumsavana*), and vs 7 (unless it be rather vi 95 3, which the comm. to vi 95 holds) in Vāit 28 20

Translated Weber, *Ind Stud* v 227; Ludwig, p 478, Griffith, i 229, Weber, xviii 264

1 - Brought together from the cloud (?*párvata*), from the womb (*yóni*) of the sky, from every member, let the virile organ, seed placer of the embryo, set (*ā-dhā*) [it] like the feather on the shaft

Or 'from the sky [as] womb' That which is 'brought together' is the thing (seed) to be 'deposited.' The translation of d implies emendation to *çárāu*, Weber conjectures *starāu* The insertion of the feather in the arrow-shaft is elsewhere also the subject of comparison as a work of effective skill, cf RV. x 18 14 b The verse is

cited in Ppp with its *pratīka* and *ity eka* added, as if it had occurred earlier in the text, but it has not been discovered anywhere. The resolution of *-tāt* to *-taāt* in a is necessary to fill out the meter.

2 As this great earth receives the embryo of existences, so do I set thine embryo; I call thee to its aid

The first half-verse occurs again below as vi 17 1 a, b, and also in the second verse of the addition to RV x 184, but with the reading *uttānā* for *bhūtānām* (the RV verse is also found in an addition to AGS. 1 14 3 see Stenzler's translation, p 36), and in MP ([1 12 4] Winternitz, p. 93) with *itsthanti* for the same. [Cf. also MGS ii 18 4 b and p. 154.]

3. Place the embryo, O Sinīvālī; place the embryo, O Sarasvatī, let both the Aćvins, garlanded with blue lotus, set thine embryo

The verse is RV. x 184 2 and MB 1 4 7 and MP. [1 12 2], where however is read in c *aćvīnāu devāv* Ppp reads both times (in a and b) *dehu* ÇB (xiv 9 4<sup>20</sup>) follows RV (but with *prthustuke* at end of b, and *puskarasrājāu* in d) HGS (1 25 1) differs from our text only by having *aćvīnāv ubhāv ā* Cf also HGS 1 6.4, MB 1 5 9 [Cf MGS ii. 18 2 k and p 150.]

4 Thine embryo let Mitra-and-Varuṇa, [thīne] embryo let god Brihaspatī, thine embryo let both Indra and Agni, thine embryo let Dhātar place.

Ppp reads *rājā varuno* for *mitrāvarunāu* in a

5 Let Viśhṇu prepare the womb (*yōni*); let Tvashṭar adorn the forms; let Prajāpati pour on, let Dhātar place thine embryo

The verse is also found, without variant, as RV x 184.1 and in ÇB xiv.9 4<sup>20</sup>, HGS i 25 1, MB 1 4.6, and MP. [1 12.1] [Cf MGS ii. 18 2 i and p 156.]

6 What king Varuṇa, or what divine Sarasvatī knows, what Indra the Vṛitra-slayer knows, that embryo-maker do thou drink

One or two of our mss (P W) read *-bhamkār-* in d Ppp has for b *veda devo brhaspatih*, and in c puts *yad* after *indras* [See von Schroeder, *Tübinger Katha-hss*, p 36]

7. Embryo art thou of herbs, embryo of forest-trees, embryo of every existence, mayest thou, O Agni, set an embryo here

Compare vi 95 3, with which the verse is in considerable part identical It is found also as VS xii 37, and in TS iv 2 3<sup>3</sup>, MS ii 7 10, in all with a different d *āgne gārbho apām asī*, MS further combines in a *gārbho 'sy*, and in this last point Ppp agrees with it.

[See p 1045.]

8 Mount thou; play the hero; set an embryo in the womb; virile (*vṛṣan*) art thou, that hast virility, for progeny do we conduct thee hither

Ppp has *kranda* (for *skanda*) in a, and, for c, *vṛṣānam vṛṣnyāvantam* The verse occurs also in ÇGS (i 19 6), which reads *kranda vīlayasva* in a, *sādhaya* (for *yonyāmī*) in b, *vṛṣānam vṛṣann ā dhehi* for c, and *karāmahe* at the end Our O has *skandha vīday-* in a. The retention of the dental s of *skanda* is by Prāt. ii 104

9 Go apart, O Bārhatsāmā, let an embryo lie unto thy womb (*yóni*),  
the gods, soma-drinkers, have given thee a son partaking of both

Ludwig understands the last epithet as meaning 'belonging to us both,' which is not impossible, Weber, 'der doppelt schafft', it is literally 'possessing what is of both' Ppp has for c *dadan te putram devā Bārhatsāme* (p -*hatasā*) is an anomalous formation a stem -*mā* is against all analogy as fem of a vrddhi derivative, while -*mi* (which Ludwig assumes) is equally wrong as a feminine, Ppp has the same form, it doubtless means 'daughter of Br̥hatsāman' To make c of full meter is impossible without harshness

10 O Dhātar, with best form, in the two groins of this woman do thou set a male (*pūmāns*) son, to be born in the tenth month

This verse also (like 2, above) occurs in the additions to RV x 184 and to AGS i 14 3 [p 37, transl] and in MP [i 12 6], with the variants *visnoh\** for *dhātah* in a, and *asyām nāryām gavinyām* (MP -*nyām* [in mss E and W., -*nyām* in the Oxford text]) for b, AGS has *putrān* and MP *gārbham* in c. Ppp begins here a new hymn reading *savituṣṭ̄ cresthena* 1, *cresthena* 2, *visnoh cresthena tvastuh cresthena* 3 The other texts omit any such variants of vs 10 [Cf also MGS ii 18 4c and p 156, s v *visnoh*] \* [Oxford text, *visno*] † [Or else *bhaga* or *bhagah* Roth sent W three notes on this vs and they do not seem to agree In b Ppp has *nābhā* for *nāryā*]

11 O Tvashtar, with best etc. etc

12 O Savitar ('impeller'), with best etc. etc

13 O Prajāpati, with best etc. etc

The Anukr, though taking no notice of the extra syllable in 12 a, feels that it cannot pass over the two in 13 a, and defines accordingly, with mechanical correctness

## 26. Accompanying a sacrifice.

[*Brahman — dvādaṣakam vāstospatyam uta mantrabahudevatyam* 1,5 2-p ārcy usñih;  
2,4,6,7,8,10,11 2-p *prāyāpatyā brhatī*, 3 3-p *virād gāyatrī*, 9 3-p *piṇḍikamadhyā purausñih* 1-11 *ekāvasāna*, 12 *parātiṣakvarī* 4-p *jagatī*]

[Partly unmetrical.] Found also in Pāipp ix. (in verse-order 1-3, 5, 4, 6-8, 11, 10, 9, 12) Quoted in Kāuç. 23 1, in a ceremony of consecration of a new house, and given in the *paddhati* (see note to Kāuç 19 1) among the *puṣṭika mantras* Used in Vāit 16 6 in counteracting an enemy's soma-offering (*agnisṭoma*), and vs 12 a, b in 19 4, also in the *agnisṭoma*, with a cup for the Aćvins. Neither treatise teaches us anything whatever as to the real meaning of the hymn The matter is in considerable part metrical, though in part also too irregular to be so called.

Translated Ludwig, p 27, Griffith, i 231, Weber, xviii 267.

i The sacrificial formulas (*yajus*) at the sacrifice, the fuel, hail! let Agni, foreknowing, here join for you

Or 'join (*yuj*) you' 'Join' is probably used in the sense of 'duly use or apply' (Ludwig, "anwenden") The verse is plainly composed of two *tristubh* pādas, but the Anukr refuses to resolve *suāhā*, and so reckons only 21 syllables.

2 Let the heavenly impeller (*savitár*), the bull (*mahiśá*), foreknowing, join [them] at this sacrifice : hail !

Ppp reads, after *prajānan*, *yajñe sayujas svāhā* The Anukr., in this and many of the following verses, simply counts 20 syllables (*prāj brhatt*), without heeding the fact that each contains a *tristubh* pāda.

3. Let Indra, foreknowing, at this sacrifice join songs and revels (*ukthāmaddá*), the well-joined ones (?) : hail !

Ppp reads and combines *sayujas sv-* The mechanical definition of the Anukr implies a division into 7+7+8 syllables There is some blundering of the mss over *ukthāmaddāni*, B appearing to read *ukhya-m-*, and P W *uktām-*. *Suyūjas*, here and in vss 7-11, may be genitive 'of the well-joined one', it does not agree in gender with the nouns that precede [aside from *ācīso*]

4 The directions (*prāisá*) at the sacrifice, the notices (*nivid*) : hail ! taught by the wives, carry ye here, joined

Ppp reads *prāisā nividā priyo yajñnsi cīstāh* etc

5 The meters (*chāndas*) at the sacrifice, O Maruts . hail ! as a mother her son, fill ye here, joined

The meter and its treatment by the Anukr are the same as in the case of vs 1.

6. Here hath come Aditi, with *barkhs*, with sprinkling [waters], extending the sacrifice . hail !

A perfectly good pair of *tristubh* pādas

7. Let Vishnu join variously the fervors (*tāpas*) at this sacrifice, the well-joined ones hail !

Ppp again gives *sayujas sv-*.

8 Let Tvashṭar now join variously the forms at this sacrifice, the well-joined ones hail !

All the *sāmhitā* mss read *rūpā asmīn*, as in our text, the *pāda*-text having *rūpāh* ! Ppp , on the other hand, gives *bahudhā virūpā 'smīn* Probably it is a case of anomalous *samdhī* (with hiatus), which should have been included in Prāt. m 34 (see the note to that rule), but one may also conjecture that the true reading is *bahudhā 'nurūpāh*

9 Let Bhaga join now for him the blessings (*ācīs*), at this sacrifice let him, foreknowing, join the well-joined ones hail !

Ppp. combines *asmā 'smīn*, and reads *sayujas*, as above The Anukr evidently reckons three pādas, of 11+7+8 syllables

10 Let Soma join variously the milks (*pāyas*), at this sacrifice, the well-joined ones hail !

11 Let Indra join variously the heroisms, at this sacrifice, the well-joined ones . hail !

12 O Aćvins, come ye hitherward with worship (*brāhmaṇ*), with *vdsat*-utterance increasing the sacrifice O Brihaspati, come hitherward with worship, this sacrifice [is] heaven (*svār*) here for the sacrificer: hail!

Ppp has instead, for d, *yajñam vayam svaritam yajamānāya dhehi svāhā* The Anukr. would have us read the last pāda as 15 syllables, and calls the verse a *jagati* because amounting to 48 syllables, though the first three pādas are regularly *tristubh*

With this hymn ends the fifth *anuvāka*, of 5 hymns and 69 verses; the Anukr citation is *navā 'parah*; and Bp D add further *aparā saste navā 'parah* (Bp.-ram ca cā 'nuvākah)

### 27. Āpri-hymn : to various divinities.

[*Brahman —dvādaçakam ḍgneyam 1 brhatigarbhā tristubh, 2 2-p sāmnām bhuriganu-stubh, 3 2-p ārcī bṛhatī, 4 2-p sāmnī bhurigṛhatī, 5 2-p sāmnī tristubh, 6 2-p virān nāma gāyatrī, 7 2-p sāmnī brhatī (imā [2-7?] ekāvasāndh), 8 samstā-ropañkti, 9 6-p anustubgarbhā pardīyagatī, 10-12 purausnūh]*]

This peculiar and half-metrical āpri-hymn occurs also in several Yajur-Veda texts namely, in VS (xxvii 11-22), in TS (iv 1 8), and in MS (ii 12.6), further, in K. (xviii 17), and (acc. to Schroeder's note) in Kāp S The versions in VS and TS agree very closely throughout, in readings and in division, there is in all the verses a more or less imperfect metrical structure, of three *tristubh*-like pādas to a verse MS also in general agrees with these, but has an inserted passage in its vs 5 which dislocates the division of vss 2-4 Ppp has the same hymn in ix., and follows pretty closely the Yajus-version In our text the proper division is thrown into great confusion, and there are many readings which are obviously mere corruptions The Anukr supports our mss at all points The division of VS and TS, as being necessary to any understanding of the hymn, is noted in brackets in the translation below

The hymn is not used as an āpri-hymn in the liturgical literature, but is quoted in Kāuç (23 7) in the ceremony of consecration of a new house, and again (45 8), in the *vaçāqamana* rite, to accompany (with the kindred hymn v 12) an offering of the omentum of a cow, while (19 1, note) the *paddhati* reckons it among the *pustika mantras* Vss 1 and 2 (with the division as in our text) are used by Vāit (10 13, 12) in the *paçubandha* ceremony

Translated Ludwig, p 434, Griffith, 1 232 — Weber, xviii 269, gives a general introductory comment to the hymn, but leaves it, on account of "the numerous mis-divisions and corruptions of this, its Atharvan version," untranslated Cf hymn 12 of this book.

1 Uplifted becomes his fuel, uplifted the bright burnings of Agni, most brilliant; of beautiful aspect, with his son, — [2] son of himself (*tānūndpāt*), *ásura*, many-handed, —

All the Yajur-Veda texts agree in ending the verse with the third pāda, and in reading at the end *suprātikasya sūnbh*, of this our text is a palpable corruption, and apparently made after the addition to this verse of the following pāda, in order to help their connection. Ppp also has -*kasya sūnos*, and at the end of a *bhavantu*, it and the Yajus-texts read *vīçvāvedas* instead of *bhūripānis* The description of the verse by the Anukr [if we pronounce *ārdhuā* in a] is correct, counting the second pāda as of 9 syllables

2 [2 b] A god among gods, the god anoints the roads with honey (*mádhu*), with ghee

The end of this verse is the proper end of vs 2, MS, however, adds to it the first pāda of our 3, and it reads for a *devó devébhyo devayānān* In b, VS MS have *anaktu*, TS., *ā'nakti*, and VS TS set the *avasāna*-mark next before *pathás*

3 With honey he attains the sacrifice, pleased, the praised of men (*náráçánsa*), Agni the well-doing, the heavenly impeller (*savitár*), having all choice things.

All the other texts, including Ppp., read in a *prinānd*, of which our *prāin-* is doubtless to be regarded as a blundering corruption VS TS have before it *naksase*, and, in b, *agne*, with interpunction after it, Ppp omits *agne* (or *agni*), MS adds as third pāda the first pāda of our and the other texts' vs 4 Our *pada*-text rightly divides the verse into three pādas [10 8 9], though the Anukr. acknowledges only two

4. Here he cometh with might (*çávas*) unto the various ghees, pra<sup>ñ</sup>-ing, he the carrier, with homage,—

It needs the first part of the next verse to end off this, and the other texts so divide They have also the much easier reading *ghrténa* for *ghrtá cit*; Ppp gives *ghrténa tde vahnim namasā 'gnim sruco* etc (adding 5 a) VS TS have a single interpunction after *námasā*, MS makes its verse out of our 4 b and 5 a, b, with interpunction after 5 a. [VS TS MS accent *idānb*.]

5 [4 c] Agni, unto the spoons, at the sacrifices (*adhvará*), the profferings (*prayáj*) [5] May he sacrifice his greatness, Agni's,—

The Yajus-texts have at the beginning *agním* (also Ppp · see under vs 4), and later *prayátsu* (which the TS. *pada*-text divides *prayátsu*, ours gives *praoyáksu*) MS's verse is made of ours with our 4 b prefixed.

6 [5 b]. [He] crossing (?) among pleasant profferings; both the Vasus stood and the greater bestower of good (*vásu*).

This whole verse in our text is corrupt, and the translation, of course, only a mechanical one. The Yajus-texts have *sá īm* (TS 1) *mandr̄ suprayátsah* (TS. *mandrāsu prayátsah*: this variation shows how uncertain the tradition was as to the sense of the passage), and MS makes here the insertion spoken of above, reading *suprayátsā stáritman. barhiso mitrámahā*; all then finish the verse with *vásu cétis tho vasudhā-tamaç ca* - Ppp is spoiled, but appears to read at the beginning *svénamindrasu* The makers of our texts perhaps understood *-dhātaras* as plural of *-dhātr*, the *pada*-division *vasudhātaras* is specially prescribed by Prāt. iv 45. The metrical definition concerns only the number of syllables: 8+12=20 [Ppp ends with *-dhātamaç ca*.]

7 [6] The heavenly doors all defend always after his course (*vratá*)—

This verse is doubtless corrupt in its second half; the Yajus-texts, and also Ppp, read instead *vratá dadante agnéh* (Ppp. 'gneh), and MS has before it *víçvā*, and Ppp *viçved* The Anukr. ignores the evident *trīṣṭubh* character of a

8 [6 c] Lording it with Agni's domain of wide expansion, [7] dripping, worshipful, close, let dawn and night favor this our inviolable (?) *adhvará* sacrifice

The other texts (including Ppp) read *-vyacasas*, omit *agnis* and read *pātyamānas* in a, and they have an entirely different b, namely *tē asya yōsane dīvye nā yōnāu*, what our text substitutes was found as v 12 6 a above. The Anukr. name for the meter, *samstārapāñkti*, is wholly misapplied, since it has to be read as 12+11 8+7

9 [8] O heavenly invokers, sing ye unto our uplifted sacrifice (*adhivard*) with Agni's tongue; sing in order to our successful offering [9] Let the three goddesses sit upon this *barhis*, Idā, Sarasvatī, Bhāratī, the great, besung.

We have here two complete verses combined into one, but the division goes on after this correspondingly in all the texts. The three Yajus-texts, and Ppp, begin with *dātvā hotārā* (the accent *hotāras* in our version is against all rule), and MS. inserts *imām* after *ārdhvām* in a, for b, c they read 'gnér jihvām abhi (but MS *jihvā 'bhi*) *grnitam · krnutām nah svīstam* (MS *-tam*), further on they have *sadantu* for *-tām* (but MS instead *syonām*), near the end, VS TS put *mahi* after *bhārati*, MS has a sign of punctuation after *mahi*, Ppp reads *mahābhārati*. The pāda *tisrō devīr* etc is the same with RV m 4 8 d (which reads *sadantu*). The definition of the Anukr fits the meter very badly, the *pada*-text notes only 5 pādas, nor is a division into 6 well possible, they would count 11+9+8·11+14=53, mechanically a *bhūrig atijagatt*

10 That wonderful seminal fluid (*turīpam*) of ours, abounding in food, O god Tvashtar, abundance of wealth, release thou the navel of it

The other texts (including Ppp) omit *deva* and read *tvāstā* (but MS *tvāstar*), adding after it *suviryam* \*, all also have at the end *asmé* instead of the senseless *asyā*, and all but MS have *syatu* for *sya*, their mark of punctuation is set after *suviryam* (or before *rāyās*) Compare also RV II 40 4, III 4 9 Our Bp <sup>2</sup> reads in a, by an oversight, *ādbhūm* (emended in Bp to *ādbhutam*), but D K have *ātobhutam* as *pada*-text This and the two following verses have small right to be called *purausnīh*, this one counts 11 8+7=26 syllables Read at the end in our text *asyā* (an accent-sign slipped out of place). \* [But TS *suviram*] ]

11. O forest-tree, let thou loose, bestowing, let Agni [as] queller willingly sweeten the oblation for the gods

Ppp reads *sumanā* for *tmanā*, also, at the end, *sūdayāt*, with the Yajus-texts. The latter also have (except MS) *devesu* for *devēbhyaś*, and after it they all put their mark of punctuation The Yajus and Ppp version of the last pāda is identical with RV III 4 10 b [save that RV. has *havīś*] This "purausnīh" counts 11. 9+7=27 syllables

12 O Agni, hail! make thou, O Jātavedas, the sacrifice for Indra, let all the gods enjoy this oblation

The Yajus-texts put the pause in its proper place before *vīśve* For *yajñām*, TS.VS. read *havyām*, and MS has *devēbhyaś*, Ppp has *bhāgām* This "purausnīh" counts (if we divide the last two pādas as indicated in the *pada*-text) 11. 9+7=27 syllables.

## 28. With an amulet of three metals: for safety etc.

[Atharvan — caturdaçarecam trīvr̥devatyam (agnyādin mantraktān devān samprārthya trīvr̥tam astānū) trāstubham 6 5-6 atiçakvarī, 7, 9, 10, 12 lakummatyanustubh; 13 purausmī]

[The second half of 1 is prose] Found also (except vs 2 and vss 12-14) in Pāipp 11 Used by Kāuç twice, in company with 1.9 and 1.35, in a ceremony (11 19) for obtaining one's desires and in one (52 20) for winning splendor, and vss 1, 12-14 in one (58 10, 11) for gaining length of life

Translated Ludwig, p 387, Griffith, 1 234, Weber, xviii 271.

1 Nine breaths with nine he combines (? *sam-mā*), in order to length of life for a hundred autumns, in the yellow (*hárīta*), three; in silver, three, in iron (? *áyas*), three—enveloped with fervor

'Yellow,' doubtless 'gold' Ppp reads *rajasā* for *tapasā* in d. The second half-verse can hardly be called anything but prose, though the Anukr takes it as good *tristubh* meter It appears doubtful whether this verse belongs with the rest, and whether the nine *prānagrahas*, or the nine verses of the *trīvṛt stoma*, are not rather intended in it.

2 Fire, sun, moon, earth, waters, sky, atmosphere, directions, and quarters, they of the seasons in concord with the seasons—let them rescue (*pāray*) me by this triple one

The verse, as was noted above, is wanting in Ppp One and another ms, here as later, reads *trīvṛt* To fill out the meter of c we have to make the harsh and unusual resolution of the first ā of *ārtavās*

3 Let three abundances (*pōṣa*) resort to the triple one, let Pūshan anoint it with milk, with ghee, affluence of food, affluence of man (*pūruṣa*), affluence of cattle—let these resort hither.

Ppp reads in a *trīvṛtaç*, in c *anyasya*, and *bhāumā* both times (*bhū-* in d). We need in a to resolve *tr-áyah*

4 O Ādityas, sprinkle this man well with good (*vásu*), O Agni, do thou, thyself increasing, increase him; unite him, O Indra, with heroism, let the prospering triple one resort to him

Ppp has, for c, d, *yasmin trīvṛc chetām pūṣayisnur imam* etc (our c) Our mss vary at the end between *pōsayisnū* and -*nūh*, the majority having -*nūh* (only B O I -*nū*), our text should be emended to -*nūh* [But SPP reads -*nū* and notes no variants] The Anukr, as usual, does not note that a is a *jagatī pāda*.

5 Let earth, the all-bearing, protect thee with the yellow one, let Agni rescue [thee] in accord with the iron, let the silver one (*árjuna*), in concord with the plants, bestow (*dhā*) on thee dexterity, with favoring mind

Ppp reads in c *vīruḍbhīs te arjuno sam-* The meter is like that of verse 4

6. Triply born by birth [is] this gold: one was Agni's dearest; one fell away of Soma when injured; one they call the seed of devout waters, let that triple gold be thine in order to life-time

Instead of *vedhāsām* in d, a much easier reading would be *vedhāsas* nom (as tacitly emended by Ludwig), and this is favored by Ppp, which has *vedaso retā* 'hus, it further gives in e *trivrtastute*. With bcd compare TB 11.3<sup>8</sup>. The name *atiçakravart* given to the verse by the Anukr demands 60 syllables, but only 57 (11+11+12 11+12) can be fairly counted.

7. Triple life-time of Jamadagni, Kaçyapa's triple life-time, sight of the immortal (*amṛta*) triply, three life-times have I made for thee

Ppp reads *triyāyusam*, and, at the end, *nas krdhi* for *te'karam* JUB iv 3 i has this version *triyāyusam kaçyapasya jamadagnes triyāyusam trīny amṛtasya puspām̄ trīn ayūnsi me'krnoh*, and several of the Grhya-Sūtras (CGS 1 28, HGS i.9 6, [MP 11.7 2, MGS 1 1 24 (cf p 150)], MB 1 6 8) give the first half-verse, with a different ending, [also VS 111 62 GGS 11.9.21 gives the *pratīka*] There is no reason for calling the meter *kakummati*

8 When the three eagles (*suparnā*) went with the triple one, becoming, mighty ones (*çakrā*), a single syllable, they bore back death along with (*sākām*) the immortal, warding off (*antar-dhā*) all difficulties

'Warding off,' literally 'interposing [something between] themselves [and]', 'along with,' doubtless = 'by means of' (cf. vii 53.1 xii 2 29) 'Single syllable,' or 'the one indissoluble' probably the syllable *om* is intended.

9 From the sky let the yellow one protect thee; from the midst let the silver one protect thee, from the earth let that made of iron protect [thee]; this [man] hath gone forward to strongholds of the gods

Ppp combines at the end *-purā'yan* This verse also is called *kakummati* by the Anukr without any reason.

10. These [are] three strongholds of the gods, let them defend thee on all sides, bearing these, do thou, possessing splendor, become superior to them that hate thee

It needs only the usual resolution *tu-dm* in c to make this verse a regular *anustubh*

11 The stronghold of the gods, deathless (*amṛta*) gold, what god first bound on in the beginning, to him I pay homage, [my] ten extended [fingers], let him approve my binding-on the triple one

Ppp has at the end *trivrtā vadhenā* The translation implies in d the reading *manyatām*, which is given in our edition, though against part of the mss, that read *manyantām* ['Let him (or it) assent to my binding-on,' dative infinitive]

12 Let Aryaman fasten (*cri*) thee on, let Pūshan, let Brihaspati; what is the name of the day-born one, therewith we fasten thee over.

For the obscure third pāda compare iii 14.1. The verse is a regular *anustubh*, if b is properly read, as ā *pūśā* ā *bṛhaspatih* (so the *pada*-text) Thus and the two following verses, which are not found in Ppp, seem to be independent of what precedes

13 Thee with the seasons, with them of the seasons, thee unto life-time, unto splendor, with the brilliancy of the year — with that we make [thee] of closed jaw ('sāñhanu).

The verse is repeated as xix. 37 4 [in our ed., but SPP's repeats iii 10 10 instead]. It is found also in HGS 1 11 2, with *tvā* omitted at the end of b, and, for c, d, *samvatsarasya dhāyasā tena sann anu grhnāsi*! this gives us no help toward understanding the obscure last pāda, the translation implies emendation to *sāmhanum*, and understands the verse as directed against involuntary opening of the jaws (*divaricatio maxillae inferioris*) cf viii 1 16 The Anukr. foolishly calls the verse a *purausmī*

14 Snatched (*lup*) out of ghee, anointed over with honey, fixing the earth, unmoved, rescuing, splitting [our] rivals, and putting them down, do thou ascend me in order to great good-fortune

The verse agrees nearly with xix 33 2 The mss. read *bhindānt* (p *bhindān*) for *bhindāt* in c A corresponding verse is found in a RV *khila* to x 128 *ghrtād ullup-tam madhumat suvarnam dhananjayam dharunam dhārayiṣnu ḥnak sapatnān adharāñc ca krnvad ā roha mām mahate sāubhagāya. [Given also by von Schroeder, *Tübinger Katha-hss.*, p 36]*

### 29. To Agni: against demons.

[*Cātana — pañcadaçarcam. jātavedasam uta mantraktadevatākam trāstubham. 3 3-p virāñ nāma gāyatrī, 5 purotiyagatī virād jagatī, 12-15 anustubh (12 bhuri, 14 4-p parābrhatī kakummati)*]

Found also (except vss 10, 11) in Pāipp xiii No notice is taken in Vāit of any part of the hymn; but in Kāuç 8 25 it is reckoned among the *cātana* hymns, or as belonging in the *cātana gana*, and two or three of its verses (2-4) are separately quoted, as will be pointed out below.

Translated Ludwig, p 526; Griffith, i 236, Weber, xviii 277.

1. Joined in front, carry thou, O Jātavedas; know this, O Agni, as [it is] being done; thou art a physician (*bhisajá*), a maker of remedy (*bhesajá*), by thee may we gain cow, horse, man (*pūrusa*).

That is (b), take notice of this rite performed in thine honor The verse is found also in HGS. 1 2 18, which in a puts (as does Ppp) *purastāt* at the end, inserts in b *karma* after *vidhi*, and reads in d *gā açvān puruṣān* Kāuç (3 16) quotes the verse, in company with several others, at a certain libation in the *parvan* ceremonies

2 So, O Agni, Jātavedas, do thou do this, in concord with all the gods: he who hath played [against] us, whosoever hath devoured (*ghas*) us, that this enclosure of his may fall

The sense of c appears to be 'whoever hath pillaged us in or by play' The sense of the imprecation in d is obscure Ppp reads as follows: *tvam* for *tat* in a; for b, c 'nena vīdvān havisā yavisthah · piçāco \*syatamo\* dideva, 'sya in d, and, as e (or as 3 a), yo 'sya tad eva yatamo jaghāsi Kāuç 47 9 quotes the verse (the scholiast says, vss 2, 3) as accompanying the offering of portions of sacrificial butter in witchcraft ceremonies. The Prāt., in ii. 77, prescribes the combination -*dktis pāt-* in d \* [Haplography for 'sya yatamo: cf. 4 c.]

3. That this enclosure of his may fall, so, O Agni, Jātavedas, do thou do that, in concord with all the gods

Ppp reads *yathā somasyā paridhīs patālik tathā tvam agne.*

4. Pierce thou into his eyes, pierce into his heart, bore into his tongue, destroy (*pra-mr*) his teeth; whatsoever *piçācā* hath devoured of him, that one, O Agni, youngest [god], do thou crush back

Ppp reads for a *moksān na viddhi hrdayam na viddhi* and *piçāco syatamo* in c, and *yavisthas* in d Kāuç (25 24) quotes the verse in a remedial ceremony

5 What of him is taken [or] taken apart, what is borne away, whatsoever of himself is devoured by the *piçācás*, that, O Agni, do thou, knowing, bring again, into his body we send flesh [and] spirit (*ásu*).

Ppp reads for d *çarīre prānam asum erayā sam srjema* The Anukr defines the meter correctly, according to its methods

6 In raw, in well-cooked, in mixed (? *çabála*), in ripe, what *piçācā* hath injured (*dambh*) me in the partaking — that let the *piçācás* atone for (? *vi-yātay*) with self [and] progeny, be this man free from disease.

Ppp has for a our 8 a (reading *tvā* for *mā*), and for 8 a *yāme sap çavale viþ.*, further, for b *odane manthe drva ota lehe*, and here and in the verses that follow, it varies between *dadambha* and *dīdambha*

7 In milk (*ksīrā*), in stirabout whoever hath injured me, who in grain growing uncultivated — in the partaking [thereof] — that let the *piçācás* etc etc

Ppp reads in a *ksīre tvā mānse*, and in b -*pācye*

8. In the drinking of waters whatever flesh-eater hath injured me lying (*fi*) in the lair (*çāyana*) of the familiar demons (*yātū*) — that let the *piçācás* etc etc

We are tempted to emend (with Ludwig) *çāj ānam* to *çāyānas* at end of b Ppp reads here, in a, b, nearly our 6 a, b, a with the three variants given above, and b with *imam* for *yo mā*, and with 'çane, and it adds our 10 c, d instead of the refrain

9 By day, by night, whatever flesh-eater hath injured me lying in the lair of the familiar demons — that let the *piçācás* etc etc

Ppp reads *tvā* for *mā* in a, and in b *skravyād yātuç çayate piçācah ud agne dvān  
þrīhal çruthy apy enam dehi nrriter upasthe* In c of the refrain of all these verses is a syllable lacking, unless we make a harsh and unusual resolution

10 The flesh-eating, bloody (*ri-dhīrā*), mind-slaying *piçācā* do thou slay, O Agni, Jātavedas, let the vigorous Indra slay him with the thunderbolt, let bold Soma cut [off] his head

The Anukr takes no notice of the lacking syllables in b and c, the latter of which, indeed, is easily made up for by resolving *vā-jr-e-na*

11 From of old, O Agni, thou killlest the sorcerers, the demons have not conquered thee in fights, burn up the flesh-eaters together with their dupes (?), let them not be freed from thy heavenly missile

This verse is repeated below as viii 3 18, in the midst of the RV hymn of which it forms a part see the note upon it there

12. Bring together, O Jātavedas, what is taken, what borne away; let his members (*gātra*) increase; let this man fill up like a soma-stalk

Ppp begins with *samābhara*, and has *jagdham* for *hrtam* in b. The Anukr refuses to sanction the abbreviation 'va in d

13. Like a stalk of soma, O Jātavedas, let this man fill up; make him, O Agni, exuberant, sacrificial (*mēdhyā*), free from *yāksma*, let him live.

Ppp. is illegible in the last half of the preceding verse and the first of this, it reads at the end *jīvase* Our mss are uncertain about *virapēñnam*, B E H. having -*pst*, I. -*ptrā*-, O. -*çpt*-

14 These, O Agni, are thy *piçācā*-grinding pieces of fuel; them do thou enjoy, and accept them, O Jātavedas.

The irregular and defective meter of this verse is very inaccurately described by the Anukr, it counts as 8+6 5+11 syllables, having thus a *kakubh*-element (b), but no *brhatī*

15. The pieces of fuel of *tārṣṭāghā*, O Agni, do thou accept with flame (*arcis*), let the flesh-eater who wants to take this man's flesh (*mānsā*) quit his form

Or 'of *trṣṭāgha*' (a); this name, however, seems not to be met with anywhere; the *pada*-text reads *tārstāaghīh*

### 30. To lengthen out some one's life.

[*Unmocana* (*āyusyakāmāh*) — *saptadaçakam* *ānustubham* 1 *pathyāpañkti*, 9 *bhurij*, 12 4-p *virād jagatī*, 14 *virāt prastārapañkti*, 17 3-av 6-p *jagatī*]

Found also in Pāipp ix Used twice by Kāuç (58 3, 11), with a number of other hymns, in a ceremony for length of life; and reckoned (54 11, note) as belonging to an *āyusya gāṇa*

Translated Muir, v 441, Ludwig, p 494, Griffith, 1. 238, Bloomfield, 59, 455; Weber, xviii 281, in part also by Grohmann, *Ind Stud* (1865) ix 390, 410-411

1. Thy nearnesses [are] nearnesses, thy distances nearnesses, be just here; go not now; go not after the former Fathers; thy life (*āsu*) I bind fast

The first two pādas are obscure; the two nouns in each can also be both or either ablatives (so Muir) or genitives sing. Ppp reads *parāvatas* instead of the second *āvatas*, thus rectifying the meter of a, as it stands, we need to resolve *a-āvātas* [or read *tāva* for *te*] Ppp also has *gatān* for *pitān* in d

2 In that men have bewitched thee, one of thine own people [or] a strange person — deliverance and release, both I speak for thee with my voice

The translation implies emendation to *pūrusās* in a, all the mss have -*sas* [SPP's texts have -*sas* without note of variant We may construe it with the second *yāt* 'If they (subject indef) have bewitched thee, if a man of thine own' etc — supply *ablicacāra* ]

3 In that thou hast shown malice (*druh*), hast cursed at woman [or] at man through thoughtlessness, deliverance and etc etc

4 In that thou art prostrate (*çī*) from sin that is mother-committed and that is father-committed, deliverance and etc etc

Grohmann and Zimmer (p 395) understand here ‘sin committed against mother or father’ doubtless wrong

5 What thy mother, what thy father, sister (*jāmti*), and brother shall infuse (<sup>?</sup>*sárjatas*) — heed (*sev*) thou the opposing remedy, I make thee one who reaches old age

*Sárjatas* is a puzzle, as regards both form and sense, ‘give’ (Ludwig) and ‘offer’ (Muir) are wholly unsatisfactory, ‘weave witchcraft’ (Pet. Lex.) is quite too pregnant. Ppp gives no help, it reads in c *chevasya* after *pratyak*. The translation takes the word as a root-aorist subj. from *sṛj*

6 Be thou here, O man, together with thy whole mind, go not after Yama’s (two) messengers, go unto the strongholds of the living

The Anukr. takes no notice of the defective first pāda, the addition of *evā* (cf. 1 c) after *ihā* would be an easy and natural filling-out. Ppp has for a *ehi ehi punar ehi*, and reads *hi* for *ihī* in d.

7 Being called after, come thou again, knowing the up-going of the road, the ascent, the climb (*ākrámanā*), the course (*áyana*) of every living man.

8 Be not afraid, thou shalt not die, I make thee one who reaches old age, I have exorcised (*nir-vac*) the *yáksma*, the waster of limbs, from thy limbs

Ppp reads for b *jaradastur onavisyasi*

9 The splitter of limbs, the waster of limbs, and the heart-ache that is thine, the *yáksma* hath flown forth like a falcon, forced (*sah*) very far away by [my] voice

The form *sādhā* is noted in Prāt iii 7 Ppp has for a *çīrsarogam aṅgarogam*, combines *çyenātī'va* in c, and reads *nuttas* for *sādhas* in d [and *vācā?*] The Anukr. ignores the abbreviation of *tva* to *'va* in c.

10 The two seers, Wakeful-and-Vigilant, sleepless and he that is watchful — let them, the guardians of thy breath, watch by day and by night

Ppp reads, for c, d, *te te prānasya goptaro divā svapnam ca jāgratu* Pada-text *bodhaopratibodhān*, by Prāt iv 96 [Cf. viii 1 13, MGS ii. 15 1 and p 153, s.v. *bodha*.]

11 This Agni [is] to be waited on, here let the sun arise for thee; come up out of death’s profound black darkness

In c, *údehi* is a mis-reading for *udéhi*, which is found in all the mss except Bp<sup>2</sup>

12 Homage to Yama, homage be to Death; homage to the Fathers, and [to them] who conduct [away], that Agni who understands (*vid*)

deliverance (*utpārana*) do I put forward (*puro-dhā*), in order to this man's being unharmed

With b compare viii 1. 8 b, which appears to give the clew to the meaning, *utpārana* is the action-noun to *ut-pāray* (viii 1 17-19, 2.9) The verse, though by number of syllables a *virād jagati* (46 syll.), has plainly five pādas [12+11. 8+7+8, in d, read *tām-tam* for *tām* as at iv 30 3?]. Ppp. omits the last pāda

13. Let breath come, let mind come, let sight come, then strength; let his body assemble (? *sam-vid*); let that stand firm with its (two) feet.

[In a, b, the order of the items of the return to life is (if inverted) in noteworthy accord with that of the items of the process of death, both in fact and also as set forth in the Upanishads — e.g. ChU vi 15.]

14. With breath, O Agni, with sight unite him; associate (*sam-īray*) him with body, with strength; thou understandest immortality (*amṛta*): let him not now go; let him not now become one housing in the earth.

Most of our mss (not B I T K) appear to read *tū* instead of *nū* in d Instead of *nu* *gāt* in c, Ppp. gives *mṛta*, and it has *mo su* for *mā nu* in d both are better readings

15. Let not thy breath give out, nor let thine expiration be shut up; let the sun, the over-lord, hold thee up out of death by his rays.

Ppp. reads *mā 'pāno* in b, and *-yachati* in d.

16 This much-quivering tongue, bound, speaks within; by it I have exorcised the *yākṣma* and the hundred pangs of the fever.

Ppp. reads for b, c *ugrajihvā panispadā tayā romam nir ayāsaḥ* Our edition reads *tvāyā*, with all the mss, at the beginning of c, but it must of course be emended to *tāyā*, as translated The Anukr. takes no notice of the lacking syllable in a, which no resolution can supply *Panispadā* in b is prescribed by Prāt iv 96.

17. This [is] the dearest world of the gods, unconquered. Unto what death appointed, O man, thou wast born here, we and it call after thee: do not die before old age.

By one of the most absurd of the many blunders of the *pada*-text, we find *purusaō jayñise* in d treated by it as a compound. Ppp. reads, for c-e, *tasmāt tvam tha jayñise adrśas purusa mṛiyave tasmāt tvā ni hvayāmasi*

### 31. Against witchcraft.

[*Cukra. — dvaddaçarcam kṛtyādusana devatyam ānustubham ss bṛhatīgarbhā;*  
*ss pathyābrhatī*]

Not found (except vs 12) in Pāipp. Not noticed in Vāit. The hymn is reckoned as belonging in the *kṛtyā gana* or *kṛtyāpratiharaṇa gana* (see note to Kāuç 39 7), and it is quoted with several other hymns in Kāuç 39 7, in a ceremony for counteracting magic

Translated Griffith, 1 241; Bloomfield, 76, 456, Weber, xviii 284

1. What [witchcraft] they have made for thee in a raw vessel, what they have made in one of mixed grains, in raw flesh what witchcraft they have made—I take that back again

That is, doubtless, 'back to its maker' cf. iv 18 4, and, for the whole verse, iv 17 4 The Anukr makes no account of the redundant syllable in c

2 What [witchcraft] they have made for thee in a cock, or what in a *kurīra*-wearing goat; in a ewe what witchcraft they have made—I take that back again.

Geldner discusses *kurīra* 'horn,' *Ved. Stud* 1.130

3. What [witchcraft] they have made for thee in the one-hoofed, in the one with teeth in both jaws, among cattle, in a donkey what witchcraft they have made—I take that back again

4 What [witchcraft] they have made for thee in a rootless [plant], or [what] secret spell (? *valagdā*) in a *narāct*, in thy field what witchcraft they have made—I take that back again.

The *pada*-text does not divide *valagdm*

5 What [witchcraft] they have made for thee in the householder's fire, also, malevolent (*dūgcit*), in the eastern fire, in the dwelling what witchcraft they have made—I take that back again

6. What [witchcraft] they have made for thee in the assembly (*sabha*), what they have made at the gambling-board, in the dice what witchcraft they have made—I take that back again

7 What [witchcraft] they have made for thee in the army (*sēnā*), what they have made in arrow-and-weapon, in the drum what witchcraft they have made—I take that back again

To make the meter complete in the two preceding verses, we need to make the unusual resolution *-ya-am* at end of a.

8 What witchcraft they have put down for thee in the well, or have dug in at the cemetery, in the seat (*saddman*) what witchcraft they have made—I take that back again

The indefinite 'seat' may be used for 'dwelling,' or for 'place of sacrifice' The Anukr takes no notice of the metrical irregularities in a, b

9 What [witchcraft] they have made for thee in the human-bone, and what in the destroying (? *sāmkasuka*) fire, [what] dimming, out-burning, flesh-eating one—I take that back again

'Human-bone' (if not a corrupt reading) is perhaps an epithet of the funeral fire = 'the fire which leaves of the human body nothing but fragments of bone'

[xi. 2 — so comm. and Keçava] with offering thirteen different articles; and again (59 25), in a rite for universal dominion (comm.), worshiping Atharvan, further (note to 42 11), a schol. adds it to vii 20 6, to win wealth by Vedic knowledge Vāit has it in the *agnistoma* (17 2), repeated by the *adhvaryu*, as he looks at the *udgātar* None of the Kāuç uses seems at all characteristic

Translated. Florenz, 249 or 1; Griffith, i 245.

1 Sing at evening; sing greatly; put clearly, O son of Atharvan; praise god Savitar

All the mss — and SPP., following them — put the *avasāna*-mark after *dhehi*, thus falsely dividing the irregular *gāyatrī* into two pādas [12 12], hence, of course, they accent *ātharvana*, and most of the *pada*-mss (all save our Bp) read -*nah* (as if the combination -*na st-* were made by the common and allowable loss of the final *h* before *st*) but many of our *samhitā*-mss also have -*nah st-*, SPP makes no such report as to his) Both the other texts make the proper division, after *ātharvana*, and so does Ppp, reading also *gāya* for the obscure *dhehi* Both SV and AÇS have *ā̄gād* (which is better) for the first *gāya*, and SV gives *dyūmadgāman* for *dyumād dhehi* The comm explains *doso* [i e *dosā* (instr) *u*] by *rātrāv apī*, understands *brhat* as the *sāman* of that name, and supplies *dhanam* to *dyumat* in b. In our edition, the accent-mark over the *sa* of *savitāram* in c is lost.

2. Praise thou him who is within the river, son of truth (*satyā*), [him] the young, of unhelpful speech, very propitious.

Again all the mss spoil the structure of the verse by putting the division-mark after *sūnīh* In both verses, SPP's text follows the mss, while ours emends in accordance with the true sense—which is now further supported by the other text, and by Ppp An easier reading is offered by AÇS, namely *tam u stuhy antahsindhum sūnum saṅyasya yuvānam. adro* Indra is called “son of truth” in RV viii 58 (69). 4, the descriptions of the verse suit Savitar ill The comm understands ‘the river (*sindhu*)’ as “the ocean (*samudra*), in the midst of which the sun is seen rising,” and foolishly gives as alternative sense of *yuvān* “repeller (*yu*) of darkness” The Anukr apparently scans 11. 6+8=25

3. May he, indeed, god Savitar, impel (*sū*) for us many *amṛtas*, both the good praises, unto welfare.

The division of the mss. is this time that also of our text; but the meter is pretty hopeless (*bhūtī amṛtā* would rectify b), and c apparently corrupt. Ppp has, for b, *sāvisad vasupatir vasūni* (making a, b nearly equal RV vii 45 3 a, b), and AÇS the same with omission of *vasūni* In c, Ppp ends with *sugātum* (perhaps ‘to sing well both good praises’), AÇS reads *ubhe suksitt sudhātuh* The Pet. Lex. [vii 1045] suggests, for c, *ubhe sruti su gātave* cf RV ix. 78 2, the varieties of reading show that the pāda was virtually unintelligible to the text-makers The comm. takes *sustutī* first as the *brhat* and *rathantara sāmans*, and then, alternatively, as the *stuta* and *castra* Of course, if the verse is to be taken (as seems necessary) as a spoiled *gāyatrī*, we ought to read *sāvisat*, with accent The Anukr. seems to scan 11+6. 9=26. [See p lxix, note 2]

## 2. Praise and prayer to Indra.

[*Atharvan — vānaspatyam sāumyam āusnīham 1-3 pāroṣṇīḥ*]

Found also in Pāipp xix. (in the order 1, 3, 2) The second verse is used by Kāuç. (29 27) in a remedial rite against demons, while partaking of a rice-mess boiled over birds' nests Vāit. (16 13) has the hymn in the *agnistoma*, when the soma is turned into the large wooden vessel

Translated Florenz, 251 or 3, Griffith, 1 245, Bloomfield, 66, 450

1 For Indra, O priests, press the soma, and add the water; [Indra] who shall hear the praiser's words and my call

Or, 'the words and call of me the praiser' With b compare RV. vii. 32 6 d. Ppp. has, for b, c, *crnotanā tu dhāvata stotriyam havam crnavad dhavam tu nah* The comm regards *ā dhāvata* as referring to the process called *ādhāvana*, performed for the *adābhya graha*, and refers to ĀpCS xii 8 2 or, alternatively, to the general purification of the soma. The concluding four syllables of each verse seem like secondary appendages

2 Unto whom enter the drops of soma-plant (*āndhas*) as birds a tree; thou exuberant one, drive away the demon-possessed scorners.

Ppp reads *tvā* for *yam* in a. The comm. takes *āndhasas* as nom pl, explaining it by *annabhūtās*

3 Press ye the soma for the soma-drinker, for the thunderbolt-bearing Indra; young, conqueror, lord [is] he, greatly praised.

The first two pādas are RV vii. 32 8 a, b, SV 1 285 a, b Ppp reads in a -*pāvane*, humoring the meter

## 3. To various divinities: for protection.

[*Atharvan (svastiyayanakāmāḥ) — nānādārvatam jāgatam 1 pāthyābrhāti*]

Found also in Pāipp xix. In Kāuç (50 13) hymns 3-7 (*pātam na iti pāñca*; the comm says it means 'with five verses') are directed to be used with vi 1 etc for success in traffic (see under h 1) Hymn 3 is connected with 1 26, 27 and vi 76 at the beginning of the welfare-rites (50 4), and it is reckoned (note to 25 36) to the *svastiyayana gana* By Vāit (16 9), hymns 3-6 are muttered in the *agnistoma* by the *hotar* after the *prātaranuvāka*.

Translated Florenz, 251 or 3, Griffith, 1 246

1 Protect us, O Indra-and-Pūshan; let Adīti, let the Maruts protect; O child of the waters, ye seven rivers, protect; let Viṣṇu protect us, also the heaven.

The accent of c is in part against all rule and analogy, and doubtless corrupt, we ought to read *sīndhavah sapta pātāna*

2. Let heaven-and-earth protect us in order to assistance (*abhiṣṭi*); let the pressing-stone protect, let Soma protect us from distress; let the fortunate goddess Sarasvatī protect us, let Agni protect us — the propitious protections that are his

Ppp has *suryā* instead of *subhagā* in c. The comm explains *abhistaye* by *abhyanāya* (taking it from root *is*) or *abhimataphalapraptaye*. In c, *devō* in our edition is a misprint for *devī*

3 Let the divine Aṣvins, lords of beauty, protect us; let dawn-and-night also make broad for us; O child of the waters, in case of any detriment to [our] household; O divine Tvashṭar, increase [us] in order to our completeness

Ppp has. in a, *sudansasā* for *çubhas patti*, and in c, d it reads *vihurti kayasya cid devo sūvandadhite çarma yacha nah*. The comm partly agrees with it in reading *abhihurti* and *kayasya* (explaining it as for *kasya*), it also has at the beginning *pātam*, and takes the nouns that follow as vocatives. It understands *abhihurti* (p -ī ū) as a locative (= *-hvrtāu* or *-hvarane*), as is done in our translation [cf JAOS x 389]. The accent requires amendment, to *abhihrutt*. Florenz suggests the substitution of *abhihrūtas*, which would be an easier reading

#### 4. To various divinities: for protection.

[*Atharvan — nānāddivatam 1 pathyābṛhatī, 2. samstārapañkti, 3 3-p virādgāyatrī*]

Found also in Pāipp xix. Used by Kāuç (23 9) in a rite for prosperity in connection with the division of inherited property, and twice (124 6, 135 10) in the chapter of portents, when two crowns appear on some one's head and when the house-beam breaks, and it is reckoned to the *pustika mantras* (note to 19 1) and to the *svastya-yana gana* [note to 25 36]. For its employment with vi. 1, 3 etc, see under vi. 1, and in Vāit. with vi 3 etc, see under vi 3

Translated Florenz, 252 or 4, Griffith, i 246

1 Tvashṭar [protect] my address (*vácas*) to the gods, [also] Parjanya, Brahmanaspati; with sons, with brothers, let Aditi now protect our hard to surpass [and] saving power

The verse is found also in SV. (1 299), which has *no* for *me* in a, and, at the end, *trāmanam* *vácaḥ*, thus rectifying the meter of the last pāda. Ppp ends with *trāmane* *çavā*. The form *trāmanam* seems to be a bastard neut, corresponding to the masc. *trāmānam* [cf JAOS x 522, 530 there seem to be no *man*-stems used as adjectives in the neuter], and to have been avoided in AV. by the substitution of *trāyamānam*, of the resulting metrical disturbance the Anukr takes no notice

2 Let Ança, Bhaga, Varuna, Mitra, Aryaman, Aditi — let the Maruts protect [us], may the hatred of that injurer pass away, repel the foe from near by.

The accent of *pāntu* (if correct) shows that only *marūtas* is felt to be its subject; but Ppp reads instead *aditiḥ pātv antasah*. In c, the comm has *abhihurtas*. The last pāda is obscure, and at least in part corrupt. The want of accent of *yāvayat* is wrong, and its form is unmotived, emendation to *yāvāya* or *-yan* can hardly be avoided. *A'ntitam* (for which Ppp gives *anthitam*) is read by all the mss, and occurs again at viii 5 11, so that it must be regarded as the real AV. reading. It is emended in our edition to *ānti tam*, and the comm also so understands it (*tam eva çatrum artikd!*). It is translated as if emended to *ārtitas*; or *āntitam* might be an anomalous equivalent of *antikam*. The verse (12+8 12+8=40) is not properly a *samskrāpātkti*.

3 Unto knowledge (? *dhi*), O Aṣvins, do ye aid us; make wide for us,  
O wide-goer, unemitting, O heaven, father, repel whatever misfortune

The beginning of the verse is probably corrupt, but Ppp gives no various reading, merely prefixing *deva tvastar* (apparently out of 3 3) compare RV 1 117 23 b, *vīśvā dhīyo aṣvinā pītvatam me* In c, the great majority of mss, which SPP follows, have the true accent *dyāñś* (i.e. *dī-āñś*, the word requiring to be pronounced as two syllables see my *Skt. Gram.* 314 b), exceptions among our mss are only Bp and I Several of our *samhitā*-mss have *h* before *pītar* (viz P.M E H) The meter lacks a syllable in a. [Correct the ed. to *dyāñś*]

### 5. For some one's exaltation.

[*Atharvan — dīndrāgnam ānustubham a bhurij*]

Found also in Pāipp xix, and in VS (xvii 50-52) TS (iv 6 3<sup>1</sup>), MS (ii 10 4). Used in Kāuç (4 9) in the *parvan* sacrifice, with an oblation to Agni, and again (59 7), with vi 6 and vii 91, by one desiring a village, and for success in traffic, see under vi 1 In Vāit. (29 15) the hymn accompanies the laying on of fuel in the *agnicayana*, and vs 2, in the *parvan* sacrifice (2 14, 3 3), two offerings to Indra, for the use in Vāit 16 9, see under vi 3. The comm further points out vs 2 as addressed to Indra in the Naks K 14

Translated Ludwig, p 431, Florenz, 254 or 6, Griffith, i 247

1 Lead him up higher, O Agni, [thou] to whom oblations of ghee are made, unite him with splendor, and make him abundant with progeny

VS TS have in a the later form *uttarām* In b, *ghṛtēna* presents the rare case of an instrumental dependent on a vocative, and ought, like a genitive in the like construction, to be unaccented, it is so in all the three Yajus texts Ppp reads *ghṛtebhīr āhutah* VS TS exchange 1 c and 2 c, and TS has *dhānenā ca* for *bahūm krdhi* at the end Ppp has, for d, *devānām bhāgadha asat* (cf TS 2 d) This first verse occurs also in Āp vi 24 8, which has, for a, *ud asmān uttarān naya*, agrees with VS and TS in c, and reads *bahūn* in d.

2 O Indra, put this man far forward, may he be controller of his fellows, unite him with abundance of wealth, conduct him unto life (*jīvātu*), unto old age

In a, VS TS have again *pratarām*, VS MS have *naya* for *krdhi*, for c (as already noted), VS TS have our 1 c, for d, MS has *devēbhyo bhāgadā asat*, VS and TS nearly the same, VS substituting *devānām*, and TS -*dhā*, Ppp has, for d, our 1 d The meter of d might be rectified by abbreviating *jīvātave* to -*tvāt* (a form found in MS CB and Āp), or by emending it to *jīvātum*

3 In whose house we make oblation, him, O Agni, do thou increase; him may Soma bless, and this Brahmanaspati.

The three Yajus texts have, in a, *kurmās* for *krnmās*, and VS MS (with Ppp) put *havīs* after *grhītē* In c, all three have *devātādhi bravār* (but MS *bruvār*) The last half-verse occurs below, as 87 3 c, d (corresponding to RV x 173 3 etc.)

### 6. Against enemies.

[*Atharvan — brāhmaṇaspatyam, sāumyam ānusṭubham*]

Found also in Pāipp xix. For the use of the hymn by Kāuç 59 7, see under the preceding hymn, by Kāuç 50 13, see under vi 1, by Vāit 16 9, see under vi 3.

Translated. Ludwig, p 430, Florenz, 255 or 7, Griffith, i 247.

1. Whatever godless one, O Brahmanaspati, plots against us—every such one mayest thou make subject to me the sacrificer, the soma-presser.

Ppp has *abhidāsatī* at end of b

2. Whatever ill-famed one, O Soma, shall aim at us of good fame, smite upon his face with the thunderbolt; may he go away crushed (*sam-piṣ*)

Notwithstanding the direct antithesis with *dūḥcāisa*, all the mss. in a read *susangnas*; both editions emend to *sucansīnas*, which is also read by Ppp, and by the commentary [Unless I misunderstand R's note, Ppp. again reads *abhidāsatī* at end of b. In d, SPP's *āyati* is a misprint for *ayati*.]

3. Whoever, O Soma, shall assail us, of the same kindred and also a stranger—draw (*tr̥*) away his strength, like the great sky, even now (?).

Ppp reads, in a, *ye na somā 'bhidāsatah* The verse is RV x 133 5, which reads *in dra* for *soma* in a, *āva* for *āpa* in c, and *ādha tmānā* at the end. For this last, the *vadhatmānā* (not divided in the *pada*-text) of all the AV. mss seems merely an unintelligent corruption (altered in our text to *vadha tmānā*). The comm., however, naturally makes no difficulty of understanding it as = *vadhātmanā* (explaining it by *aśanirūpeṇa*) and as qualifying *āyudhena* understood. The emendation *mahiṁ 'va* would give a better sense. 'as the sky [subjects] the earth' [To my thinking, it is licit, without emendation, to interpret *mahiṁ 'va* as a correct graphic representation of *mahiṁ 'va* with "elision and crasis" (see references under this head in my *Noun-Inflection*, JAOS. x. 599, and p. 331 top), as in RV. iv. 1. 3, *rāthyeva* = *rāthīam iva*.]

### 7. For blessings.

[*Atharvan.—sāumyam 3 vāṇvadevī gāyatram; 1 nicṛt*]

Found also in Pāipp xix. The hymn appears in Kāuç. (46.4) as a help in removing obstacles to sacrifice, or an expiation for sacrificing for an improper person, and it is reckoned (note to 25 36) to the *svastyayana gāṇa*, for its use by 50. 13, see under vi 1.

Translated. Florenz, 256 or 8; Griffith, i 248

1 By what road, O Soma, Aditi or friends go, not hostile, by that do thou come to us with aid.

The comm. understands *mitrās* 'friends' to mean "Aditi's twelve sons, Mitra etc"; i.e. as the equivalent of *ādityās*, which is not impossible. [The description as *nicṛt* belongs rather to 8 1.]

2. By what, O Soma, overpowering one, thou shalt make the Asuras subject to us, by that do ye bless us

Ppp has, for a, *yebhis soma sahantya*, and, for c, *tenā no 'vitā* [that is, *avitā*] *bhuvah*, thus relieving the embarrassing change of number [in the verb] from a. b to c, emendation to *vocatāt* in our c would accomplish the same result

3 By what, O gods, ye did repel (*vr*) the mights of the Asuras, by that do ye yield refuge unto us

Ppp begins with *yāni*, and has correspondingly *tebhis* for *tena* in c. This facilitates the rendering of *avrntdhvam* by its natural meaning 'did choose', there is no other known example of a nā-form from *vr* 'repel'. The comm renders it *tatah prthakkṛtya yūyam sambhaktavantah* [Ppp has for c *tebhur na adhi vocata*.]

### 8. To win a woman's love.

[*Jamadagni — kādītmadārvatam pathyāpañkti*]

Not found in Pāipp Used by Kāuç. (35 21), in the rites concerning women, with vi 9 and 102 and ii 30, for bringing a woman under one's control

Translated Weber, *Ind Stud* (1862) v. 261, Florenz, 257 or 9, Grill, 54, 158, Griffith, 1 248, Bloomfield, 100, 459

1 As the creeper (*libujā*) has completely embraced the tree, so do thou embrace me — that thou mayest be one loving me, that thou mayest be one not going away from me

The refrain of the hymn is found twice above, at the end of i 34 5, ii 30 1 SPP here again, in opposition to his mss, gives the *pada*-reading *dpaogāh* in e The Anukr takes no notice of the metrical deficiency of a [but see note to 7 1]

2 As the eagle, flying forth, beats down his wings upon the earth, so do I beat down thy mind — that thou etc etc

The comparison here is a strikingly ineffective one, and the attempts of the translators to give it aptness are to no purpose

3 As the sun goeth at once about heaven-and-earth here, so do I go about thy mind — that thou etc etc

Part of SPP's mss read *paryatī* in b The comm gives *çighrām* 'swiftly' as the meaning of *sadyas*

### 9. To win a woman's love.

[*Jamadagni — kāmātmadārvatam ānustubham*]

Found also in Pāipp, but in ii (not in xix, like the hymns that precede and follow) Used by Kāuç (35 21) with the preceding hymn, for the same purpose

Translated Weber, *Ind Stud* v 264, Florenz, 258 or 10; Griffith, 1 249, Bloomfield, 101, 459

1 Want (*vāñchi*) thou the body of me, the feet, want the eyes, want the thighs, let the eyes, the hair of thee, lusting after me, dry up with love

Ppp puts *tanvām* (not -am) after *pādām* in a, reads *vāccha* in b, begins c with *akṣo*, adds *osthām* after *kēçās*, and ends with *dsi utdm* Read *akṣi, ām* in c in our text (in accent sign omitted over the ām) [Delbrück, *Vergleichende Syntax*, 1 386, joins n ām with *kāmena* so Grégoire, KZ xxv 83]

2. I make thee cling to my arm, cling to my heart, that thou mayest be in my power, mayest come unto my intent.

The second half-verse is the same with iii. 25 5 c, d, and nearly so with i 34. 2 c, d [cf. vi 42 3, note] Ppp reads, for a, b, *māi tvā dūsanīm̄ gam krnomi hrdaya-sprgam*; and begins c with *mame'd apa kr-*

3. They whose navel is a licking, in [whose] heart is made conciliation — let the kine, mothers of ghee, conciliate her yonder to me.

The comm reads *amīś* in d, and so is able to understand *yāśām* at the beginning as relating to "women" understood, and not to *gāvās*; and he explains *ārēhanam* by *āsvādanīyam* 'something to be enjoyed by tasting' The obscure and difficult first pāda is perhaps corrupt

#### 10. Greeting to divinities etc of the three spheres.

[*Çamtāti — nānādevatyam 1 āgneyī, 2 vāyavyād, 3 sāuryād 1 sāmnī triṣṭubh, 2 prājāpatyād brhatī, 3 sāmnī brhatī*]

This prose hymn is not found in Pāipp. In Kāuç (9 3, 5), it is quoted after each *çāntī gana*, to accompany a pouring out of water three times (*iti trih pratyāsiñcati*, the comm does not notice this use), and again (12 3), it is prescribed in all rites for success, being further (note to 8 23) reckoned to the *vāstu gana*.

Translated. Florenz, 258 or 10, Griffith, 1 249.

1. To earth, to hearing, to the forest-trees — to Agni [their] overlord, hail!

It is not easy to read 22 syllables in the verse.

2 To breath, to the atmosphere, to the birds — to Vāyu [their] overlord, hail!

It is strange that in this verse the sphere is placed after the human faculty.

3 To the sky, to sight, to the asterisms — to Sūrya [their] overlord, hail!

The first *anuvāka*, of 10 hymns and 30 verses, ends here The quotation is simply *prathama* (or -mā). see under the next *anuvāka*

#### II. For birth of sons.

[*Prajāpatih — etodevatyam uta mantrōktadevatyam dnustubham*]

The hymn is found also in Pāipp xix Accompanies in Kāuç. (35 8) a rite for conception of a male child (*pumsavana*), fire is generated between *çamī* and *açvattha*, and is variously applied to the woman

Translated Weber, v 264, Ludwig, p. 477, Zimmer, p 319, Florenz, 260 or 12, Griffith, 1 250, Bloomfield, 97, 460

1 The *açvatthā* [has] mounted upon the *çamī*, there is made the generation of a male; that verily is the obtainment of a son; that we bring into women.

Some of SPP's mss read, with the comm, *pumsávanam* in b Ppp combines *açvatthā* "rū- in a, and for c, d has *tad eva tasya bhesajam/yat strisv āharanti tam*, 'that is the remedy of this — namely, that they put this into women'

2 In the male, indeed, grows (*bhū*) the seed, that is poured along into the woman, that verily is the obtainment of a son, that Prajāpati said

Several of our mss (Bp P M W E H.) read *pūmsī* a<sup>4</sup> the beginning ÇGS has (1 19) a nearly corresponding verse *pūmsī vāi puruse retas tat striyām anu siñcatu. sathā tad abravīd dhātā tat prajāpatir abravīt*

3 Prajāpati, Anumati, Sīnivālī hath shaped, may he put elsewhere woman-birth, but may he put here a male

Ppp has in c *trisūyam* 'triple birth' (or for *strisūyam*?) Two of the Prāt rules (ii 88, iv 83) mention *strātsūyam* (p *strātsūyam*) ÇGS has for this verse also a correspondent (1 19) *prajāpatir vy adadhāt savitā vy akalpayat strisūyam anyānt sv (anyāsv?) ā dadhat pumānsam ā dadhād tha*

## 12. Against the poison of snakes.

[*Garutman — taksakadārvatam ānustubham*]

Found also in Pāipp xix Used by Kāuç (29 28) in a remedial rite against the poison of serpents

Translated Ludwig, p 501, Florenz, 262 or 14, Griffith, 1 250, Bloomfield, 28, 461 — See Bergaigne-Henry, *Manuel*, p 149

1 I have gone about the race of snakes, as the sun about the sky, as night about living creatures other than the swan (*hansā*), thereby do I ward off thy poison

It would appear from this that the *hansa* is regarded as exempt from the dominion of night, doubtless as remaining awake cf Pliny, *Nati Hist* x 23 But Ppp reads, in c, d, *rātrāu jagad ivām ni dhvansād avādr imam visam* The comm reads and explains *janim āgamam* in b, and in c derives *hansa* from root *han*, and makes it mean the soul (*ātman*), to which alone poison does not penetrate! The Anukr does not heed the redundant syllable in c [Ppp combines *ahñām*, without elision]

2 What was known of old by priests (*brahmān*), what by seers, what by gods, what is (*bhūtā*), is to be, that has a mouth — therewith do I ward off thy poison

Ppp has *uditam* for *viditam* in b, and *āsunvat* at end of c. The comm explains *āsanvat* to mean *āsyayuktam teno 'ccāryamānamantrasahitam*

3 With honey I mix (*prc*) the streams, the rugged (? *párvata*) mountains [are] honey, honey is the *Párusnī*, the *Çípalā*, weal be to thy mouth, weal to thy heart

The comm reads at the beginning *madhv ā prīce*, he takes the streams for the Ganges etc, the mountains (*párvata*) for the Himalaya etc and the hil's (*grīv*) for their foot-hills; the *párusnī* for the great river of that name, and *çípalā* as adj, 'rich in

water-grass' (*çārvāla*): all these are to pour on (*ā siñcantu*) poison-removing noney. The Ppp text is quite different: *abhi nā prkṣa nadyas parvatāi'va guayo madhu·madhu prstī çīpālā samāste 'stu çam hrdaya* Perhaps *parusnī* signifies here an 'eddying' brook, and *çīpālā* a pool 'rich in water-plants' [Considering that the effect of snake-bite upon heart and blood must have been well known to even the most unlettered Hindu, I am tempted to suggest emendation of *āsnē* to *asntē*.] [In R and W s ed , correct *nadyāñ* to *nadyāñh*]

### 13. To the instruments and ministers of death.

[*Atharvan (svastyayanañakāma)*. — *mārtya[va]m ānustubham* ]

Found also in Pāipp xix The hymn is variously employed by Kāuç.: in a rite for victory (14 25), with ii 26, 27, and again (15 6), similarly, in favor of a Vāiçya, in the preparation of the house-fire (72 13), with an offering, four times in the chapter of portents once (104.3) when Brahmans quarrel, again (105 1) when images play pranks, yet again (113 3) when a cow suckles an ox (these three in company with 1 19), once more (123 1), when animals touch sacred things; and it is further reckoned (note to 25 36) to the *svastyayana gana*.

Translated Florenz, 264 or 16; Griffith, 1 251.

1 Homage to the weapons (*vadhu*) of the gods; homage to the weapons of kings; likewise the weapons that are of the Vāiçyas—to them of thine, O death, be homage

Ppp has *vīçvānām* in c

2 Homage to thy benediction; homage to thy malediction; homage to thy favor, O death, this homage to thy disfavor.

Ppp omits the first half-verse, doubtless by accident. The comm takes the datives in a and b as *nomina agentis*.

3 Homage to thy sorcerers; homage to thy remedies; homage to thy roots, O death, this homage to the Brāhmans.

### 14 Against the *balāsa*.

[*Babhrupiñgala (?) — balāsadevatyam ānustubham* ]

Occurs also in Pāipp xix Used by Kāuç (29 30) in a remedial rite against catarrh (*çlesman*), with variously administering prepared water to the patient.

Translated. Florenz, 265 or 17, Griffith, 1 252, Bloomfield, 8, 463, vs. 1 also by Grohmann, *Ind Stud* ix. 397, with an excursus on the *balāsa*

1 The bone-dissolving, joint-dissolving, settled (*āsthita*) heart disease, all the *balāsa*, cause thou to disappear, that is seated in the limbs and in the joints

SPP adopts in a the *samhitā*-reading *parusrāñśam* (p *paruhosrañśam*), with nearly all his mss, and with the comm The majority also of our mss [not E O] omit the *h* but the Prāt. authorizes no such abbreviation, and the point is one in regard to which the usage of the mss, however seemingly accordant, is not to be trusted Ppp reads,

in c, ms *krdhi* for *nāçaya* The comm takes the two words in a as names of disorders, which is perhaps preferable, and regards them as occasioned by phlegm (*glesman*), *balāsa* he defines as *kāsaçvāsātma* *glesmaroga* [For *āsthita*, see note to iv 17 8] [Delete the accent-sign over -*sam* in c]

2 The *balāsa* of him that has *balāsa* I destroy like a *muskaiā*, I cut its bond like the root of a gourd

The accent *urvārvāś* is noted in the commentary to Prāt. iii 60, Ppp reads *ulvālvo yathā* The comm defines *urvārū* as 'the fruit of the *karkatt*' (*Cucumis utilissimus*) and explains the comparison to be with the stem of this fruit, which becomes loosened of itself when ripe cf xiv i 17 Ppp and the comm read *puskaram* in b Ppp also has *krnomi* instead of *ksinomī*, a preferable reading (BR. pronounce *ksinomī* "false", but *nu*-forms of this root occur in Brāhmaṇa and Sūtra, *aksnomi*, however, would be better in place) [See BR v 1348 and 838]

3. Fly out forth from here, O *balāsa*, like a young *āçumīga*, then, like the [last] year's bulrush, scud away, innocuous to heroes

Ppp has, for b, *suparno vasater iva* [cf. RV 1 25 4] 'like a bird from its nest' a much easier reading The comm explains *āçumīga* as an ordinary adjective, 'swift-going,' and, instead of *çīçuka*, reads *çīçuka* "a wild animal so called" For c, d, Ppp has *adhe 'ta ivā 'hano 'padrāhy avāraha* The comm reads *itas* [that is *itās*], pple of root *i*, for *itas* in c. The Anukr appears to sanction the contraction *ite 'va* in c

### 15. For superiority.

[*Uddalaka —vānaspatyam ānustubham*]

Found also in Pāipp. xix Kāuç applies (19.26) in a rite for prosperity, with vi. 142 3, using an amulet of barley It is also reckoned (note to 19 4) to the *pustika* mantras

Translated Florenz, 267 or 19, Griffith, 1 252

1. Thou art the highest of herbs; of thee the trees are subjects (*upastī*); let him be our subject who assails us.

The verse is RV. x 97 23 (with which VS. xi. 101 precisely agrees), which has, for a, *tvām uttamā 'sy osadhe*, and accents *úpastayas úpastis* Ppp elides the *a* of *ast* in a, and in c, d has *upastir asmākam bhūyād yo 'smān* The comm regards the *palāçā* tree as addressed.

2 Whoever, both kindred and not of kin, assails us, of them may I be highest, as this one of trees.

The Ppp version of 1 19 4 a, b is (as pointed out at that place) nearly our a, b here In this verse Ppp. reads *samb-* and *asamb-*, and its c is *sambandhūn sarvāns* *tvām tvā*

3. As of herbs soma is made highest of oblations, as the *talāçā* of trees, [so] may I be highest

Ppp reads, for b, c, *uttamam havir ucyate* (which is better) *yavā tvām ātā tiryksā-nām* The comm has *palāçā* in c. If *talāçā* is a good reading, it may mean the same as *talāçā* (*Flacourtie cataphracta*)

## 16. To various plants (?).

[*Çāunaka (anena hinahidevam astāut) — mantroktadevatyam ita cāndramasam. ānustubham caturrcam 1 mīrt 3-p. gāyatrī, 3 brhatīgarbhā kakumimat� anustubh, 4 3-p. pratisthā*]

Found also in Pāipp xix. Appears in Kāuç. (30. 1), in a healing rite, explained as intended for disease of the eyes, with various use of mustard plant. Verse 4 is quoted alone later (51. 15), in a rite explained by Keç simply as one for welfare, by the comm. as for welfare in connection with food (*annasvastyayana*). and the comm. reads in Kāuç *anna-* (not *āla-*) *bhesajam*; the three *çalāñjālāgrāni* of 51. 16 the comm. explains as *sasyavallīs*

The whole hymn is totally obscure; that it relates to a disease of the eyes, as assumed by the native comment, there appears no good reason to believe

Translated. Florenz, 268 or 20; Griffith, 1 253 (see his notes); Bloomfield, 30, 464

1. O *ābayu*, non-*ābayu*! thy juice is sharp (*ugrā*), O *ābayu*! unto thy broth do we eat

The hymn is unintelligible, and the translation only mechanical. Ppp. and the comm. read *āv-*, *anāv-* in a, b (Ppp combining *ugrā* "v-"), and the comm. derives the words from the verbal stem *āvaya*, with suffix *u*, and renders 'being eaten' (*adyamāna*), 'not being eaten' (*abhaksyamāna*), understanding 'mustard' (*sarsapa*) to be addressed. Ppp has, for c, *yā te karmam açimahi* [and, in a, elides '*nāvayo*']

2 *Vihálha* by name is thy father, *madāvatī* ('intoxicated') by name is thy mother, for thou art he, not thyself, thou that didst consume thyself.

SPP reads in a *viháhlas*. The translation of the second half-verse implies the altered division and accentuation of c that is made in our edition, the mss. read *sā hina* (not divided in *pada*-text) *tvám asī*, and SPP follows them. Ppp has for c *çevas tvam asī* (its d is like ours), but it omits a, b, and, on the other hand, adds at the end *babhruç ca babrukarnaç ca nilākalaçālāçavas paçcā*. The comm. reads *vihanla* for *vihalha* (which is supported by the commentary to Prāt 1 46) in a, and regards *hi na* as two words in c. The verse as it stands (8+9 6+8=31) is very improperly passed as a simple *anustubh*. [An *āsī* between *hi* and *na* would mend the meter of c if such stuff were worth mending.]

3. O *tāuvilikā*, quiet down; this racket hath quieted down; both the brown and the brown-eared one go away, O *nirāla*!

It is perhaps by a misprint that SPP reads *āva ilaya* (for *il-*) in the *pada*-text of a (though our D has also *il-*) To the comm., *tāuvilikā* is the name of a *piçātī* that produces disease, *āilaba*, a kind of disease of the eyes, *babhru* and *babrukarna*, causes of disease, and *nirāla*, also a disease. The translation implies the emendation of *nir āla* to *nirāla*\*. Ppp has a peculiar text *tāulike 've 'layā 'vā imāilavāilāi ihas tvām āhutum jasāno manasā svāhā*; but part of this belongs perhaps to the following piece. [The Anukr. scans as 8+9 8+6] \* [Comm. reads *nirāla*, R has *nir āçala*, and T. has *nilāçala*. Comm. has further *apārīhi'*.]

4. *Alasālā* art thou first, *silāñjālā* art thou after; *nilāgalasālā*.

This verse is wanting in Pāipp (save so far as its last word is found in that version of vs 2). The comm. understands the three obscure words it contains to be names of

grain-creepers (*sasyavallī*), he gives the second the slightly different form *çalāñjālā*. The comment to Prāt iv 107 quotes *alasālā 'si* as instancing the indispensableness of the *pāda*-text to a student, but what good it does him in this instance is quite unclear. Our Bp gives the third pāda thus *nīlāgalasālē 'ti nīlāgalasālā*. The verse is capable of being read as 8+7 6

### 17. Against premature birth.

[*Atharvan — caturrcam garbhadrnhanadevatyam ānustubham*]

Found, except vs 1 (in the order 4, 2, 3), in Pāipp xix. Used by Kāuç (35 12) in the rite for securing the foetus against abortion

Translated Ludwig, p 477, Florenz, 269 or 21, Griffith, 1 254; Bloomfield, 98, 467

1. As this great earth receives the embryo of existences, so let thine embryo be maintained, in order to birth after pregnancy

The comm. reads *anusūtram* for *ānu sūtum*. The first half-verse has already occurred, as v 25 2 a, b [where the note gives the parallel passages]. The comment to Prāt ii 103 notes the non-lingualization of the *s* of *sūtum* after *ānu*—which is wholly superfluous unless it read *ānusūtum*.

2 As this great earth maintains these forest-trees, so let thine etc etc.

Ppp begins *yathe 'yam urvī prthivī*, and reads, in c, d, *garbha anu* and *survitave*

3. As this great earth maintains the rugged (*párvata*) mountains, so let thine etc etc

4 As this great earth maintains the various (*visthita*) living beings, so let thine etc etc.

### 18. Against jealousy.

[*Atharva. (?) — īrṣyāvindanadevatyam ānustubham*]

Found also in Pāipp xi. Used by Kāuç (36 25), with viii 45 and 74 3, in a rite against jealousy

Translated Weber, *Ind Stud* v 235, Ludwig, p 514, Florenz, 270 or 22, Grill, 28, 159, Griffith, 1 254, Bloomfield, 106, 467

1 The first blast of jealousy, and the one after the first, the fire, the heat of the heart—this we extinguish for thee

Ppp has readings in part better for b, *madhyamād adhamām ita*, for *agnim* in c, *satyam*, at end, *nir mantrayāmake*. The comm explains *dhrājim* by *vegayuktām gatim*

2 As the earth [is] dead-minded, more dead-minded than a dead man, and as [is] the mind of one who has died, so of the jealous man the mind [be] dead.

"Feeling" would be in this verse an acceptable equivalent for *manas* 'mind'

3 That fluttering mind (*manaská*) that has round place in (*çrita*) thy heart — from it I set free thy jealousy, like the hot vapor from a bag of skin

The translation implies at the end the emendation (first proposed in BR.) of the apparently senseless *n̄tes* into *d̄tes*, which the comm. reads, and which SPP has accordingly admitted into his text; the result of fermentation, escaping when the vessel is opened, is apparently intended. Ppp, however, has *n̄tes*, although it gives sundry various readings (in part mere corruptions) for a, *yad yan me hr̄di srukam*, in b, *prathayisnukam*; in c, *tam te risyāmi mu-*. The comm. divides b into *manas kam patayisnu kam*

### 19. For ceremonial purification.

[*Çamitāti — nānādevatyam uta cāndramasam gāyatram s anustubh*]

Found also in Pāipp xix Translated by Ludwig (p 431). Quite various use is made of this hymn in the *sūtras*. In Kāuç it is included (9 2) in the *brhachānti gana*; it is associated (as are vi. 23, 24, 51, 57, 59, 61, 62) with 14–6 etc in a rite for good fortune (41. 14), it appears in the *savayajñās* (66 16), with the *pavitra sava*, and the comm. declares it and vi 51, 62 to be intended by *pavitrāis* at 61 5, also in the *savayajña* chapter. In Vāit. it accompanies a purifying rite (11 10) in the *agni-stoma*, and (with vi 69 etc) the pouring out of the *surā* in the *sāutrāmani* ceremony [30 13], and vs 2 in the *agnyādheya* (6 11), with an offering to Agni *pavamāna*.

Translated Ludwig, p 431, Florenz, 272 or 24, Griffith, 1 255

1 Let the god-folk purify me, let men (*mānu*) purify me with prayer (*dhi*); let all beings purify me, let the purifying one purify me

Ppp reads at the end *mām*. The verse is found in sundry other texts, with considerable varieties of reading: the first pāda is the same in all (only RV has *mām*), in the second, RV (ix 67 27) has *vásavas* for *mánavas*, while VS (xix 39) reads *mánasā dhīyas*, and TB (1 4. 8<sup>1</sup>) and MS (iii 11 10) agree with AV, in the third, VS agrees with AV, and MS differs only by giving *bhr̄itā mā*, while TB has *vīçvā āyāvah*, and RV *vīçve devāḥ punītā mā*, the fourth is omitted in TB, and RV VS have *jātavedah punītī mā*, while MS differs only by *punāhī*. The readings of K (xxxviii 2) I have not. The comm. explains *dhīyā* in a by *buddhyā karmanā vā*, and *pavamānas* in d as either wind or soma.

2 Let the purifying one purify me, in order to activity, dexterity, life, likewise unharmedness

Ppp arranges a as *punātu mā pavamānah*. It gives, for c, *jyok ca sūryam dr̄ce* (cf our 1 6 3 and xii 2 18), and this is also the reading of MS (ib), which alone of all the other texts has a correspondent to this verse

3 With both, O divine impeller (*savitār*), with purifier and with impulse, do thou purify us in order to seeing.

This verse is found in all the texts that have vs 1. RV (ix 67 25) VS (xix 43) have, for c, *mām punīhi vīçvātah*, and MS (as above) the same save *punāhī*, TB (1 4 8<sup>2</sup>) gives instead *idām brāhma punīmahe*

## 20. Against fever (takmán).

[*Bhrgvañgras —yaksmanāçanadāvatam 1 atijagatī, 2 kakummatī prastāsapañktih,  
3 satahpāñktih ]*

Only the last verse is found in Pāipp, in book xiii. Appears in Kāuç (30 7) in a remedial rite for bilious fever, and is reckoned (note to 26 1) to the *takmanāçana gana*.

Translated Grohmann, *Ind. Stud.* ix 384, 393, Ludwig, p 511, Zimmer, p 380, Florenz, 273 or 25, Griffith, 1 255, Bloomfield, 3, 468.

1. Of him as of burning fire goeth the vehemence (?); likewise, as it were, shall he crying out go away from me, some other one than us; let the ill-behaved one seek ; homage be to the heat-weaponed fever

The translation given implies the easy emendation of *çusmīnas* to *çūsmas*, which eases the meter,\* and helps the sense out of a notable difficulty. The comm and the translators understand (perhaps preferably) *mattās* in b as pple of *mad*, instead of quasi-ablative of the pronoun *ma*, as here rendered ("he flees, crying like a madman," R.) The comm takes *avratas* as intended for an accusative, -*tam*. The verse is really a *jagatī* with one redundant syllable in a. \* [The metrical difficulty is in the prior part of a, the cadence of a is equally good with *çusmīnas* or with *çūsmas*.]

2 Homage to Rudra, homage be to the fever, homage to king Varuna, the brilliant (*tvitśīmant*), homage to the sky, homage to the earth, homage to the herbs

The Anukr scans the verse as 12+12 9+6 = 39 syllables

3 Thou here who, scorching greatly, dost make all forms yellow — to thee here, the ruddy, the brown, the woody *takmán*, do I pay homage

Ppp reads, in a, *rūras* for *yas*, its c, d are *arunāya babhrave tapurmaghavāya namo 'stu takmane*. The comm understands *vānyāya* in d as gerundive of root *van* = *samsevyāya* perhaps 'of the forest,' i.e., having no business in the village. The verse (9+11 9+12) is too irregular for the metrical definition given [cf viii 2 21].

The second *anuvāka* ends here, having 10 hymns and 32 verses, and the quotation from the old Anukr is simply *dvittiyāu*, which ought to combine with the *prathama* of the first *anuvāka* — only one does not see how, as the two are not equal in number of verses.

## 21. To healing plants.

[*Çamtāti —cāndramasam ānustubham ]*

Found also in Pāipp 1. Used by Kāuç (30 8) in a remedial rite for growth of hair.

Translated Florenz, 275 or 27, Grill, 50, 160, Griffith, 1 256, Bloomfield, 30, 470 — See also Bergaigne-Henry, *Manuel*, p 150

1 These three earths (*prthivi*) that there are — of them earth (*bhūmi*) is the highest, from off their skin have I seized a remedy

Ppp elides the initial *a* of *aham* in c, and its d is *sam u jagrabha bhesajam* [See Griffith's note.]

2. Thou art the most excellent of remedies, the best of plants ; as Soma, lord (? *bhāga*) in the night-watches (*yāma*), like Varuṇa among the gods

The comm takes *yāma* in the sense here given (*ahorātrabhāgęsu sādhyesu*), and Soma as 'moon,' which is doubtless true, but he renders *bhāgas* by 'and the sun' Ppp exchanges the place of 'remedies' and 'plants,' and reads *yajñas* for *somas* in c The Anukr. appears to authorize *bhage* 'va in c

3. O ye wealthy (*revānt*) ones, doing no violence, desirous to bestow ye desire to bestow ; both are ye hair-fasteners, and also hair-increasers

Ppp exchanges the place of -*druhants* and -*vardhants*, and reads the equivalent *sisāsantis* for *sisāsavas* *Anādhṛsyās* in a would seem a better reading The Anukr overlooks the deficiency in a; insertion of *sthā* after *revatis* would rectify it.

## 22. To the Maruts.

[*Çamitāti — ādityaraçmidevatya[m] mārutam trāstubham 2 4-p bhurigjagatī*]

Found also in Pāipp xix. Used by Kāuç (30 11) in a remedial rite against protuberant belly etc. Keç and the comm read further in the rule the *pratika sasrūts* of hymn 23, and detail a second lengthy process in the same rite as performed with the two. Hymns 22-24 are also explained as among the *apām sūktāni* (7 14 and note). In Vāit (9 5) this hymn appears in the *cāturmāsyā* sacrifice as addressed to the playing (*kridin*) Maruts

Translated : Ludwig, p 463 [vss 1-2], Florenz, 276 or 28, Griffith, 1 256.

1. Black the down-track, the yellow eagles, clothing themselves in waters, fly up to the sky ; they have come hither from the seat of righteousness (*rtā*) ; then, forsooth, with ghee they deluged the earth

The verse comes from the mystic and obscure hymn RV 1 164 (vs 47), and is found again twice below (ix 10. 22, which see; xiii 3 9) It is also found in several of the Black Yajus texts TS (iii 1. 114), MS. (iv 12 5), K (xi 9, 13) RV MS end with *prthivī vy udyate*; TS has *āśitavarnās* (for *kṛṣṇām nyānam*) in a, *mīhas* (for *apās*) in b, *sādanāni kṛtvā* in c, and, for d, *ād it prthivī ghṛtālīr vy udyate* Ppp agrees with RV MS at the end of the verse, and it combines, in its frequent way, *suparnā* 'po

2 Ye make the waters rich in milk, the herbs propitious, when ye bestir yourselves, O golden-backed Maruts ; do ye lavish (*pinv*) both sustenance and good-will there, where, O manly Maruts, ye pour honey.

The first, third, and fourth pādas are found as b, c, d of a verse in TS iii. 1 11<sup>8</sup>; TS reads *kṛnuta* (as does also Ppp), and it omits *çīvās*, it also has, with the comm, *çīrvatha* in c (which is better). Ppp further reads *yamās* for *çīvās*, and *ejati* for -*thā*, [and *siñcatā* for -*thā*]

3 Water-swimming [are] the Maruts ; send ye that rain which shall fill all the hollows ; the *glāhā* shall bestir itself, like a girl that is thrust, thrusting the *éru*, like wife with husband.

The text of this verse is hopelessly corrupt, and all attempts to make connected sense of the second half must apparently be (like that of Pischel in *Ved. Stud.* i 81 ff) forced and unsuccessful [Baunack, KZ xxxv 532, may also be consulted] The version of

it presented in TS (iii i ii<sup>8</sup>) rather sets off its difficulties than gives any help in solving them. It makes *marutas* vocative in a, and the comm also understands the word as vocative, not heeding its accent, the preferable reading would be *ūdapruto marutas*, both vocative. The comm. then takes *tān* together with *udapṛitas* as qualifying *mehān* 'clouds' understood. Ppp, with the majority of SPP's authorities and some of ours (P M), reads *udaplītas*. Then *tān* (*pada*-text *tān*) is read by all the authorities in both texts, although the sense necessarily requires (as in our translation is assumed) *tām*, as antecedent to *yā*. But here, again, all the *pada*-texts have *yāh*, which completes their confusion. TS has, for b, the wholly different and doubtless secondary phrase *vīśim yē vīṣve marūto jundānti*, making of the line 'O Maruts, send those water-swimming ones who, [namely] all the Maruts, hasten the rain'. The comm understands *yā*, but then also *vīṣvā*, as neut. pl (*vrihiyavādisasyāni*), while all our *pada*-texts have correctly *vīṣvāh*, the comm then is obliged to supply a *ca* 'and' after *nīvātis*. In c, d, TS reads *kṛōcāti* for *ṭjāti*, *gārdā* for *glāhā*, *pērum* for *ērum*, and *tuñjānā* for *tundānā* (some of the mss, including our O D R, have *tudānā*), the comm also has *tuñjānā*, but *gahlā* (so printed, but it should doubtless be *galhā*, since he derives it from root *garh* 'chide' one of our mss (W.) and three of SPP's have *gālhā*) instead of *glāhā* or *gārdā*, he translates it 'thunder'. These changes on *glāhā* and *ēru*, at least, are plainly no real variations of reading, but blind blunders over an unintelligible text. Ppp is corrupt and hardly legible perhaps *ye jahāti ktahnā kanye 'va dūnnonam dūnnāmā pātye 'va jāyām*. R suggests that the line c-d belongs to a gambling hymn, and that we are to read *glaħas* and *ñrum*, a comparison being made between the shaking of the dice-holder and the *agitatio* of a female at the *cortus*.

### 23. To the waters: for blessings.

[*Çamitāti* (?) — *abdevatyam ānustubham 2 3 p gdyatī, 3 parastuk*]

Found also in Pāipp xix Reckoned by Kāuç (9 2) to the *brhachānti gana*, and also (note to 7 14) to the *apām sūktāni*, and again (41 14), with vi 19 etc, used in a rite for good fortune as to its combination (30 11) with the preceding hymn, see that hymn. In Vāit. (4 14) it accompanies in the *parvan* sacrifices the pouring out of water.

Translated. Ludwig, p 431, Florenz, 278 or 30, Griffith, 1 257.

1 Flowing on, devoted to it, by day and by night flowing on, I, of desirable activity, call upon the heavenly waters

The verse is found as a *khila* or appendix to RV x 9, as vs 10 of that hymn. It reads there, in a, *tādapasas*, which is an obvious and called-for emendation of our text, and assumed in our translation, in c, -*kratūs*, which is also an improvement (our P has it, but apparently only by an accident), and, for d, *ā devīr āvase huve*. Ppp has, for d, *ahūpo devīr upa bruve*. The first pāda lacks a syllable, unless we resolve *sa-sr-u-*.

2 Let them release here the worked-in-waters of the ceremony for conducting forward, let them at once make [them] to go

The translation implies emendation of *āpas* in a to *apās*, or else the use of the former as accusative, as in more than one other passage. *O'tās*, lit. 'woven in' i.e. brought in as part of the ceremony. But the comm reads *ñtās*, and explains it as = *samtātās* or *avicchedena pravahantyah*. [In a, b, the reading of Ppp appears to be like ours, but in c it has *bhavantu etave*.] [Cf v 23 1 for *ñtās*.]

3 In the impulse (*savá*) of the divine impeller (*savitár*) let men do their [sacred] work, weal to us be the waters, the herbs propitious.

Ppp reads *kṛnvanti* in b. Here, to preserve the balance of forms, *apás* has to be understood as nominative.

#### 24. To the waters: for blessings.

[*Çamítati* (?) — *abdevatyam ānustubham* ]

Found also in Pāipp xix Reckoned in Kāuç (9 2) to the *brhachānti gana*, and (note to 7 14) to the *apām sūktāni*, used in a rite for good-fortune (41. 14) with vi 19 etc. see under 19, and also (30 13) in a healing ceremony for heart-burn, dropsy, etc.

Translated. Florenz, 279 or 31; Grill, 13, 161; Griffith, i 258; Bloomfield, 12, 471

1. They flow forth from the snowy (mountain); in the Indus somewhere [is their] gathering; may the heavenly waters give to me that remedy for heart-burn

Ppp reads, for a, b, *himavatah prasravatas tās sindhum upagachatah* In d, the true reading is of course *hrddyo-*, and SPP so reads, though doubtless against his mss., as certainly against all ours, it is a very rare thing to find the full form written in such a case (and hence the *pada*-text blunder *hr-dyota* in i 22 1)

2. Whatever hath burnt (*ā-dyut*) in my eyes, and what in my heels, my front feet; may the waters remove all that — they of physicians the most excellent physicians

The collocation of suffering parts in a, b is very odd, Ppp seems to read for a, *yad aksibhyām ād-*, and, for b, *pārsnibhyām hrdayena ca*, for d, *tvaṣṭā ristam ivā 'nasah* One or two of our mss (P.H.) agree with some of SPP's in reading *karat* at end of c, and two of his have *nth* before it. The *pada*-division *subhiṣakotama* is taught in Prāt. iv 46

3. Ye whose spouse is the Indus, whose king is the Indus, all ye streams that are — give us the remedy for this; for that would we enjoy you.

Ppp exchanges the place of the two epithets in a. The comm. reads *stana* at end of b Before *sthāna* most of our mss retain the final *h*, as usual; SPP does not note anything as to his authorities

#### 25. For relief from pains (?) in neck and shoulders.

[*Çunahṣepa* — *mantrokta manyā[di]vināçanadevatyam ānustubham* ]

Found also in Pāipp xix Used in Kāuç (30 14) in a healing rite against *ganda-mālās*, with kindling fifty-five *paraçu* (comm, -çū) leaves by chips

Translated Kuhn, KZ xiii 130 (with Germanic parallels), Florenz, 280 or 32, Griffith, i 258, Bloomfield, 19, 472 (cf AJP xi 323)

1. Both the five and the fifty that gather against those of the nape — let them all disappear from here, like the noises (? *vākā*) of the *apacīts*.

*Mānyās* etc may of course as well be nom, and the comm so understands them, supplying *gandamālās* ‘pimples, swellings’ for them to agree with, *abhi* would then be left without object, or with indefinite object, ‘one,’ understood. The comm renders *vākās* by *vacanīyā dosāh*, and takes *apacitām* as accus fem pple “as blameworthy faults leave an honored woman”! Under VS xvii 57, the comm renders *vākās* by *vākyāni*

-29-

2. Both the seven and the seventy that gather against those of the neck—let them all etc. etc

Part of the mss (including our D R) accent *saptā* at the beginning, and SPP with good reason adopts that in his text

3 Both the nine and the ninety that gather against those of the shoulders—let them all etc etc

Ppp, in these verses, exchanges the numbers of 1 and 3, omits *yas* every time in a, and combines *manyā 'bhi, grāvyā 'bhi, skandā 'bhi*

## 26. Against evil.

[*Brahman — pāpmadevatākam ānustubham*]

Found also in Pāipp xix Used in Kāuç (30 17) in a healing rite against all diseases, and reckoned (note to 26 1) to the *takmanāçana gana*. The comm finds it quoted also in the Naks K (15), in a ceremony against *nirṛti*

Translated Florenz, 282 or 34, Griffith, 1 259, Bloomfield, 163, 473

1 Let me go, O evil (*pāpmān*), being in control, mayest thou be gracious to us, set me uninjured in the world of the excellent, O evil

All the mss leave *pāpmān* unaccented at beginning of d, and SPP follows them. The second pāda occurred above as v 22 9 b Ppp rectifies the defective meter of c, by reading *ā mā bhadresu dhāmasv atve dh-*. The comm gives *sam* instead of *san* in b The Anukr overlooks the deficiency of two syllables

2 Thou who, O evil, dost not leave us, thee here do we leave, along at the turning apart of the ways, let evil go after another.

The comm understands *anuvyāvartane* as one word in c Ppp exchanges the place of 2 c, d and 3 a, b, reading, for the former, *pātho vya vyāvartane nis pāpmā tvam suvāmasi*, [and it has *mā* for *nah* in a]

3 Elsewhere than [with] us let the thousand-eyed immortal one make its home, whomsoever we may hate, him let it come upon (*rchi*), and whom we hate, just him do thou smite

Ppp, as above noted, has the first half of this verse as its 2 c, d, reading corruptly *nyucja* for *ny ucyatu*, its version of c, d is *yo no dvēsti tam gacha yam dvismas tam jahi* The comm renders *ny ucyatu* by *uttarām gacchatu*

## 27. Against birds of ill omen.

[*Bhrigu — yām; am ulu nārritam jāgatam · 2 tristubh*]

Found also in Pāipp xix With 28 1 and 29 1, it constitutes RV x 165 [MGS n 17 1 a-e is made up of our vi 27, parts of 29 1 and 28 3, and 28 1 see also the

*pratikas* in Knauer's Index ] Hymns 27, 28, and 29 are employed together in Kāuç (46 7) against birds of ill omen (the comm. to AV reads *patatribhyas* for *patitebhyas* of the edition of Kāuç )

Translated Florenz, 282 or 34; Griffith, 1 259, Bloomfield, 166, 474

1. Seeking what, O gods, the sent dove, messenger of perdition, hath come hither, to it will we sing praises, make removal; weal be [it] to our bipeds, weal to our quadrupeds

RV has precisely the same text in this verse Ppp begins with *devas k-*. Some of the mss (including our P M W T ) read *nīhkrtim* in c The verse lacks two syllables of being a full *jagati*.

2 Propitious to us be the sent dove, harmless, O gods, the hawk (*çakund*) [sent] to our house; for let the inspired (*vipra*) Agni enjoy our oblation, let the winged missile avoid us.

Ppp agrees with RV in the better reading *grhēsu* (for *grhām nah*) at end of b [One suspects that "hawk" may be too specific ]

3 May the winged missile not harm us, it maketh its track on the hearth, in the fire-holder, propitious be it unto our kine and men; let not the dove, O gods, injure us here.

The form *āstri* (p *āstri si*) is quoted under Prāt 1.74 as an example of a locative in i (*pragrhya*), RV has the less primitive form *āstryām*; the comm explains it by *vyāptāyām aranyānyām* For c, d, RV has a slightly different text *çām no góbhyaç ca pūrusebhyaç cā 'stu mā no hinsid iha devāh kapottah* The AV version spoils the meter of c, but the Anukr does not heed this

## 28. Against birds of ill omen etc.

[*Bhrgu — yāmyam uta nāirrtam trāstubham 2 anustubh, 3 jagati*]

All the verses found also in Pāipp, but not together, 1 occurs after the preceding hymn in xix , 3 at a later point in xix , 2 in x , and there is no internal connection perceptible among them Used by Kāuç , with the preceding and the following hymn, against birds of ill omen (46 7), and vs 2 is especially quoted as accompanying the leading of a cow [and] fire three times around the house [Vss 1 and 3 occur at MGS ii 17 1 — see under h 27 ]

Translated Florenz, 285 or 37, Griffith, 1 260

1 With the praise-verse (*īc*) drive ye the dove forth (*pranōdam*), reveling in food (*īs*). we lead a cow about, breaking up tracks hard to go in; leaving us (our?) sustenance shall it fly forth, swift-flying.

*Pranōdam*, lit 'with forth-driving,' a quasi gerundial cognate accusative RV (x. 165. 5) has *nayadhvam* at end of b, a better reading In Ppp , b, c are omitted For c, RV. has *sāmyopbhānto duritāni vīçvā* In d, both RV and Ppp (also the comm ) end with *prā patāt pātisthah*, of which our reading can only be a corruption, *pātisthah* (p *pātisthah*) indicates a confusion with *pāthosthā* [the non-division and accent also point to *pātisthah* as true reading]. [Ppp has *hitvām* for *hitvā na.* ]

2. These have taken fire about, these have led the cow about, they have gained themselves fame (*çrāvas*) among the gods — who shall venture to attack them?

The RV has the same verse at x 155 5 (also VS., xxxv 18, precisely the same text with RV), reading, for a, b, *pári 'mē gām anesata páry agním ahṛsata*. Ppp transposes a and b and reads *pary agnum aharsata* (a false form) The *arsata* of our text is plainly nothing but a corruption, and part of the mss (including our P.M W I) have instead *arisata* [or *arīsata*, K *risatu*]

3 He who first attained (*ā-sad*) the slope [of heaven], spying out the road for many, who is master of these bipeds, who of the quadrupeds — to that Yama, to death, be homage.

With the former half-verse is to be compared RV x 14 1 a, b *pāreyivānsam pravāto mahir ánu b p anupaspaçānám* (which is AV xviii 1 49 a, b), d is the last pāda also of RV x. 165 4 (of which a, b are found here in 29 1), c is nearly equal to RV x 121 3 c (our iv 2 1 c, xii 3 24 c) Ppp follows RV in c in putting *īce* before *asya* (reading *iç-y asya*) Our *pada*-text accents *asyā īce*, in RV also *asyā* is accented The verse lacks two syllables of being a full *jagatt* [Pischel discusses the verse, *Ved. Stud* ii. 73 cf 66] [Ppp has *pravatāsasāda*]

## 29. Against birds of ill omen.

[*Bhrgu —yāmyam uta nārritam bārhatam 1, 2 virāndmagāyatrī, 3 3-av 7-p virādasti*]

Not found in Pāipp Used by Kāuç (46 7) with the two preceding hymns  
Translated Florenz, 287 or 39, Griffith, i 260, Bloomfield, 166, 475

1. Them yonder let the winged missile come upon, what the owl utters, [be] that to no purpose, or that the dove makes its track (*padd*) at the fire.

The second and third pādas are RV. x 165 4 a, b (we had d in the last verse of the preceding hymn); RV omits *vā* in c, its addition damages the meter of the pāda, but the Anukr overlooks this [Pādas b, c also occur at MGS ii 17 1 d — cf under h 27]

2 Thy two messengers, O perdition, that come hither, not sent forth or sent forth, to our house — for the dove and owl be this no place.

The comm reads *etāu* for *etās* in a, he renders *āpadam* by *anāçrayabhūtam*

3 May it fly hither in order to non-destruction of heroes; may it settle (*ā-sad*) here in order to abundance of heroes, turned away, do thou speak away, toward a distant stretch (? *samvāt*), so that in Yama's house they may look upon thee [as] sapless, may look upon [thee as] empty (*ābhūka*)

The sense would favor the accent *āvārahātya* in a, and *avirahātyāyā*, which the comm reads, would be a further improvement. The comm also has *pāpadyāt* at end of a, and, for c, *parām eva parāvatam* He explains *ābhūkam* by *āgatavantam* At the end of e, *grhē* ought, of course, to be *grhē*, but most of the mss (all of ours that are noted) have *grhē*, and SPP also has admitted it into his text [As to Yama's house cf Hillebrandt, *Ved Mythol*, i. 512 For *cākaçdn*, see Gram § 1008 b]

30. To the *çamī* plant: for benefit to the hair,

[*Uparibabhrava — çāmyam jāgatam 2 tristubh, 3 4-p kakummaty anustubh*]

Found also in Pāipp. xix Verse 1 is wholly unconnected in meaning with the others, nor do these clearly belong together. Used by Kāuç (66 15) in the *savayajñas*, at a *sava* called *pāunahçila* (*pāunasira*, comm); and vs 2 (2 and 3, comm.) in a remedial rite (31. 1).

Translated. Luwig, p 512, Florenz, 288 or 40; Griffith, 1. 261 — See also Bergaigne-Henry, *Manuel*, p 151

1 This barley, combined with honey, the gods plowed much on the Sarasvatī, in behalf of Manu (?), Indra, of a hundred abilities, was furrow-master; the liberal (?) *sudānu* Maruts were the plowmen

Ppp has this verse only by citation of its *pratīka*, as if it had occurred earlier, but it has not been found elsewhere in the text. It occurs also in TB (11 4 87, exactly repeated in ĀpCS vi 30 20, PGS iii. 1 6), MB 11 1 16, and K (xiii 15). The TB version begins with *etām u tyām mādh-* (so MB. also), and it gives in b *sārasvatyās* and *manāv-* cf *manāv dāhi*, RV viii 61 2; ix 63 8, 65 16, and the translation follows this reading, MB has *vanāva carkrdhi*. The comm., too, though he reads *manāu*, explains it by *manusyajālāu*. In a, he has *samijitam* (for *samyutam*). He explains *acarkrsus* by *krtavantas*, as if it came from root *kr'* [SPP. reads *manāu*, without note of variant.]

2. The intoxication that is thine, with loosened hair, with disheveled hair, wherewith thou makest a man to be laughed at — far from thee do I wrench [out] other woods; do thou, O *çamī*, grow up with a hundred twigs

Even the lines of this verse seem unrelated. Ppp. has, in a, *mado vikeçyo yo vikeçyo*, and its c, d are entirely different *bhrūñaghnō varivāñā janitvam tasya te prajayas suvāmi keçam*. SPP reads *çatāvalçā* in d, with a part of the mss (including our P M K Kp). The comm. explains *vṛksī* by *vṛçcāni*, but its connection and form, in the obscurity of the verse, are doubtful. [W Foy discusses root *vṛj*, KZ lxxiv 241 ff, and this vs at p 244.] R writes “The fruit of the *çamī*, the pod or kernels, is regarded (Caraka, p 182, 1 6) as injurious to the hair, and from the designation *keçamathani* in Rājan 8 33 is to be inferred that it makes the hair fall out. But nothing is said of an intoxicating effect. To the two trees usually identified with *çamī*, *Prosopis spicigera* and *Mimosa suma*, belongs neither the one nor the other effect. Nor is either ‘of great leaves’” [The Dhanvantariya Nighantu, p 188 of the Poona ed, also speaks of *çamī* as *keçahanīrī* and of its fruit as *keçanāçana*.]

3 O thou of great leaves blessed one, rain-increased, righteous! as a mother to her sons, be thou gracious to the hair, O *çamī*

It is possible to read sixteen syllables out of the second half-verse (accenting then *mṛdd*), but the description of the Āñukṛt implies 8+8 8+6=30 syllables [as does also the position of the *avasāna*-mark, which is put after *mṛda*.] Ppp eases the situation by inserting *nās* before *çamī* in d; it also reads *ārdhvavasvapne* (for *varsavrdhavne*) in b

## 31. At rising of the sun (or moon).

[*Uparibabhrava — gavyam gāyatram*]

Found also in Pāipp xix, as in RV (v 189 1-3), SV. (ii 726-8),\* VS (iii 6-8), TS (i 5 31), K (vii 13), MS (i 6 1) Used by Kāuç (66 14) in the *savayajñas*, with a spotted cow as *sava*. And by Vāit in the *agnyādheya* ceremony (6 3), as the sacrificer approaches the *āhavantya* fire, and again in the *sattrā* (33 28), spoken by the Brahman-priest to the *hotar*, after the *mānasastotra* \* [Also in i 631-3 = Nāigeya-*cākhā* v 46-8]

Translated as RV hymn, by Max Muller, ZDMG ix (1855), p XI, Geldner, *Siebenzig Lieder des RV*, 1875, p 57, Ludwig, number 160, Grassmann, ii 433, and as AV. hymn, by Florenz, 289 or 41, Griffith, i 262

1. Hither hath stridden this spotted steer, hath sat upon his mother in the east, and going forward to his father, the heaven (*svāt*)

All the texts agree in this verse, except that TS has *āsanat* and *pūnah* in b, while Ppp has *prayat* in c. It seems to be a description of the rising of a heavenly body,—the comm. and the translators say, the sun, but the epithet "spotted," and the number thirty in the third verse point rather to the moon. The "mother" is of course the earth, upon which it seems to rest a moment.

2 He moves between the shining spaces, from the breath of this outbreathing [universe], the bull (*mahiśā*) hath looked forth unto the heaven (*svār*)

RV (with which, through the whole hymn, SV and VS entirely agree) reads (as does TS) *apānatī* (p *apāanatī*) at end of b, in c, it reads *dīvam* for *svāt*. TS inverts the order of a and b, and has the same c as our text, on the other hand, MS has our b, but *arnavē* (for *rocanā*) in a, and a wholly peculiar c *prāti vām sūro dhabhit* Ppp has (nearly as TS), for a, b, *yasya prānād apānatī antaç carati rocanah*, and *divam* (with RV) at the end. The sense of the verse is very obscure, made so by the unintelligible second pāda, Roth suggests *apānatī* [as 3d singular], with *rocanā* "stars" as subject "They die at his breath" but this teems with difficulties [In Geldner's note, *anatī* was taken as 3d plural]. Our PMIRT K, and all SPP's authorities, separate *rocanā asyā mā-samhitā* (the *pada*-text reading *-nād*), and SPP has accordingly, properly enough, adopted it in his text see the note to Prāt iii 34 [Ppp also has *vyākhyān*]

3. Thirty domains (*dhiāman*) he rules over, voice, the bird, hath set up, to meet the day with the lights of morning

This translation is one of despair, and of no value, like the others that are given of the verse. Taken by itself, the first pāda is well enough, and seems most naturally (as noted above) to refer to the thirty days of the moon's synodical revolution, or spaces of the sky traversed by it in them, to understand it of the thirty divisions of the day (*muhūrta*) looks like an anachronism, and thirty gods (Ludwig) is wholly senseless [Roth observes Ushas, in returning to her point of departure, traverses thirty *yojanas* (RV i 123 8) the path of the light around the world thus appears to be divided into thirty stages]. The variety of reading of the texts indicates, as in many other like cases, the perplexity of the text-makers. RV (with SV VS) has, for b, *vāk patamgāya dhiyate*, TS and MS have *patamgāya*, but TS follows it with *gīṣriye*, and MS with

*hūyate* Ppp reads *-gāya su ḡriyat* In c, RV. (etc.) reads *āha*, particle, for *āhas*, and the comm does the same; TS gives, for the whole pāda, *prātyasya vaha dyūbhīḥ*; while MS substitutes our 2 c, in its RV version, having given its wholly independent version of this as 2 c (see above), Ppp has at end *divi* In a, MS reads *trinçāddhāmā*, as compound, the other texts (and three of SPP's authorities) have *trinçād dhāma* (the *pada*-reading is *dhāma*) Both TS and MS, it may be added, put vs 3 before 2

With this hymn ends the third *anuvāka*, of 11 hymns and 33 verses, the extracted item of Anukr is simply *trtiya* (see end of the next *anuvāka*).

### 32. Against demons.

[1, 2 *Cātana*, 3 *Atharvan* — *agnidārvatam. trāstubham* 2 *prastārapañkti* ]

The first two verses found also in Pāipp. xix.\* Kāuç has the hymn (or vss 1, 2) in a remedial rite against demons (31 3), the fire is circumambulated three times, and a cake is offered, and it is reckoned (note to 8 25) to the *cātana gana* Verse 3 is by itself reckoned (note to 16 8) to the *abhaya gana*, and also (note to 25 36) to the *svastyayana gana* \* [Ppp then has a third verse, whose a = vi 40. 1 a, and whose b is corrupt Roth's note seems incomplete]

Translated. Florenz, 291 or 43, Griffith, 1 262; Bloomfield, 36, 475

1 Within the flame, pray, make ye this sorcerer-destroying libation with ghee, from afar, O Agni, do thou burn against the demons, mayest thou not be hot toward our houses.

Our mss (so far as noted) and nearly all SPP's, accent *juhutā* in a, but his text, as well as ours, emends to *juhutā* The comm understands at the beginning *antar dāve* as two separate words, and that is a preferable, and probably the true, reading. The gen in d is peculiar, we should expect with it *titapāti*, in impers sense 'may there be no sickness befalling our houses' Ppp reads *ghritam nah* at end of b, and, for d, *mā 'smākam vasu 'pa titipanthā* The verse (10+10. 12+11=43) is ill-defined as a mere *tristubh*.

2. Rudra hath crushed (*çr*) your necks, O *piçacás*, let him crush in (*api-çr*) your ribs, O sorcerers, the plant of universal power hath made you go to Yama.

A few of SPP's authorities (also the Anukr, in citing the verse) read *açari* in a Some of our mss accent *piçacāh* at end of a (P M I p m ), and *yātudhānāh* (P M I ), all the *pada*-mss absurdly have *vīçvātahovīryāh* at end of c Ppp has, for a, b, *çarvo vo grīvāy açari* *piçacā* *vo 'pa çrnāty agnih*, and in d it gives *mṛtyunā* for *yamena* [The "verbal forms with suspicious āt" in the AV (*çarāis* etc, *asaparyāit* cf Gram. §§ 555 c, 904 b, 1068 a) have been treated by Bloomfield, ZDMG xlvi 574 ff, and Bohtlingk, ibidem, liv 510 ff Cf also note to xviii 3 40 ]

3 Fearlessness, O Mitra-and-Varuna, be ours here, drive ye backward the devourers with your gleam, let them not find a knower, nor a foundation (*pratisthā*), mutually destroying one another let them go unto death

The verse occurs also in AGS (iii 10 11), which has, in a, b, -*nā mahyam astu arcisā çatrūn dahatam pratiṣṭya*; in c, *vindantu*; in d, *bhindānās*. The latter half-verse is found again as viii 8 21 c, d Pāda a has a redundant syllable unheeded by the Anukr

## 33. Praise to Indra.

[*Jātikāyana — indraddīvatam gāyatram 2 anustubh*]

Found also in Pāipp xix, and in AA (v 2 1) and ÇÇS (xviii 3 2), and the first verse, in the Nāigeya supplement to SV. 1 (13, or SV 1 588) Kāuç quotes, in the section relating to house-building, marking cattle, etc, with the simple direction *ity āyojanānām apyayah* (23 17); the schol and the comm declare it to relate to the rite for success in plowing (*kṛṣikarman*), the details of the process described by them have nothing to do with the expressions of the Atharvan text. Again, it appears in a *kāmya* ceremony (59 18), with vii 2, 6, etc (by a *sarvaphalakāma*, comm), and the comm holds it to be intended (106 1, 8) in the portent-rite for the collision of plows. It is further reckoned (note to 19 1) to the *pustika mantras*.

Translated Florenz, 293 or 45, Griffith, 1 263

1 Of whom the welkin (*rājas*) here [is] the allies, [who] thrusts (?) people, the wood, the heaven — great [is] Indra's gladness

This is a mechanical version, not pretending to sense, the verse appears to be too corrupt for anything else. The other texts bring plenty of variants, but no real improvements of reading. All agree in c, also in *yāsyे'ḍdm* at the beginning of a, between, SV has *ārājo yūjas tujē jāne vānam svāh*, AA has *ārījas tujō yūjo vānam sāhah*, ÇÇS has *oja ārujas tujō yujo balām sahah*. Ppp reads *tute janam svah*, and, for the rest of 1 and 2, *indrasya nāgnikeçavah vrsānam dhṛṣadaç çavas purā yathā dhinstinah indraç ca rantyam mahat*. The comm explains *tujē* by *tojanāya çā'rūnām hinsanāya*, takes *ā yūjas* as a verb = *samnaddham karoti*, *vānam* as *vananlyam*, *svār* as *susthu prāptavyam*, etc all the purest nonsense.

2 [He is] not to be dared against, [his] might, dared, 'dares daring against [others], as, of old, his fame [was] unwavering, Indra's might [is] not to be dared against

The (provisional) translation given implies emendation of text, in a, d, to *ādhīse*, in b, to *ahṛsāndām dhṛṣitām*, and, in c, to *'ryathī*. AA's version of the whole is *nā "dhṛṣa ī dadharsa dādhṛsāndām dhṛṣitām çavah purā yād īm ātriyātīher indrasya dhṛṣitām sāhah*. Cf iv 21 3 and note, and Geldner, *Ved Stud* ii 29. ÇÇS has nothing corresponding to the second half-line, for the first, it reads *arādhīstam uñpanyaçā nā "dhṛṣa ādadharsayā dhṛsāndām dhṛṣitām çavah*. The reading of Ppp was given under vs 1. The comm has *vyathi* in c.

3 Let him give us that wide wealth, of reddish (*piçāṅga-*) aspect, Indra [is] most powerful lord among the people

Ppp, also the comm., and one of our MSS (H) read *dādhātu* in a, and AA and ÇÇS and the comm have *tām* for *tām*, Ppp gives *no* instead, instead of *urām*, in b, ÇÇS has *puru*, and AA repeats *rayam*. In c, both AA and ÇÇS read *tāvastas* etc, the comm, *tuvitamas*. Our *tuvitamas* is vouched for by two rules of the Prātiçākhyā, iii 96 and iv 53. Further the comm in b reads *uñvaryan*. That the verb is *uñvan* and not *piçāṅga* appears not to be noted in the Anukr. [ÇÇS omits c in the era.]

## 34. Praise and prayer to Agni.

[*Cātana*.— [*pañcārcam*] *agnidāivatam gāyatram*]

Only vss. 1, 3, 4 found in Pāipp. xix. It is also a RV. hymn, x 187 (with exchange of place between vss 2 and 3), in other texts is found only the last verse As in the case of certain previous hymns with a refrain, one may conjecture that, with omission of the refrain, and combination of the remaining parts of verses, it was made into or viewed as three verses; but the case is a much less probable one than those we have had above [Cf Oldenberg, *Die Hymnen des RV*, i 245] The hymn is employed by Kāuç (31.4), with vii 114 2, in a remedial rite against demons, and it is added (note to 8 25) to the *cātana gana*

Translated by the RV translators, and Florenz, 294 or 46, Griffith, i 263

1. Send thou forth the voice for Agni, bull of people (*ksutī*)· may he pass us over our haters

2. He who burns down the demons, Agni, with sharp heat (*çocis*): may he etc. etc.

RV / has *vṛśā çukréna* at beginning of b

3 He who from distant distance shines over across the wastes. may he etc. etc.

Ppp. reads, for c, *tiro viçvā 'dhirocate*.

4 Who looks forth upon and beholds together all beings: may he etc. etc

Ppp. reads *nipaçyati* in a

5 Who, the bright Agni, was born on the further shore of this firmament (*rājas*). may he etc. etc

Nearly all our mss (all save O D K), and the great majority of SPP's, read *ajāyata*, without accent, at end of b, both editions give *āj-* RV has *asya*, unaccented, in a The verse is also found in TS (iv 2 5<sup>2</sup>), TB (iii 7 8<sup>1</sup>), and MS (ii 7 12\*), all beginning a with *yāt* and c with *tāt*, and having, instead of *çukrō agnīr*, *çukrām jyōtir* (but MS *mahāc citrām jyōtir*), all accent *ājāyata*, and TB MS accent *asyā* with our text \* [Also at iii 2 4, with the same reading, save *parisad*] ]

## 35. Prayer to Agni Vāicvānara.

[*Kāuçika* — *viçvānaradāivatam gāyatram*]

Found also in Pāipp xix, and in the Črāuta-Sūtras of Āçvalāyana (viii 11 4) and Čāñkhāyana (x 9 17), the first verse, further, in VS and MS This hymn and the one following are called by Kāuç (31 5) *vāicvānariya*, and used in a general remedial rite, and verse 35 2 is reckoned (note to 32 27) to the *anholiṅga gana* In Vait, hymn 35 appears alone in the *agnicayana* (29 5), with i 21 and vii 84, accompanying the covering of the first courses of bricks

Translated. Florenz, 295 or 47, Griffith, i 264.

1 Let Vāīcānara, for our aid, come forth hither from the distance — Agni, unto our good praises

AÇS has this verse precisely as in our text, and so has VS at xviii 72 [and ÇÇS has the *pratīka*, a], but VS xxvi 8 has again the first two pādas, with *agnīr ukthēna vāhasā* (see under the next verse) for third, and MS iii 16 4 has the latter version, with the further variant of *ūtyā̄ prā* (i.e., doubtless, *ūtyā̄ ā̄ prā*) at the end of a Ppp has the bad reading *ūtāyā̄ pra*, it further exchanges the third pādas of 1 and 2, and reads as 2 c *uþe 'mām sustutim mama*

2 Vāīcānara, our ally (*sayūs*), hath come unto this our offering — Agni, at our songs, in our distresses

The two Sūtras have for c *agnīr ukthēna vāhasā* (found in VS MS in combination with 1 a, b), Ppp, as also noticed above, has for c our 1 c The translation given implies that *ānhasu* (which is read by all the mss without exception, and is quoted so in the commentary to Prāt. iv 32) is the same with the usual *ānhahsu*, no stem *ānhan* is found anywhere else, the comm foolishly explains it by *abhisantavyesu*, adj to *ukthesu* The translation, moreover, represents the *pada*-text reading of *āgamat* in a as *ā agamat*, but it seems altogether likely that the true meaning is *ā gamat* 'may he come'

3 May Vāīcānara shape the praise and song of the Añgirases, may he extend to them brightness (*dyumnd*) [and] heaven (*svār*)

Of the two Sūtras, ÇÇS supports our *cākīpat* (comm *cakṛpat*) in sense by reading *jījanat*, AÇS has the better reading *cākanat* 'take pleasure in' AÇS also has *añgirobhyaś* in a (both preserve the *a* of *añg-*), Ppp has *no añgirobhīś* In b, Ppp and ÇÇS have *yajñam* for *uktham*, AÇS has *stoma* for *-mam*, and in c omits *ā* (if it is not a misprint), Ppp has *pra* instead of *ā̄ su*

### 36. In praise of Agni.

[*Atharvan (svastyayanakāmāḥ) — dgnevam gāyatram*]

Found also, imperfect, in Pāipp xix, and in other texts, as SV (ii 1058–60), etc, mentioned under the several verses For the use of the hymn with its predecessor by Kāuç (31 5), see under the latter

Translated Florenz, 296 or 48, Griffith, i 264

1 To Vāīcānara, the righteous, lord of right, of light, we pray for unfailing heat (*gharmā̄*)

The Sāman version, as also that in VS (xxvi 6), in MS (iv 11 1), and AÇS (viii 10 3), is precisely accordant with ours, that in ÇÇS (iii 3 5) has *bhānum* instead of *gharmā̄* in c

2 He shaped himself unto all things; he, the controlling one, sends out the seasons, drawing out the vigor (*vāyas*) of the sacrifice

The verse is corrupt in Ppp, but the second and third pādas in it exchange places, as they do in the SV version SV also reads, for a, *yā idām pratipapratītē*, and has *svār* for *vāyas* in c, it and all the other versions read *rtūn*, our *rtūnr* is quoted in Prāt. ii 29, and in the comment to i 68 The comm reads in a *vīcīd* and *cakṛpe*, and some of our authorities (P I K), with the great majority of SPP's, also have *vīcīd*,

but SPP gives *vīçvā* in his text, as we have done AÇS (viii 9 7) and ÇÇS (x. 11.9) read instead *vīçvam*, and *cākṛpat* TB (ii 4 19-20) makes an *anusṭubh* verse of our 3 b, c and 2 a, b, it reads, for our 2 a, *sá idām prāti pāprathe*.

3 Agni, in distant domains, the desire of what is and is to be, bears rule as the one universal ruler.

Or, it may be (so Florenz), 'Agni, as Kāma, rules over what has been and is to be,' etc., the comm explains *kāmas* as *kāmayitā kāmaprādo vā* SV (also VS. xii 117) reads *priyēsu* for *pāresu* in a; AÇS (viii 10 3) has instead *pratnesu* ÇÇS (iii 5 8) has our text without variant, also TB. (see above), in b, c [Cf. iii 21 4 and Muir, v 403.]

### 37. Against curses.

[*Atharvan (svastyayanakāmah)* — *cāndramasam dnustubham*]

Found also in Pāipp xx. Quoted by Kāuç. (48. 23) in a witchcraft ceremony (against the effect of an opponent's sorcery, comm.), with giving a pale lump (*pīndam pāndum* the comm explains it as a lump of white dirt) to a dog; and vs 3 is, doubtless correctly, regarded by the comm as intended at 48 37 (the *pratika* would equally designate vii 59), with the laying on of fuel from a tree struck by lightning. The hymn is further reckoned (note to 25 36) to the *svastyayana gāya*.

Translated Florenz, 297 or 49, Grill, 25, 161, Griffith, 1 264, Bloomfield, 93, 475

1 Hither hath come forth, having harnessed his chariot, the thousand-eyed curse, seeking after my curser, as a wolf the house of a sheep-owner.

Ppp has, in a, *abhi* (which is better) for *upa*, in c, *yāti* for *mama*, and, in d, it combines *vrkāi 'va* — which contraction the Anukr appears to ratify. *Yuktvāya* would fill out b more acceptably

2 Avoid us, O curse, as a burning fire a pond; smite our curser here, as the bolt from heaven a tree

The distinction of *hr* and *hra* in manuscripts is so slight that some of our mss might be viewed as reading *hṛdām* in b, and SPP. estimates most of his authorities as giving it (and the comm *idam*), though he also accepts *hṛadām* in his text. Ppp reads *iva* in b, and *tvam* for *nas* in c, and *divyā* for *divás* in d

3 Whoever shall curse us not cursing, and whoever shall curse us cursing, him, withered (?), I cast forth for death, as a bone (?) for a dog

The first half-verse is repeated below, as vii 59 1 a, b, with a different second half, it is also found, with still another ending, in TB (iii 7 6<sup>23</sup>), TA (ii 5 2<sup>11</sup>), and Āp (iv. 15 1) these three put *çāpatas* in b next before *çāpāt*. The meaning of both *pestram* (for which cf. iv. 12 2) and *āvaksāmam* in c is extremely doubtful, and the translation of the line must be regarded as only tentative [Bloomfield takes *āva-ksāmam* as 'down upon the ground' on the score of form and accent (Gram § 1313 b, 1310), this is admissible, but I can hardly cite an example of *āva* thus used, except Pāṇini's *ava-lomam*] The comm reads *pestam*, explaining it by *pīstamayam khādyam*, *āvaksāmam* is glossed with *avadagdham*. Ppp gives the verse the same second half as our vii 59 1. The Anukr appears to ratify the contraction *-tram 'va* in c. [Pāda d = v 8 5 d. Compare also iv 36 2 a, b.]

## 38. For brilliance.

[Atharvan (*varcasikdmah*) — *caturrcam brhaspatidevatyam ita tvisidevatyam trdistubham ]*

Found also in Pāipp ii (in the order 1, 2, 4, 3), and in TB ii 7 7<sup>1-2</sup> (in the order 1, 4, 2, 3) and K. xxxvi 15 (in the order 3, 2, 1, 4). This hymn and its successor are employed together by Kāuç (13 3-6) in a rite for glory, with the navel-hairs of sundry creatures [cf Weber, *Rājasūya*, p 99, n 3], and splinters of ten kinds of trees, and they are reckoned to both *varcasya ganas* (notes to 12 10 and 13 1). They are further included [139 15] with several others (1 30, 1V 30, etc) in a rite (called *utsarjana*, comm) in the ceremony of entering on Vedic study

Translated. Ludwig, p. 240, Florenz, 297 or 49, Griffith, i 265, Bloomfield, 116, 477

1. What brilliancy (*tv̄isi*) is in lion, in tiger, and what in adder, in fire, in the Brāhmaṇa, what in the sun. the fortunate goddess that gave birth to Indra—let her come to us, in union with splendor

Ppp. reads *vavardha* for *jajāna* in c, and *sā ā nā̄'tu* in d TB. has in the refrain *ā'gan* (or *ā̄ gan*) for *ā̄l'tu*

2. What brilliancy is in elephant, in leopard, what in gold, in waters, in kine, what in men (*púrusa*) the fortunate goddess etc etc

Ppp. and TB agree in reading *ā̄gesu púrusesu gbsu* in b

3. In chariot, in dice, in the bull's strength (*vája*), in wind, in rain-god, in Varuṇa's vehemence (*çúṣma*). the fortunate goddess etc etc

Ppp. inverts the order of *vāte* and *parjānye* in b, TB. [and comm.] read *vrsabhdṣya* in a.

4. In a noble (*rājanyā*), in the drum, in the drawn [arrow], in the horse's vigor, in man's roar (?)· the fortunate goddess etc etc

Ppp. and TB agree in prefixing *yā* at the beginning of the verse, and TB has *krāndye* for *vāje* in b, while Ppp has, for b, *tv̄isir āge māyām stanayitna gosu yā*. *Māyū* is not properly used of *púrusa* 'man,' and the expression is obscure and doubtful. The comm takes *āyatāyām* as = *ātādyamānāyām* and qualifying *dundubhāū!* [For the meaning here assigned to it, see note to vi 65 1.] In this hymn, again, it appears as if the equivalence to three verses were recognized, the refrain of vss 2, 3 being left out of account. But the Anukr acknowledges four verses, and each of the four has its refrain in TB

## 39. For glory.

[Atharvan (*varcasikdmah*) — *brhaspatidevatyam 1 jagatī, 2 tristubh, 3 anustubh*]

Found also in Pāipp xix. Used by Kāuç always in connection with hymn 38 see under that hymn

Translated Ludwig, p 240, Florenz, 299 or 51, Griffith, i 265, Bloomfield, 117, 478

1. [As] glory (*yācas*) let [my] oblation increase, quickened by Indra, of thousand-fold might, well-brought, made with power; me, proceeding mightily onward unto long sight, [me] with my oblation, do thou increase unto chiefhood.

Ppp has, for b, *sahasratrstis sukrtam sahasvat*, in c, *jīvase* (which is better) for *caksase*, in d, it omits *mā*, which improves the meter. The comm. has *suurtam* in b. The “*jagati*” (11+12 12+13=48) is an irregular one [Cf RV. v 44.3, where we have the intensive of *sr* with *anu-pra*]

2 Unto our glorious Indra, rich in glory, would we, rendering homage, with glories pay worship, do thou bestow on us royalty quickened by Indra, in thy bestowal here may we be glorious.

This verse is found in Ppp in a different connection, further on in the same book, and with quite different readings *vayam* for *nas* in a, for b, *yaçasvino havisārī 'nam vidhema*, in c, *dadhad* for *rāsva*; for d, *tasya rātre adhvāke syāma*.

3. Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious

Ppp. combines *yaçā 'gnir* in a This verse is repeated below, as 58. 3.

#### 40. For freedom from fear.

[Atharvan (? 1-2 *abhayakāmāh*, 3 *svastyayanakāmāh*) — 1-2 *mantroktadevatye jagatydu*.  
3 *āndrī anustubh*]

The first two verses are found also in Pāipp 1, much altered Used, according to Kāuç (59 26), by one who desires absence of danger, with vi 48, with worship or offering to the seven seers in as many directions, and Keçava and the comm regard it as further intended by 16 8, in a rite for courage in an army, vss 1, 2 are reckoned (note to 16 8) to the *abhaya gana*, and vs 3 (note to 25 36) to the *svastyayana gana*, the comm notes its application according to 139 7 in the rite for one beginning Vedic study.

Translated Ludwig, p 373, also 242, Florenz, 300 or 52, Griffith, 1 266

1 Let fearlessness, O heaven-and-earth, be here for us, let Soma, Savitar, make us fearlessness; be the wide atmosphere fearlessness for us; and by the oblation of the seven seers be there fearlessness for us

In d, *saptarsinām* is read by one or two mss Ppp has only the first pāda of this verse Neither vs. 1 nor vs 2 is a good *jagatt*, easy emendations would make both good *tristubh*

2 For this village [let] the four directions — let Savitar make for us sustenance, well-being, welfare, let Indra make for us freedom from foes, fearlessness, let the fury of kings fall on (*abhi-yā*) elsewhere

Ppp rectifies the redundancy of b by reading *subhūtam savitā dadhātu*, in c, it reads *açatrum* and omits *nas*, for d, it has *madhye ca visām sukrte syāma* The comm reads *açatrus* in c

3 Freedom from enemies for us below, freedom from enemies for us above, O Indra, make freedom from enemies for us behind, freedom from enemies in front

Or, these four directions admit of being understood (so the comm) as from the south, from the north, from the west, in the east The verse is found also in the Kānva version of the Vājasaneyi-Samhitā (iii II 6), with *me adharāg* in a, *uddāk krdhi* in b, and *paçcān me* in c, further, in K (xxxvii 10)

#### 41. To various divinities.

[*Brahman — bahudārvatam uta cāndramasam ānustubham 1 bhury, 3 tristubh*]

Not found in Pāipp, nor, so far as observed, in any other text. Used by Kāuç (54 11), with 11 15, in the *godāna* ceremony, as the youth is made to eat a properly cooked dish of big rice (*mahāvṛihi*)

Translated Florenz, 301 or 53, Griffith, 1 266

1 To mind, to thought, to device (*dhi*), to design, and to intention, to opinion (*mati*), to instruction (*çrutā*), to sight, would we pay worship with oblation

The meter in b would be rectified by reading *ākūtyā*. [In his note to 1 1, W took *çrūta* here as 'sense of hearing']

2 To expiration, to perspiration (*vyānā*), to breath the much nourishing, to Sarasvatī the wide extending, would we pay worship with oblation

3 Let not the seers who are of the gods leave us, who are self (*tanū*)-protecting, self-born of our self, O immortal ones, attach yourselves to us mortals, grant life-time (*āyus*) in order to our further living

With the first line is to be compared AB 11 27 7 *rsayo dārvyāsas tanūpāvānas tanvas tapojaḥ* (Florenz) - *Tanū* (lit. 'body') 'self' apparently refers throughout to ourselves This verse is translated by Muir, OST v 296 [*Mā hāsisur rsayo dārvyānah* would make good meter] -

The fourth *anuvāka* ends here, having 10 hymns and 33 verses, and the old Anukr. says of it and its predecessor together *trtlyacaturthāu trayastrīñçakāu* (*trtlyā-* given above, not here)

#### 42. To remove wrath.

[*Bhriguñgiras (parasparamcittākikaranah) — manyudevatyam ānustubham 1, 2 bhury*]

Found also, with considerable variation, in Pāipp xix Used by Kāuç (36 28-30), in the section of rites concerning women, for the appeasement of anger with vs 1, one takes a stone on seeing the angry person, with vs 2 one sets it down toward the same, with vs 3 one spits upon it (*abhinisthīvati* the text would suggest rather *abhitisthati*) The hymn is reckoned also (note to 26 1) to the *takmanāçana gana* In Vāit (12 13) it is employed in the *agnistoma* in case of an outbreak of anger

Translated Ludwig, p 515, Florenz, 302 or 54, Grill, 29, 162, Griffith, 1 267, Bloomfield, 136, 479

1 As the string from the bow, do I relax (*ava-tan*) fury from thy heart, that, becoming like-minded, we (two) may hold together (*sac*) like friends

The Ppp version is in many points different *ava jyām rva dhanvināç c ismām tanomī te hrdaḥ adhā sammanasāu bhūtvā sakhike 'va sacāvahē* The first half-verse occurs [at MP 11 22 3, with *hrdas* transferred to the beginning of b,] also in HGS (1 15 3), with *dhanvinas* (like Ppp), and with *hrdas* transferred [as in MP], and with *dyām* for *jyām* In this verse and the next, the Anukr does not allow the abbreviation *'va* after *sakhāyāu*

2. We (two) will hold together like friends ; I relax thy fury ; we cast in thy fury under a stone that is heavy.

Perhaps/better 'thy fury that is heavy', but the version of Ppp. [with the comm] decidedly supports the translation as given. *açmanā manyum gurunā 'pi nī dadhmasi* Ppp's version of a, b is this. *vi te manyum nayāmasi* [cf. MP ii 22 2] *sakhike 'va sacāvahāi*.

3. I trample upon (*abhi-sthā*) thy fury, with heel and with front foot, that thou mayest speak not uncontrolled, mayest come unto my intent

[I do not see why *prápada* may not here be rendered by 'toe.'] Ppp reads, for b, *pārsnibhyām prapadābhyaām*, and, for c, d, *parā te daslyām vadham parā manyum suvāmi te*. [The second half-verse recurs at the end of the next hymn Pāda d is a stock-phrase see i. 34 2; iii 25. 5, vi. 9 2, 43 3]

#### 43. To assuage wrath.

[*(As 42) — manyuçamanadevatākam ānustubham*]

Found also in Pāipp. xix. In Kāuç (36 32), the hymn appears, next after hymn 42, in a rite for appeasement of anger, *darbha* being treated as an amulet (? *osadhivat*)

Translated. Florenz, 303 or 55, Grill, 30, 162, Griffith, 1 267, Bloomfield, 137, 480

1 This *darbhā* [is] fury-removing, both for one's own man and for a stranger; and this is called a fury-removing fury-appeaser of fury

The translation implies the emendation of *vimanyukasya* in c to -*kaç ca* (as proposed by Grill, and virtually by Florenz) Ppp. supports the change, reading *vimanyakō manyuçamano 'stu me*; it has *vimanyakas* also in a.

2 This that is many-rooted, [that] reaches down (*ava-sthā*) to the sea, the *darbhā*, arisen out of the earth, is called a fury-appeaser.

Ppp reads, in b, *prthivyām* 'in the earth,' instead of *samudrām* 'to the sea', end of c, and d, *msthitas sa ce 'stu vimanyakah* The Anukr takes no notice of the deficiency of a syllable in a.

3 We conduct away the offense (? *çarāni*) of thy jaws, away that of thy mouth, that thou mayest not speak uncontrolled, mayest come unto my intent.

The last half-verse is a repetition of vi 42 3 c, d [which see]; it is wanting in Ppp, perhaps as result of a lacuna Most of the mss have the false reading *múkhyan* in b, but SPP. also emends to -ām, being supported by the comm The latter explains *çarānum* by *hinsāhetubhūtām krodhābhivyañjikām dhāmanum*

#### 44. For cessation of a disease.

[*Vigvāmitra — mantroktadevatyam uta vānaspatyam ānustubham 3 3-p mahābrhati*]

[Partly prose—vs 3] The verses 1, 2, are found also in Pāipp., 1 a, b in iii; 1 c, d and 2 in xix. Used in Kāuç (31 6) in a remedial rite against slander (*apavāda*, but the text [cf. Bloomfield, p xlvi] reads *apavātā*), with help of a self-shed cow-horn properly prepared.

Translated Ludwig, p 509, Florenz, 304 or 56; Griffith, 1 268, Bloomfield, 10, 481 — Cf Bergaigne-Henry, *Manuel*, p 151, Zimmer, p 390

1 The heaven hath stood, the earth hath stood, all this living world hath stood, the trees have stood, sleeping erect, may this disease of thine stand

The peculiar epithet *ūrdhvavasvapna* was applied by Ppp to a tree also in its version of 30 3, above [“Stand,” i.e ‘come to a standstill’]

2 What hundred remedies are thine, and [what] thousand, assembled — [with them thou art] the most excellent remedy for flux, the best effacer of disease

Ppp has *yat* for *yā* in a, and *sambhrtāni* (for *-gatāni*) in b, instead of c, it reads *tesām asī tvam uttamam anāsrāva saroganam\** (= 11 3 2 c, d), in d, -*sthā*. The Ppp reading, and 11 3 2, suggest supplying rather ‘of them’ than ‘with them’ between the half-verses. The comm understands a, b as addressed to the patient (*vyādhita*)

\*[Intending, presumably, *anāsrāvam aroganam*] ]

3 Rudra’s urine art thou, the navel of the immortal (*amīta*); *visānakā* (‘horny’) by name art thou, arisen from the root of the Fathers, an effacer of the *vātikrta*

This prose-stanza is reckoned by the Anukr as if metrical *Vātikrta*, like *vātikārā*, is too doubtful to render, its derivation from *vāta* ‘wind’ is extremely unsatisfactory, and Zimmer’s connection of *vāta* with our “wound” etc is also questionable, the comm understands *vātī krtanāçanī* (*vātī* = *āsrāvasya rogasya çosayitī*). The name *visānakā* points to some use of a horn, such as is indicated in the Kāuçika (*svayamsrasta goçrīngā* ‘a self-shed cow-horn’) [Note that the epithet “deciduous” (*svayamsrasta*) corroborates the etymology of *visānā* as set forth by W at 11 7 1 note.] The verse (7+6 8+8+7) does not at all agree with the description of the Anukr

#### 45. In atonement of offenses.

[*Añgrīas (pracetās)* *Yamaç ca* — *duhsvapnanāçanadevatyam* 1 *pathydpāñkti*, 2 *bhurik tristubh*, 3 *anustubh* ]

Found also in Pāipp xix. This hymn and the one next following are used together by Kāuç (46 9) in a rite against bad dreams, and they are both reckoned (note, 1b) to the *duhsvapnanāçana gana*

Translated Ludwig, p 443, Florenz, 305 or 57, Griffith, 1 269, Bloomfield, 163, 483

1 Go far away, O mind-evil! why utterest (*çans*) thou things unuttered? Go away; I desire thee not, do thou frequent (*sam-cara*) trees, woods, in houses, in kine [is] my mind

The combination *manaspāpa* is expressly prescribed by Prāt 11 79, and the anomalous conversion of the final of *vrksān* to *anusvāra* by Prāt 11 28. Ppp has, for a *çāte* ‘in’ *manas pāpa* (which RV has at the beginning of 11 164 1), and omits e. The comm regards *manas* and *pāpa* as two independent words in a, and reads *çarscti* in b, and *vrksavanānī* in d

2. If (*yāt*) by down-utterance, out-utterance, forth-utterance we have offended (*upā-*?), waking or (*jāt*) sleeping, let Agni put far away from us all disagreeable ill-deeds.

The verse corresponds to RV x 164 3, which reads in a *yād āçāsā nihçāsā 'bhiçāsā*, of these words the first and third have usage elsewhere, and a determinable meaning, 'wish' or 'expectation' and 'imprecation'. The Atharvan substitutes occur only here, and the root *çans* is not met with combined with either *ava*, *nis* (except in the doubtful *ānihçasta*, RV once), or *parā*, so that it has been necessary to render the words mechanically above TB. (in 7 124) has a only, with *niçāsā* (instead of *nihçāsā*), which is equally unsupported.\* The comm. regards all the words as containing the root *ças* 'cut,' paraphrasing it by *hins* 'injure'; *upārima* he renders by *upārtāh pīditā bhavema*, turning the active into a passive [Pāda b recurs at vi. 96 3] \* [TB has *yād āçāsā niçāsā yāt parāçāsā*, blending RV and AV readings]

3. If (*yāt*), O Indra, O Brahmanaspati, we also proceed falsely, let the Āṅgirasa, forethoughtful, protect us from difficulty, from distress

The verse is RV x 164. 4, which, however, has the better readings *abhidrohām* for *āpi mīsā* in b, and *dvisatām* for *duriyatāt* in d Ppp reads, for d, *dvisatas pātu tehyah*.

It is probably only on account of the occurrence in it of the word *svapantas* (2 b) that this hymn is in our text put in connection with the one that follows

#### 46. Against evil dreams.

[Āṅgiras — *pūrvoktadevatyam uta svāpnam 1 kakummati vistārapañktih; 2 3-av çakvari garbhā 5-p jagati, 3 anustubh ]*

The first and third verses are found also in Pāipp xix,\* but not in connection with the hymn which here precedes. The first two "verses" are pure prose, and their description as metrical gives the Anukr much trouble, with unsatisfactory result. The hymn is used by Kāuç. (46. 9) with the preceding see under the latter; further, in the same ceremonies against bad dreams appears (46 13) a *pratīka* which might signify either vs 2 or xvi 5 1 the comm holds that the former is intended (as including vss 2 and 3) \* [Roth reports xix 57 1 (= vs 3 here) as occurring in Pāipp 11]

Translated Ludwig, p 498, Florenz, 306 or 58, Griffith, i 269, Bloomfield, 167, 485

1 Thou who art not alive, not dead, immortal-embryo of the gods art thou, O sleep, Varuṇānī is thy mother, Yama thy father, Araru by name art thou

Ppp reads *yamas pītā* The mss are much at variance as to two points in this verse whether *asti* or *āsi* after *-garbhās*, and whether *ārarus* or *arāsus*. As regards the former, they are nearly equally divided, both printed texts give *asti*, which is doubtless preferable. In the other case, the great majority of authorities have *ārarus*, which is accordingly adopted in both texts (our Bp E T K read *arāsus*), but TB (in 2. 94) and MS (iv i. 10), which have a legend about an Asura of this name, accent *arāsus*, and this was probably to have been preferred

2 We know thy place of birth (*janītra*), O sleep; thou art son of the gods' sisters (*-jāmi*), agent of Yama; end-maker art thou, death art

thou, so, O sleep, do we comprehend thee here, do thou, O sleep, protect us from evil-dreaming

This verse is repeated below as xvi 5 6 The comm renders *jāmu* by *-strī*

3 As a sixteenth, as an eighth, as a [whole] debt they bring together, so do we bring together all evil-dreaming for him who hates us

'Bring together,' i.e. 'pay off, discharge' This verse is RV viii 47 17 a-d, where, however, is read *sam-nāyāmāsi* also at end of b (instead of *-yanti*), and *āphyē* for *dvisatē* in d, it is also found again below, with slight differences, as xix 57 1 'Eighth' is literally 'hoof' (*çaphā*), from the eight hoofs of cattle etc The sixteenth or eighth is possibly the interest All the authorities, for once, agree in reading *yātha rnām* (instead of *yātha rnām*), and it is accordingly received in both published texts ,

#### 47. For blessings: at the three daily libations.

[*Aṅgiras* (?) — *āgneyam*, 2 *vātīvadevī*, 3 *sāudhanvanā trāstubham* ]

Found also in Pāipp xix and in TS (iii 1 9<sup>1-2</sup>), and KCS Not used by Kāuç , appears in Vāit (21.7) in the *agnistoma*, with vi 48 and ix 1 11-13, at the *savanas*

Translated Ludwig, p 429, Florenz, 308 or 60, Griffith, 1 270

1 Let Agni at the morning libation (*sāvana*) protect us, he that belongs to all men (*vātīvānaśā*), all-maker, all-wealful, let him, the purifier, set us in property (*drāvīṇa*), may we be long-lived, provided with draughts

Ppp. ends b with *pathikr̥d viçvakr̥stih*, and TS has *mahināś*, KCS (ix 3 21) *mahi-*  
*nām*, and MS (i 3 36) *viçvaçr̥ts*, for *viçvakr̥t*, all have *drāvīnam* (for *-ne*) in c, and MS reads *prātāh sāvanāt* in a [As to the morning invocation of Agni, see Bloomfield, JAOS xvi 10] The comm explains *sahābhaksās* by *samānasomapānāh* *putrapāntrā-*  
*dibhīh sahabhojanā vā*

2 May all the gods, the Maruts, Indra, not leave us at this second libation; long-lived, speaking what is dear to them, may we be in the favor of the gods

Neither Ppp nor TS nor KCS (ix. 14 17) have any variant in this verse ,

3 This third libation [is] of the poets (*kavī*), who rightfully (*rteṇa*) sent out the bowl, let those Sāudhanvanas, who have attained heaven, conduct our happy-offering unto what is better

That is (a), of the Ribhus, one of whose merits, leading to the conferral of immortality upon them, was their service to the ceremonial in connection with the libational bowl, which they made four [For this the comm gives ample citations, e.g. RV 1 161 2] Ppp combines, in c, *sāudhanvanā mṛtā* "naçāmāś, and ends the verse with *nayātha* TS has the insignificant variants of *survar* in c, and *vāsīyāś* in d, KCS (x 3 21) reads *trīya-savanam* in a, and *no 'bhi vassyo n-* in d

## 48. To the deities of the three daily libations.

[L? — *mantroktarsidevatyam dusnham* ]

[Not metrical] Not found in Pāipp, but occurs in ÇB (xii 3.43-5), TS iii 2 11, PB i 3 8 and 5 12, 15, GB (i 5 12-14), ÇCS (vi 8 10-12), and KÇS (xiii 1.11) Used by Kāuç (56 4), in the *upanayana* ceremony, as the teacher gives and the pupil accepts a staff, and again (59 26) in the *kāmya* rites, with vi 40 see the latter, [and again (59 27), alone, with delivering a staff to one consecrated or to a Vedic student,] and Keç [schol to 16 8] regards the hymn as going with hymn 40 in the battle incantations In Vāit it is employed with the preceding hymn (see the latter), and also (17 10) at an earlier part of the *agnistoma*, with the *savanas* [in the verse-order 1, 3, 2]

Translated Florenz, 309 or 61, Griffith, i 271 — Treated at length by Bloomfield, JAOS xvi 3 ff, 23, or *Festgruss an Roth*, p. 149 ff Cf. also JAOS. xix., 2d half, p 11

1 A falcon art thou, with *gāyatrā* for meter; I take hold after thee; carry me along to welfare at the close (*udṛc*) of this offering. hail!

All the other texts read *sām pāraya* for *sām vaha*, and ÇB TS PB GB KÇS end there, ÇCS adds our further refrain, but with *udrcam* (for -*ci*), and omitting *svāhā*, ÇCS also adds *patvā* after *asī* at the beginning, in all the three verses The comm regards the sacrifice itself as addressed in each verse He says of *udrci uttamā vasānavartiny rg udruk* The metrical definitions of the Anukr. are so far correct that the verses can be read as 28 syllables

2. A Rībhu art thou, with *jágat* for meter, I take hold etc etc

All the other texts put this verse last, as it properly belongs ÇB TS GB end all three verses in the same way; ÇCS omits the refrain after the first verse, but states that it is the same in the others, KÇS. ends also with -*chandās* in the second and third verses Instead of *r bhūr asī*, TS has *sāghā 'si* (and *jágatichandās*), GB and PB have *svaro 'si gayo 'si*, and ÇCS has *sakhā 'si patvā*

3 A bull art thou, with *tristubh* for meter; I take hold etc etc.

At the beginning of this verse the authorities vary greatly ÇB TS KÇS have *suparnō 'si*, ÇCS the same, with *patvā* added (as in the other verses), PB *vrsdko 'si*, GB *samrād asī* The comm identifies the "bull" with Indra.

## 49. To Agni etc.

[*Gārgya — āgneyam 1 amstubh, 2-3 jagatī (3 virdj)* ]

Found also in Pāipp xix Further, in K (xxxv 14-15), and the first two verses in ApÇS xiv 29 3, the first in TA (vi 10 1) and JB (ii 218), the last in RV. (r 94 5), they seem to be three unconnected verses Their very obscure and questionable content is explained by the comm as accompanying and referring to the fire that consumes a deceased teacher, the hymn is to be spoken by a pupil this the Kāuçika prescribes (46 14) In ApÇS, the two verses are two out of six with which a consecrated person is to accompany six oblations offered in case he spills his seed Parts of the hymn relate to the action of the pressing 'tones in crushing the stalks of the soma-plant

Translated Ludwig, p 432, Florenz, 309 or 62, Griffith, i 272

1 Surely no mortal, O Agni, hath attained the cruelty of thy self (*tanū*)  
The ape gnaws (*bhas*) the shaft (*téjana*), as a cow her own after-birth

, That is, perhaps (a) hath succeeded in inflicting a wound on thee Ppp differs only in reading *martyam* at end of a. For *tanvas* in a, TA Āp have the equivalent *tanūvāt*, for *āndān̄ça* in b, TA *cakāra*, Āp *ānāçā*, for *svám* in c, TA *punar* The comm has *bibhasti* in c (also 2 d [which see])

2 Like a ram, thou art bent both together and wide apart, when in the upper wood [the upper] and the lower stone devour, exciting (*ard'*) head with head, breast (*ápsas*) with breast, he gnaws the soma-stalks (*ançū*) with green mouths

In a, 'ram' (*mesá*) perhaps means something made of ram's wool or skin, or the action of the stones is compared to that of a ram, butting and drawing back K (of which I happen to have the readings in this verse) gives *mesa iwa yad upa ca vi ca carvati*, and Āp the same, except the blundering *carvari* for *carvati* The comm has *ucyase* for *acyase* Ppp's a is *tvesāt 'va siñca itaror varnyate* In b, which is the most hopeless part of the verse, K reads *yad apsaradrūr uparasya khādati*, and Āp doubtless intends the same, but is corrupted in part to *apsararūparasya* The comm has *aparas* for *uparas* In c, K has *vaksasā vaksā ejayann*, Āp the same, and also, blunderingly, *girāu* for *çiro* Ppp has *apsarā 'psō* In d, K begins with *ançum*, Āp has the same and also *gabbsti*, the comm again *bibhasti* The comm has two different conjectures, both worthless, for *uttaradrāu* [Pischel discusses *ápsas*, *Ved Stud* 1 308 ff, and this vs at p 312 Aufrecht discusses the roots *bhas*, KZ xxxiv 458 Hillebrandt discusses this vs, *Ved Mythol* 1 154]

3 The eagles have uttered (*kr*) their voice close in the sky, in the lair (*ākharā*) the black lively ones have danced, when they come down to the removal of the lower [stone], they have assumed much seed, they that resort to the sun.

In c, RV has *nyāñ* (p *nyāk*) *nī yant̄*, for which our reading is evidently a corruption — as is probably also *niskrtim* for RV *niskṛtām*, and *sūryaçrītas* for RV *çvītas* at the end The comm has *divi* instead of *dyavi* in a Ppp has a very original d *puro vāca dadhire sūryasya* There is no reason for reckoning this *jagatī* as *virāj*

### 50. Against petty destroyers of grain.

[Atharvan (*abhayakānah*) — *dvīnam* 1 *virād jagatī*, 2, 3 *pathyāpāñkti*]

Only the second verse is found in Pāipp, in book xix, and no occurrence of any part of the hymn has been noted elsewhere Its intent is obvious In Kāuç (51 17) the hymn is applied in a rite for ridding the fields of danger from mice and other pests, one goes about the field scratching lead with iron (? the comm reads *ayahsiscm ḡharsan*), and it is reckoned (note to 16 8) to the *abhaya gana*

Translated Ludwig, p 499, Florenz, 312 or 64, Griffith, 1 272, Bloomfield, 142, 485

1 Smite, O Açvins, the borer, the *samañkd*, the rat, split their head, crush in their ribs, lest they eat the barley, shut up their mouth, then make fearlessness for the grain

All the mss. accent *āçvinā*, as if the word began the second pāda instead of ending the first, and SPP follows them, our text emends to *açv-*. In b, SPP. reads, with most of the mss., *chintām*, which is better, being prescribed by Prāt ii 20. The comm. reads at the beginning of c *yuvām ned adāt*. *Tarda* perhaps denotes a special kind of ākhu or rat. The comm regards *samañka* as adj to ākhum and = *samañcanam bilam sampravīçya gacchantam*

2. Hey, borer! hey, locust! hey, grinder, *upakvasa!* as a priest (*brahmān*) an unfinished oblation, not eating this barley, go up away, doing no harm

Ppp's version is quite corrupt. *tarda hem patañga hem jabhyā upakvasah anadanta idam dhānya hinsanto 'podita* The comm reads *apakvasas* in b (explaining it by *adagdhāh santah*), and *brahma* (instead of *brahmā*) in c, and *anudantas* at beginning of d. The first two pādas are deficient by a syllable each. [I think Roth intended *hi* twice, not *hem*.]

3 O lord of borers, lord of *vāghā*'s! with arid jaws do ye (pl.) listen to me: what devourers (*vyadvarā*) there are of the forest, and whatever devourers ye are, all them do we grind up

In *vyadvarās*, some of our mss blunder the *dv* into *ddh* or *dhv*, even *ddhv*; but most of them, with all SPP's authorities save one, have *vyadvarās*, which is accordingly, doubtless with reason, admitted by SPP into his text as the true reading, and our *vyadhv-* is to be corrected accordingly. [For *vy-advarā*, *vy-ādvarī*, see note to iii 28.2. But at HGS ii.16.5 we have *vyadhvara* with *maçaka*, cf note to ii 31.4.] Some mss appear to read *vatyāpate* in a, but SPP gives *vaghā-* as supported by all his authorities, and the comm also has it, giving it a fictitious etymology from *ava-han*, he explains it by *patañgādi*. Pāda b is redundant, unless we contract *-bhā* "çrnota

## 51. For various blessings.

[Çamtāti — *āpyam*, 3 *varunastuti* *trāistubham* 1 *gāyatrī*, 3 *jagati*]

Found also in Pāipp xix, in the verse-order 1, 3, 2. The hymn is reckoned by Kāuç (9.2) to the *brhachānti gana*, it is used (25 20) in healing rites against various diseases, and (25 21) especially against disorders arising from soma drinking, and (41.14), with hymn 19 and others, in a ceremony for good fortune; it is further (note to 7.14) one of the *apām sūktāni*. Vāit. (30.7) has it in the *sāutrāmanī* ceremony with the preparation of *surā* for one disordered by soma. [Keçava (to 61.5) counts this hymn (not 57) to a *pavitra gana*.]

Translated Griffith, i 273

1. Purified with Vāyu's purifier, Soma [hath] run over opposite (*pratyāñ*), Indra's suitable companion.

The translation implies, at the end of b, *āti drutās* (or *atidrutas*, as the comm appears to read), which SPP has rightly in his text. In most mss *dru* and *hru* are hardly distinguishable (and not easily distinguishable from *du* and *hu*), and *hru* was unfortunately adopted in our text, because the first mss consulted favored that reading. Ppp has instead *adhiçrutah*. The verse is found twice\* in VS (x 31 d; xix 3 a), twice in TB (ii 6.12-3 two immediately successive versions), and thrice in MS (ii 3 8;

and in 11. 7 two immediately successive versions), and, what is unusual, with differences of reading in the different versions VS differs from our text [see note \*] in b, having in x átisrutas, and in xix átīdrutas TB has both times vāyūś at the beginning, but in b the first time prāñk and the second pratyāñk, both times átīdrutas — MS has in ii nāyos (doubtless a misprint for vāyōś) and átisrutas, in iii, the first time vāyūś, prāk, and átīdrutas, the second time vāyōś, pratyāk, and átisrutas The Atharvan reading, according to the Prāt phonetic rule ii 9, ought to be pratyāñk before a following s, but (as explained in the note to that rule) the mss read simple n, and both printed texts adopt it. [Cf Weber, Rājasūya, p 101, n. 7] \* [Should be "thrice". W overlooked that at xix 3 also there are two immediately successive versions, the first with pratyāñk átīdrutah, the second with prāñk átīdrutah. Moreover, VS has in x (like TB) vāyūḥ ]

2 Let the mother waters further (*sūd*) us ; let the ghee-purifying ones purify us with ghee ; since the heavenly ones carry forth all evil (*rīprā*), forth from them, indeed, I come clean, purified.

The verse is found also as RV x 17 10, with the single variant çundhayantu at end of a, the comm gives to sūd- the same meaning (ksīlayantu pāparahitān quddhān kurvantu) VS (iv 2) also has it, precisely in the RV version, and MS (i 2 1), with mā for asmān and nas in a and b, and with -vāhantu in c. Ppp has -vahantu likewise, and at the end it reads pūtay emi, which, curiously enough, Schröder notes as read by two of his mss and by the Kapisthala text. Ppp has further the phonetic [?graphic] variant ghṛtaþuvas in b

3 Whatever, O Varuṇa, that is hateful to the people of the gods human beings practise here, if without intention we have obstructed thine ordinances (*dharma*), do not, O god, harm us for that sin

The verse is RV vii 89 5, which, however, reads at end of b cārāmasi, and at beginning of c dāttīyāt tāva etc TS (iii. 4 116) and MS (iv 12 6) agree precisely with RV

The fifth *anuvāka*, 10 hymns with 30 verses, ends here, the Anukṛ quotation, pāñcamā, has to be combined with that to the next *anuvāka*

Here ends also the thirteenth *trāpāthakā*

## 52. For deliverance from unseen pests.

[Bhāgavat — mantroktabahudevatyam ānustubham]

Also found in Pāipp xix (in the verse-order 1, 3, 2) The first two verses are RV. i. 191 9, 4 Used by Kāuç (31.8) in a remedial rite against demons

Translated Griffith, i 273 — See also Henry, Mém Soc Ling, ix 241 top, and 239

1 The sun goes up from the sky, burning down in front the demons, he, the Āditya, from the mountains, seen of all, slayer of the unseen

All the mss read jūrvat at end of b, but both editions make the nearly unavoidable emendation to -van, which the comm also reads The first half-verse in RV. is very different *nd apaptad asāś śūryah pūrū vīśvāmī jūrvan* (should be vīśvāmī nyūrvan ? [rather, vīśvāmī nyūrvan ?]) Ppp has vīśvāmī jūrvan, and, for c, Adityas paro idān abhi The "unseen" in d are, according to the comm, the demons and bhūtas and the like [Whitney's M reads -jūrvan ]

2. The kine have sat down in the stall, the wild beasts have gone to rest (*ni-vig*), the waves of the streams, the unseen ones, have disappeared (*ni-lip*)

For c, RV has *ni ketávo jánānām*, and again Ppp. agrees with it. The comm. takes *alipsata* as impf of the desiderative of root *labh* (*nitarām labdhum āicchan*)!

3 The life(*āyus*)-giving, inspired (*vipaçcít*), famous plant of Kanva, the all-healing one, have I brought; may it quench this man's unseen ones

Ppp begins a with *āyurvidam*, and c with *aharsam* SPP has, in c, *ā'bhārisam*, although it is both ungrammatical and unmetrical, because nearly all his authorities read so (the comm. gives *rsam*), as do part of ours (H.D R) [As to Kanva's plant, cf iv. 19 2]

### 53. For protection: to various gods.

[*Brhachukra — nānādārvatam trāstubham x jagati*]

Found also in Pāipp xix, and in other texts as noted under the several verses. Kāuç uses the hymn (31 9) in a remedial rite against boils etc ; also, in the *kāmya* rites (59 28), with worship of heaven and earth, when valuables are lost, and in the *savayajñas* (66 2), with v 10, vii 67, in a response, and, according to the comm (the *pratīka* might also designate xi 1. 53), in the *medhājanana* [10. 20], with vi 108, to accompany the partaking of some dish (milk-rice, comm) and worshiping the sun. And vs 2 occurs in the *godāna* ceremony (54 2), with vii. 67, with wiping (the razor, comm) thrice; and vs 3 in the *upanayana* (55. 20), with vii 97. 2, on releasing a cow. In Vāit., vs 2 is employed in the *agnishtoma* (11. 15), near the beginning of the ceremony, and vs 3 twice in the *parvan* sacrifice (4 8, 17), once with the *patnisamyāja* offerings, and once as the sacrificer strokes his face with his wetted hands

Translated Ludwig, p. 506, Griffith, 1 274

1 Let both the sky now and the earth, forethoughtful — let the bright (*çukrā*) great one, by the sacrificial gift, rescue (*pr*) me; let the *svadhā* favor (*anu-ci*) [me, let] Soma, Agni; let Vāyu protect us, [let] Savitar and Bhaga.

For the embarrassing *ma idám* in a, Ppp. reads simply *mā*, which is better TB, in its version of the verse (namely of a, b, c, ii 7 8<sup>2</sup>, 16<sup>2</sup> each has a different d) has *tvā* instead, and inserts it again before *piçartu*, it also reads *prācetasā* at end of a, and *bṛhād dāksinā* in b "The bright one" is doubtless *soma*; the comm explains it as *sūrya*, and to *daksinayā* supplies *diçā* [Cf Bloomfield's remark on b at AJP xvii 409] The combination *anu-ci*, elsewhere unknown, must be the equivalent of *anu-jñā* or *anu-man* (the comm, *anujānātu*) Three of the pādas are *tristubh*, but a has 13 syllables unless we contract *me 'dam*.

2. Again let breath, again let soul (*ātmán*) come unto us; again let sight, again let spirit (*āsu*) come unto us, let Vāïçvānara, our unharmed body-protector, stand between [us and] all difficulties

Compare TA 11 5<sup>17</sup>, MS i 2 3, Āp x 18 3, all of which have a different (and TA a much longer) enumeration in a, b, with the verb *ā'gāt* 'hath come' In c, MS and

Āp omit *nas*, TA reads instead *me*; in d, for *antás tisṭhāti*, TA and Āp have *āva bādhataṁ*, MS *āpa b* Ppp agrees nearly with MS by reading in a *punar manah punar āyur na mā "gan*, in c it has *adbhutas* for *adabdhas*, its d is *antas tisthāsi duritād avadyāt*, [and it combines *tanūpāntas*] [Cf also MGS 13 2 and p 152, s v *punar me*, and MB 16 34]

3 We have become united with splendor, with fatness (*páyas*), with bodies (*tanū*), with propitious mind, let Tvashtar make for us here wider room, let him smooth down what of our body is torn apart

This verse is found also in many other texts, its first half generally without variation, only PB (139 this half-verse alone) has *tapobhis* for *tanibhis* at end of a VS (ii 24 et al) has for c, d *tvāstā sudātro vī dadhātu rāyō 'nu mārstu tanvō yād vilistam*, and the rest follow this rather than our text, only TA (ii 41) has *no dītra* in c, and TS (i 4 44) *no dītra vārīvāh krnotu*, MS (i 3 38 et al) and ÇCS (iv 11 6) add *nas* (like AV) after *ānu* in d, and MS ends with *vīristam* (TS, of course, has *tanūvas*) Ppp has, in c, *sudātro varivas kr-*, differing from all. The comm renders *ānu mārstu* by *hastena çodhayatu* [Cf von Schroeder's *Tubinger Katha-hss.*, p 72]

#### 54. To secure and increase some one's superiority.

[*Brahman — agnīsomīyam drustubham*]

Found also in Pāupp xix. Used by Kāuç (48 27), in a sorcery, with vii 70, with the direction *ity dhītagñim pratinirvāpatti*, vs 2 appears also in the *parvan* sacrifice (4 19), with an offering to Agni and Soma And vs 2 appears in Vāit. (3 4), in the *parvan* sacrifice, with a silent offering to the same gods

Translated Griffith, i 275 — He entitles it “Benediction on a newly elected King”

i. Now do I adorn this man as superior to his fellow, for attainment of Indra, do thou increase his authority, his great fortune, as the rain the grass

The first half-verse is very obscure, and the rendering given only tentative, it implies the emendation of *idī* in a to *tām*, or else of *idām* to *ītām* (as antecedent to *asyā* in c), and the understanding of *yujā* as for *yujās*, instead of *yujē*, which the padatext gives for it both here and in 2 d to read further *Indra* (voc) in b would much lighten the difficulty here, and also furnish a subject for the appeal in the next line. A dative with *uttara* is a construction perhaps unknown elsewhere. The comm comfortably explains *yujā* as a verb “= *yoyayāmi*” Ppp reads *yujam* (probably a mere error of the transcriber), and, for b, the corrupt *yene 'ndrari çumbhā nv istaye*, in c it has *yasyā* for *asyā* The Anukr seems to allow the contraction *vrstir'va* in d [Roth's collation gives *yugam* in a, and *yuga* in 2 d, but it may be a mere omission of the accent by which he distinguishes the palatal sonant (*g'*=our *j*) from the guttural sonant (*g*)] [Plate 453<sup>17</sup> reads *yaçgr-*]

2 For him, O Agni-and-Soma, maintain ye dominion, for him wealth, in the sphere of royalty make ye him superior to his fellow

Two or three of our mss have in b the bad reading *dharayatām*, and, in c, even the majority of them give *-vargre* (as Bp at iii 5 2, and B Kp at xi 2 2 but SPP reports nothing of the sort in his authorities) Ppp has *yasyā* for the first c and *esya* for the second, and *vrstir'atas* for *dvīrayatām* in b, also *also* for *vrstir'* in c.

3. Whoever, both related and unrelated, assails us — every such one mayest thou make subject to me, the sacrificer, the soma-presser.

The first half-verse is also 15. 2 a, b, above; the last half-verse is also 6 1 c, d. Ppp has, for b, *yo jāto yaç ca nislyah*; it further puts d before c, in the form *sarvam tvam rīradhāst nañ*.

### 55. For various blessings.

[*Brahman (?)* — 1. *vāiqvadēvī, jagatī*; 2, 3 *rāudrydu* 2 *triṣṭubh*, 3. *jagatī*]

Not found in Pāipp, but in TS. (v. 7. 23-4) etc. as noted below. Used by Kāuç. (52. 1) in a rite for welfare, on going away; and vs 2 is reckoned (note to 50. 13) to the *rāudra gana*. With vs. 2, according to Vāit 2 16, are offered the *prayājas* in the *parvan* sacrifice; and with vs. 3 (8 5), the initial and final *homas* in the *dgrayaya*.

Translated · Ludwig, p. 218; Griffith, 1. 275 — As to cycles of lunar years, see Zimmer, p. 370.

1. The many paths, traveled by the gods, that go between heaven-and-earth — whichever of them shall carry [one] to unscathedness, to that one, O gods, do ye all here give me over.

The first half-verse is also iii. 15. 2 a, b TS. begins *yé catvārah pathāyo*, and ends b with *vīyānti* (metrically better); its c is. *tēsām yō ḍīyānim ḍīttim āvāhāt*; and in d it has *nās* for *mā*, and *datta* for *dhatta*. PGS. (iii. 1. 2) agrees with TS except in this last point, and in combining *yo ḍīyānim* in c; MB (ii 1. 10) [also agrees with TS. save that it] has *ajītum* for *ajītim* The comm. has *datta*, like TS, and it is the better reading. Both this verse and vs. 3 are incomplete as *jagatī*.

2. Hot season, winter, cool season, spring, autumn, rains — do ye set us in welfare (*svitā*); portion ye us in kine, in progeny; may we verily be in your windless shelter.

TS and MB. (ii 1. 11) read *utā nas* for *çīciras* in a, end b with *suvitām no astu*, and have, for c, d, *tēsām rtūṇām çatdçāradānām nivātā esām ábhaye syāma* [See also MGS. ii 8 6 a, and p. 158, s v. *hemanto*. PGS. (iii 2 2) follows TS except that it ends with *vasema* and has for b *çīvā varṣā abhayā çaran nañ* ]

3. Unto the *idā*-year, the *pari*-year, the *sam*-year, pay ye great homage; may we be in the favor of these worshipful ones, likewise in their auspicious well-willing.

TS. begins with the *idvatsara* or *id*-year (in the form *iduvat-*), and has, for d, *jyōg ḍītā dhatah syāma*; MB (ii 1. 12) differs from it only in the form *idvat-*; PGS. (iii 2 2) also agrees except in giving in a the whole series of five year-names of the cycle *sainv-, pariv-, idāv-, id-vatsarāya*, and *vatsarāya* Our latter half-verse occurs repeatedly in RV. (e.g. iii. 1 21 c, d\*), and once more in AV (xviii 1 58 c, d). Ppp xvii 6 15 enumerates in succession *rtavas*, *ārtavās*, and *idā-, anu-, pari-*, and *sam-vatsarās* The comm quotes from an unknown source the following verse: *cāndrāndm prabhavādinām pāñcake-pāñcake yuge sam-part-dā-nz-id-ityetacchabda-purvās tu vatsarās*. \* [With slight changes, and verbatim at x. 14. 6 ] .

### 56. For protection from serpents.

[*Çamitāti* — १ *vātqvaddevī, usmiggarbhā pathyāpañkti, २, ३ rāudryāu र अनुसुभि, ३ निर्ति*]

Found also in Pāipp xix. (in the verse-order १, ३, २) Used by Kāuç (50 १७), in a rite for welfare, with iii २६, २७ and xii १ ४६, against serpents, scorpions, etc., and again (१३९ ८), with various other verses and hymns, in the ceremony for commencing Vedic study In Vāit (२९ १०), in the *agnicayana*, it and other passages accompany oblations to Rudra

Translated Aufrecht, ZDMG xxv. २३५ (1871), Ludwig, p ५०२, Grill, ५, १६२; Griffith, १ २७६; Bloomfield, १५१, ४८७ — See also the introduction to iii २६

१ Let not the snake, O gods, slay us with our offspring, with our men (*pūruṣa*), what is shut together may it not unclose, what is open may it not shut together · homage to the god-people

Pādas c and d are found again below as x ४ ८ a, b [Read *sāmyatam yān nā vī sparad, viāttam yān nā* etc ?] Ppp reads in b *sahapāurusān*, and omits the concluding pāda. The comm has *vī sphurat* in c, he understands the ‘open’ and ‘shut’ of the snake’s mouth, doubtless correctly MB (ii १ ५) has a parallel phrase *samhatam mā vivadhir vihatam mā bhūsamvadhih*

२ Homage be to the black [snake], homage to the cross-lined, homage to the brown constrictor ; homage to the god-people.

Ppp reads *haye* for *astu* in a. The comm explains *svaja* ‘constrictor’ as “self-born” [and Aufrecht as the “natural” color, that is, “green”]

३ I smite thy teeth together with tooth, thy (two) jaws together with jaw, thy tongue together with tongue, thy mouth, O snake, together with mouth

Ppp reads at the beginning *sam te dadāmi dadbhīr datas*, omits *u* in b, and ends with *āsnāhasyam* The comm understands “thy lower teeth with thine upper tooth,” and so in the other cases but this is very unacceptable, and more probably the tooth, jaw, etc. are said of some object or instrument used in the incantation

### 57. With a certain remedy against disease.

[*Çamitāti* — १, २ *rāudryāu, anusubhi, ३ [?], pathyābrhāti*]

Found also in Pāipp xix. Used by Kāuç (३१ ११) in a healing rite, while treating a bruise [*?aksata* cf Bloomfield, Introd p xlvi] with foam of urine, and vs ३ is reckoned (९ २) to the *brhachānti gana*, and employed, with vi १९ etc. (४१. १४), in a rite for welfare

Translated · Griffith, १ २७६, Bloomfield, १९, ४८८

१. This verily is a remedy, this is Rudra’s remedy, wherewith one may spell away (*apa-brū*) the one-shafted (-*tējana*), hundred-tipped arrow

The comm has at the end *upabruvat* He regards the remedy as used against the *vranaroga*, and the arrow of c, d as that of Mahādeva, used *tripurasarmārtisariaye*

2. Pour ye on with the *jālāśā*; pour in with the *jālāśā*, the *jālāśā* is a formidable remedy; with it do thou be gracious to us, unto life (*jīvāś*).

Ppp has, for second half-verse, *jālāse bhadram bhesajam tasyo no dehi jīvase*, which is better. The comm reads *jal-* in all three cases, and it has the RV. form *mr̥la* in d; it understands the foam of cows' urine to be intended by *jalāśa* [see Bloomfield, AJP. XII 425].

3 [Be there] both weal for us and kindness (*máyāś*) for us, and let nothing whatever ail (*am*) us, down with [our] complaint (*rāpāś*)! be every remedy ours; be all remedy ours.

Pāda b and the first two words of our c occur at RV. x. 59 8 e, d, 9 f, e, 10 f, e, where, however, we have *mō sū te* instead of *mā ca nas*, and *dyāñih prthivī* before *kṣamā rāpāś*, making a complete pāda [Cf also RV. viii 20 26.] The comm explains *kṣamā* by *kṣāntir upaçamo bhavatu*. Our b occurs also elsewhere (as AV x 5 23 c, and RV ix 114 4 d [this time with *mō ca nas*]) The first pāda lacks a syllable [unheeded by the Anukr. read *çām cāstu no?*] [The Anukr. scans as 7+8 12+8 but perhaps the "12-syllabled pāda" contains, as the RV hints, the damaged remnants of two (8+8)] [Ppp omits our last pāda, *sārvam* etc.]

## 58. For glory.

[*Atharvan (yaçaskdmah) — mantruktadevatyam bārhaspatyam 1 jagatī, 2 prastārapañkti, 3 anustubh*]

Found also, except vs 3, in Pāipp xix. The hymn is reckoned (note to Kāuç 13 1) to the *varcasya gana*, and is employed (59 9) among the *kāmya* ceremonies by one desiring glory, also (139 15), in the introduction to Vedic study (*utsarjanakarmāṇi*, comm), it appears with various other hymns (vi 38, 39, etc.), with an oblation to Agni. Translated Ludwig, p 240, Griffith, 1 277.

1. Glorious let the bounteous Indra make me, glorious both heaven-and-earth here; glorious let god Savitar make me; may I be dear here to the giver of the sacrificial gift

Ppp reads *me indro maghavā* in a, for b, *yaçasam somo saruno vāyur agnih*, and ends with *-nāyā syām aham*. The comm has *dhātūr* instead of *dā-* in d. As *jagatī*, the verse is both irregular and deficient.

2 As Indra is possessed of glory in heaven-and-earth, as the waters are possessed of glory in the herbs, so among all the gods may we, among all, be glorious

Ppp omits *yaçasvatis* in b, and has, for c, d, *yathā viçvesu devesu evā devesu yaçāh syāma*. The verse (11 + 12 8 + 11) is very ill defined by the Anukr.

3 Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

This verse is a repetition of 39 3 above.

## 59. For protection to cattle.

[*Atharvan (?) — rāudram uta mantraktadevatyam ānustubham ]*

Found also in Pāipp. xix. Reckoned by Kāuç (9 2) to the *brhachānti gana*, and used (41 14), with vi 19, 23, 24, etc., for good fortune, and also (50 13), with vi 1, 3, etc., in a similar rite

Translated Grill, 65, 163, Griffith, 1.277, Bloomfield, 144, 490

1. To the draft-oxen [do thou] first, to the milch kine [do thou], O *arundhati*, to the non-milch cow, in order to vigor (*vāras*), to four-footed creatures do thou yield protection

For the *arundhati* cf. iv 12 and v 5, the comm identifies it with the *sahādevī*. Instead of *tvam* in a, Ppp reads *nas*, which is better. The sense of c is very doubtful, Grill conjectures *avayase*, to fill out the meter as well as ease the translation, the comm explains *vayase* as a cow or horse or the like under five years old, perhaps the corruption of the reading is a deeper one. *A'dhenu* may signify young kine, not yet yielding milk. Both this verse and vs 3 are defective by a syllable

2 Let the herb, the *arundhati*, allied with the gods (?), yield protection, may it make the cow-stall rich in milk, and the men (*pūrusa*) free from disease (*yāksma*).

The translation implies the emendation of *sahā devīs* in b to *sahādevī*, this the comm gives (it is conjectured also by Grill), it may be here simply the name of the plant, but yet probably with pregnant implication of its etymological sense. Ppp, in d, reads *-mām* and *pāurusām*

3 I appeal to the all-formed, well-portioned, vivifying one, let it conduct the hurled missile of Rudra far away from our kine

The comm understands, in b, *achā vadāmi*, and explains *jīvalām* as *jīvanam lāti dadāti*

## 60. For winning a spouse.

[*Atharvan (?) — āryamanam ānustubham ]*

Found also in Pāipp xix. Used by Kāuç (34 22), in a women's rite, for obtaining a husband, with an oblation to Aryaman (it is added, *purā kākasampātāt*, which the comm explains by *kākasamcārāt pūrvam*)

Translated Weber, *Ind Stud* v 236, Zimmer, p 306, Grill, 56, 164, Griffith, 1.278, Bloomfield, 95, 491

1 Here cometh Aryaman, with locks [-stupā] loosened in front, seeking a husband for this spinster, and a wife for a wifeless one

Ppp reads in b *visatastugah* (i.e. *visatastukah*) Our edition has *-srupch*, the manuscript distinction of *sru* and *stu* being always doubtful, and the majority of the authorities here giving as plainly *sru* as it is possible to give it. The comm explains *visita-* as *visesena sito baddhah*, and as used of the "rays" (*stupā-*) of the sun (*āryaman*) in the east (*purastāt*). *Aryaman* is perhaps properly rendered here by 'suntor match-maker' ('Brautwerber,' Weber, Grill) but doubtless at any rate the address implies an identification of such a functionary with the god *Aryaman*. The *pada-*

reading in b, *vīśitaostupah*, is quoted under Prāt. iv. 77 In c, *asyā icchā* is the chosen example in the Prāt commentary (under 11 21 et al) of the *sāṃdhi* it illustrates, although the meter shows that the irregular combination *asye'chan* requires to be made, and the Anukr. apparently winks at it Ppp has the corrupt reading *sa vāi chāyad ag-* [intending *sa vāi 'ched?*] [Correct the ed. to -*stupah*]

2 This woman, O Aryaman, hath toiled, going to other women's assembly, now, O Aryaman, shall another woman come to her assembly

Ppp. reads in c *nv asyā 'ryaman*. The comm. has *çamanam* in b and d, and *anu* for *nu* in c. He makes no difficulty in taking *āyatī* (*p ādāyatī*) as a 3d pl, which it is not, we ought to have either *āyan* (*ādāyan*), or *anyā* instead of *anyāh*. the translation implies the latter. The proper *pāda* reading would be *ā. ayatī* [For *sāmanam* 'wedding-assembly,' see Bergaigne, *Rel Vēd* 1 159, n. 3 Comm. renders *aṅgā* by *he*; Bloomfield, "without fail"]

3. The creator (*dhatār*) sustains the earth; the creator [sustains] the sky and the sun, let the creator assign (*dhatā*) to this spinster a husband that is according to her wish.

Ppp. combines *asyā 'gruvāi* in c, and reads *dadātu* in d.

#### VI. Prayer and boasts.

[*Atharvan (?) — rāudram trāstubham 2,3 bhurij*]

Found also in Pāipp xix, and in K xl 9 Reckoned by Kāuç (9 2) to the *brha-chānti gana*, and used (41 14), with vi 19, 23, 24, etc, in a rite for good fortune, in the *kāmya* ceremonies (59 10), for splendor\*; also, in the chapter of portents (133 2), on occasion of one's house burning down, it is further (note to 50 13) included in the *rāudra gana* In Vāit (2 17) vs. 3 accompanies, in the *paryan* sacrifice, two offerings of butter to Agni and Soma. \* [*Varcas* so the comm., but Bloomfield reads *vyacas*, which accords better with 1 d of the text.]

Translated Griffith, i. 278

1 To me let the waters send what has sweetness, to me the sun brought [it] in order to light; to me the gods, and all those born of penance — to me let god Savitar assign expansion [*vyācas*]

Ppp has, for b, *mahyam sūryo bharaj-jyotisā gam*, and, in c, *samotā* for *taþoja* K has, in c, *mām* for *mahyam*, and *anu* for *uta*, and ends with *bhāt* (?) *Abharat* in b cannot well be correct; we might conjecture instead *bhavatu* The Anukr. disregards the deficiency of a syllable in d.

2 I expanded (?) earth and heaven, I generated the seasons, seven together; I speak true what is untrue, I encompass (*pári*) divine speech and people (*vīcas*)

For the doubtful *viveca* in a, Ppp has *dādhāra*, and K *-astabhnām* Some of the mss read *ajanayan* in b (also in 3 b); K. has *ajanam* (if the reading is correct), Ppp substitutes *sindhūn sasrje* (for *ritūnr aj-*) The second half-verse in K is quite different *aham vācam pári sarvām babhūva ya īndrāgnī asanam sakhāyāu* (the last pāda is parallel with our 3 d) The sense of c is obscure, and the rendering given only tentative, it implies *vadāmi* instead of *vādāmi* perhaps, 'I declare what [is] true [and

what] untrue' The comm reads *vīçam* for *vīças* at the end He understands *vivecca* in a as 'winnow, separate' (*parasparavivikte asamkīrnarūpe krtavān asmi*)

3 I generated earth and heaven, I generated the seasons, the seven rivers; I speak true what is untrue (?) [I] who enjoyed Agni-and-Soma as companions.

Ppp reads, from b on,\* as follows *aham vācaspatiś sarvā 'bhi siñca aham vinejmi prthivīm uta dyām aham rtūn srje saptā sākam. aham vācam pari sarvām babhūva yo 'gnisomā viduse sakhyuh* K. has, for *jajāna ajanayam* (a, b), *dyāvāprthivit ā babhūva aham viçvā osadhiś*, and, for c, d, *mahyam viças sam anamanta dāvir aham ugras smatahavyo babhūva* \*[Perhaps this is an error of Roth for 2 d If so, 3 a would begin with aham vinejmi]

[See p 1045.]

## 62. To Vāiçvānara etc.: for purification.

[Atharvan (?) — *rāudram uta mantrorktadevatyam trāstubham* ]

Found also in Pāipp xix (but the first verse is given only by its *pratīka*, and has not been found elsewhere), and its first two verses in other texts, as noted below Agrees in use with the preceding hymn as regards the *ganas* to which it is reckoned (Kāuç 9 2, and note to 50 13, Keç [to 61 5] and the comm [page 37 end] further have it, with vi. 19 and 51, in a *pavitra gana*), and (41 14) in the rite for good fortune, and it appears (41 15) in another similar rite, with worship of the rising sun, and is added (note to 41 13) in one for luck in gambling

Translated Griffith, 1 279

1. Let Vāiçvānara (Agni) by his rays purify us, the wind, lively with mists (? *nābhās*), by his breath, let heaven-and-earth, rich in milk, righteous, worshipful, purify us by milk

The verse is found also in TB (1 4 83) and MS (iii 11 10). They read *mā* for *nas* in a and d, *mayobhūś* (which is decidedly better) for *nābhobhūś* at end of b, and *pāyo-bhūś* for *pāyasvatī* in c Pāda c is *jagattī*

2 Take ye hold upon the pleasantness of Vāiçvānara, of which the regions are the smooth-backed bodies, with that, singing in joint revelings, may we be lords of wealth (pl.)

The sense, especially of b, is obscure, and the version mechanical, b is perhaps a reminiscence of RV 1 162 7 b Found, considerably altered in a, b, in VS (xix. 44), and TB MS (as above) They read for a, b *vāiçvadevī punati devy ā 'gād yāsyām* (TB *yāsyāt*, MS *yāsyāś*) *imā* (TB.MS omit) *bahyāś* (TB *bahvīś*) *tanvā* (TB *tanūvo*) *vitāprṣṭhāḥ*; all have *mādantas* for *grnāntas* in c, and TB MS *-mādyesu*—this last an alteration plainly called for by the meter, and the Anukr does not describe the verse as *nicrt* Ppp has at the beginning *vāiçvadevyam*, for b a wholly different text, *çuddhā bhavanta çucayas pāvakāḥ* (our 3 b), and in c, corruptly, *-nīta sasada ddayema* The variants indicate, as often elsewhere, the hopelessness of a rendering

3 Take ye hold upon that (f) of Vāiçvānara in order to splendor, becoming cleansed, clear, purifying, here, reveling in joint reveling with Idā, may we long see the sun going up.

The first half-verse is nearly identical with XII 2 28 a, b Durga to Nir vi 12 (Calcutta ed'n, III 187) quotes *vāiçvadevīm sūnrtām ā rabhadhvam*, showing that *sūnrtā* is meant here also, as in vs. 2. Ppp reads in a *vāiçvānaryam*, combines *varcasā* "rabh-; [has for b our 2 b, combining *yasyā* "çās, ] and begins c with *ide* 'ha sadh-

### 63. For some one's release from perdition (nirṛti).

[*Druhvara (?) — caturrcam nārrtam & agneyī jāgatam & atyagatīgarbhā, & anustubh*]

Found also (excepting vs 3) in Pāipp xix, the fourth verse not in company with the others For other correspondences, see under the verses Used by Kāuç (46 19) in an expiatory rite for incontinence, fastening on a rope of *darbha*, and in rites for welfare (52. 3), with vi 84 and 121, to accompany acts of release, vs 4, further (46 22), in an expiatory rite for a spontaneously kindled fire. Vāit has the vss 1, 2, and 4 singly in the *agnicayana* (28. 27, 26, 29. 8), with the laying of bricks consecrated to *nirṛti* etc

Translated. Ludwig, p 433, Griffith, 1 279

1 The tie that the divine Nirṛti (perdition) bound upon thy neck, [and] that was unreleasable, that do I untie for thee, in order to long life (*āyus*), splendor, strength; do thou, quickened (*pra-sū*), eat uninjurious (?) food

Ppp reads in b *avicrtyam*, omits *vārcase*, which is metrically redundant and probably intruded, in c, and has, for d, *anamīvām pītum addhi prasūtah*, thus getting rid of the extremely obscure *adomaddām* (made more obscure by the occurrence of *adomadhā* in VIII 2 18) The comm takes *adomadam* as two independent words, and renders it 'producing pleasure for a prolonged time.' The translation given is that of the Petersburg Lexicons A corresponding verse is found in VS (XII 65), TS (IV 2 53), and MS II. 7 12. VS and MS have, in a, b, *yām* . *pāçam*, VS ends b with *avicrtyām*, TS MS with *avicrtyām* (all omitting *yāt*) In c, for *tāt te*, VS MS. have *tām te*, and TS *idām te tāt*, VS TS end it with *āyuso nā madhyāt*, MS with *so nū madhyē* For d, TS MS have *āthā jīvāh pītūm addhi prāmuktah*, VS *āthāt' tām pītūm addhi prasūtah* The verse has no *jagati* character.

2 Homage be to thee, O Nirṛti, thou of keen keenness; unfasten the bond-fetters of iron Yama verily giveth thee back to me; to that Yama, to death, be homage

The "thee" of the second half-verse is doubtless the person on whose behalf the spell is uttered The first half-verse is found combined with our 3 c, d into one verse in VS (XII 63) and TS MS (as above) They all read *sū* for *astu* in a, and for *tigmatejas* TS has *vīçvarūpe* (Ppp has *vīçvavāre*), their b is *ayasmāyam vīcrtā bandhām etām* Ppp has *yān pra mumugdhi pāçān* for b, and, for c, d, our 3 c, d. The whole verse is nearly repeated below, as 84 3 Only the last pada is *jagati*

3 Thou wast bound here to an iron post (*drupadā*), bridled with deaths that are a thousand Do thou, in concord with Yama, with the Fathers, make this man ascend to the highest firmament

We have the same change of address here as in the preceding verse, and it proves that the make-up of the material as given by the Yajus texts is more original and correct

They read, in c, d, *yaména tvám yamyā* (TS. MS. -yā) *samvidānb' ttamē* (TS. -mám) *nāke* (TS. -kam) *ādhi rohayāt' nam* (TS. -ye 'mám) Ppp as noticed above, has c, d of this verse as 2 c, d, reading *-dāno ttame nāke* (like VS MS) The last pāda is found also as that of i 9 2, 4, xi 1 4 With the contraction *bedhise'ha*, the verse would be a good *tristubh* [The vs recurs at vi 84 4]

4. Thou collectest together for thyself, O Agni bull, all things from the foe (?), thou art kindled in the track of sacrifice (*īd*); do thou bring to us good things.

This is a RV verse, found at x. 191. 1 (vss 2-4 are our next hymn), and is also to be met with at VS xv 30, TS ii 6 114, and MS ii 13 7—in all its occurrences offering precisely the same text It was noticed above that it occurs in Ppp, but not in connection with the three preceding verses of this hymn—with which, indeed, it has nothing to do as regards sense. It was pointed out in the note to Prāt. ii 72 that the prescription in that rule of s as the final of only *idāyās* before *pada* seems a strong indication that this verse was not a part of the AV text as recognized by the Prāt. The comm explains *idas* by *idāyā bhūmyāh* [For consistency, *sám sam* ought to be printed *sám-sam*]

#### 64. For concord.

[*Atharvan — sámmanasayam vāiqvadevam ānustubham* [2 tristubh]]

The first two verses are found in Pāipp xix The whole hymn is RV x. 191 2, 3, 4, and is also read in TB ii 4 44-5, and (with the order of the verses inverted) in MS ii 2.6 In neither of these texts does the first verse of the RV hymn (our 63 4) stand in connection with the other verses, and as the situation of the RV. hymn is one that calls for three verses only, it is pretty evident that the first verse (which also has nothing to do with the others in point of sense) is a later addition, and has also, by an extremely curious process, not paralleled elsewhere in our text, been added at the end of our 63, in order to stand in its RV relation to the other verses See Oldenberg, *Die Hymnen des RV*, 1 244 The hymn is used by Kāuç. (12 5) in a rite for harmony, with iii 30, v 1, etc

Translated by the RV translators, and, as an AV hymn, by Ludwig, p 372; Grill, 31, 164, Griffith, 1 280, Bloomfield, 136, 492

i. Do ye concur; be ye closely combined; let your minds be concurrent, as the gods of old sat concurrent about their portion

The other texts begin *sám gachadhvam sám vadādhvam* (but MS *jāntadhvam*), at the end, TB reads (if it be not a misprint) *upāsata*, the pūrve gives, at any rate, a past meaning to -te. [Poona ed has -ata]

2 [Be] their counsel (*mántra*) the same, their gathering the same, their course (*vratā*) the same, their intent alike (*sahā*), I offer for you with the same oblation, do ye enter together into the same thought (*cétas*)

The other texts differ from ours in the first half-verse only in this, that RV.TB read *mánas* instead of *vratām* in b, but our c is their d (TB \* having *samjñānenā* for *sam-ndna*), and their c agrees nearest with our d, TB reading s *kéto abhī sám rabhadh-ant*, RV s *mántram abhī mantraye vah*, and MS s *kráttum abhī mantrajadh-ant*. Ppp has, for b, *samānam cittam saha vo manārsti*, and omits d The Anukr omits to describe the verse as a *tristubh* \* [TB has also *yajñmas* for *juhomi*.]

3. Be your design the same, your hearts the same, your mind the same, that it may be well for you together.

MS has, for a, *samānā vā* (i.e. *vas*) *ākūtāni*. The comm. appears to understand *su saha* as two independent words in d [See MGS i 8. 10 and p. 156, sv *samānā*.] [Pāda a lacks a syllable, easily supplied.]

### 65. For success against enemies.

[*Atharvan (?) — cāndram utāi "ndram; pārāçaryam ānuṣubham 1 pathyāpañkti*]

Found also (vss 1, 2) in Pāipp xix. Used by Kāuç (14. 7), with 1. 2, 19-21, vi 66, 67, 97-99, in a rite for victory over enemies; belongs (note to 14. 7) to the *aparājita gana*

Translated. Ludwig, p 372, Griffith, i. 281.

1. Down (*áva*) [be] the fury, down the drawn [arrow], down the two mind-yoked arms O demolisher (*pārāçard*), do thou vex (*ard*) away the vehemence (*çūṣma*) of them; then get us wealth.

One can hardly help emending *manyūs* in a to *dhánus* ‘bow’ For *áyatā* used pregnantly of an arrow ready to be launched, cf. vi. 38. 4 and xi. 2. 1 and vi. 66. 2 The combined idea of crushing and removing in *pārāçara* cannot be briefly rendered; the comm. regards it as an epithet of Indra For *adhā nas* in e, Ppp. reads better *arvāñcam*, as antithesis to *parāñcam*, the comm. has *atha* instead of *adha*

2 The handless shaft, O gods, which ye cast at the handless ones — I hew [off] the arms of the foes with this oblation.

Apparently the oblation itself is the “shaft,” called ‘handless’ (*nārhaſtā*) because it makes ‘handless’ (*nṛhaſta*) so the comm Ppp has for second half-verse our 3 c, d Our second half-verse is identical with iii. 19, 2 c, d, above

3. Indra made the handless one first for the Asuras. Let my warriors conquer by means of stanch Indra as ally (*mcdin*).

The last half-verse, as noted above, is found in Ppp as 2 c, d.

### 66. For success against enemies.

[*Atharvan (?) — cāndram utāi "ndram ānuṣubham 1 tristubh*]

Found also in Ppp xix [but confused with h. 65] Used by Kāuç (14. 7) in a battle rite with the preceding hymn, which see, and reckoned to the *aparājita gana*

Translated Ludwig, p 372, Griffith, i. 281

1. Handless be the assailing foe — they who come with armies to fight us; make them, O Indra, collide with the great weapon; let their evildoer (? *aghahārā*) run (*drā*), pierced through

The comm to SV explains *aghahāra* by *atipratyavara*, ours, by *maranalakṣaṇasya duhkhasya prāpyatā*

2 Ye who run (*dhāv*) stringing [the bow], drawing [the arrow] (*ā-yam*), hurling — handless are ye, O foes, Indra hath now demolished you.

[For *ā-yam*, cf vi 65. 1] Our text reads at the end *-çarāit*, on the authority of Bp E I R T. and O , all SPP's authorities [save his B., which has *-çarin*] give *-çarīt*, which he has accordingly rightly adopted, as the better supported as well as the regular form [cf. vi. 75 1] Ppp has *parā'çari* [With regard to these *āi*-forms, see the note to vi 32. 2.] SPP., contrary to his usual practice, retains the *k* of *çatrvah* before *sṭh-*. The comm has *stana* in c. [“Demolished” stands in rapport with “demolisher” of 65 1.]

3. Handless be the foes; their limbs we make to relax (*mlā*); then will we, O Indra, share among us their possessions hundred-fold.

All our mss. but one (D.), and nearly all SPP's, read *çatrvas*, vocative, in a; both texts emend to *çāt-*.

### 67. For success against enemies.

[*Atharvan* (?) — *cāndram utāi "ndram. ānustubham* ]

Not found in Pāpp. Used by Kāuç (14.7) in a battle rite with the two preceding hymns (and reckoned with them to the *aparājita gana*): see under 65; also (16.4) in another rite of the same class, for terrifying enemies, with vi 98, with the direction “the king goes thrice about the army” .

Translated Ludwig, p 518, Griffith, 1 282.

1. Everywhere about the routes Indra and Pūshan have gone; let yonder armies of our enemies today be confounded further away.

That is (a), to prevent access to our villages. The comm takes *parastardm* as simply = *atiçayena*.

2 Go about confounded, ye enemies, like headless snakes; of you there, confounded by Agni, let Indra slay each best man (*vdā*)

This verse is SV. ii. 1221, and one of the supplementary verses to a RV. hymn (RV. x. 103 15) SV. has, for a, b, *andhā amitrā bhavatā 'çrsāñ 'haya rva*, and, in c, *agnīnunnāñām* The RV version (see Aufrecht's 2d edition, ii 682) accents *amitrā*, reads *-sāñā dh-* in b, and, in c, *agnīdagdhāñām agnīmūlhāñām* The translation implies the emendation *amitrās* instead of *amitrās*, which latter is given by all the authorities, and hence accepted in SPP's text The comm understands *amitrās*, voc; and he explains b to mean as snakes with their heads cut off can merely move about, but not do anything in particular.

3 Fasten thou, as bull, the skin upon them; make the fear of the fallow-deer, let the enemy hasten (*es*) away, let the cow hasten hither to us.

The sense of a is very obscure One is tempted to combine *rrsāyinam* into one word. The comm makes *harinasya* (= *krshnamrgasya*) depend on *çyam*, which cannot well be right, though it may be questioned whether, as dependent on *bhāyam*, it is subjective or objective genitive.\* He explains the “skin” as used for *somamanisceṣṭana*; and the “cow” (d) as the enemy's wealth, in cows and the like The combination of *śipa esatu* into *śipesatu* falls under Prāt iii 52, and the case is quoted in the commentary to that rule [Correct *nāhyā* to *nāhya* (accent mark slipped out of place)] \* [In a marginal note, W. compares *mitra-tārya*, v 20 7.]

## 68. To accompany the act of shaving.

[Atharvan (?) — *mantroktadevatyam* 1 *purovirād atīcakvarīgarbhā* 4p *jagatī*; 2 *anustubh*,  
3 *atījagatīgarbhā tristubh* ]

Found also in Pāipp xix. (in the verse-order 1, 3, 2), and in part in various Grhya-Sūtras, as noted under the several *verses* [Further, in MP ii 1 1-3; and MGS 1 21 2, 3, 14, 6 (cf. also Knauer's Index, p 148, s.v. *usnena*, p 146, and p 154).] The hymn is used by Kāuç., as was to be expected, in the *godāna* ceremony (53 17-20), vs 1 being addressed to the vessel of water used, vs 2 accompanying the wetting of the youth, and vs 3 the parting and cutting of the hair. Further, in the *upanayana*, at the beginning of the whole ceremony (55.2), with the directions "do as directed in the text" etc

Translated · Ludwig, p 430; Griffith, i 282

1 Savitar here hath come with razor; come, O Vāyu, with hot water; let the Ādityas, the Rudras, the Vasus, wet [him] in accordance; do ye, forethoughtful, shave [the head] of king Soma

'Wet,' corresponding to our 'lather' Dignity is sought to be given to the operation by identifying the participants in it with various divinities The second pāda is given, without variation, in AGS 1 17.6 and PGS ii 1 6, the first and second are found in GGS ii 9 10, 11, MB 1 6 1, 2, with *agāt* in a, and *-kenāt* 'dhī' in b Ppp has, in b, *vāyav udakena ehi*, and omits *undantu* in c The combination *vāya ud-* is quoted under Prāt ii 21, 24, iii 35; *-kenē* 'hi, under iii 38, 66. [Hillebrandt, *Ved Mythol*, 1 472, may be consulted.]

2 Let Aditi shave the beard; let the waters wet [it] with splendor; let Prajāpati nurse (*cikits*) [it], in order to length of life, to sight

Ppp's version of c, d is *dhārayatu prajāpatih punah-punah suvaptae* AGS. (1 17 7) has a, b, reading *keçān* for *çmaçru*, and *varcase* for *-sā*; PGS (ii 1.6) has *adite keçān vāpa*, parallel to our a.

3 With what razor the knowing Savitar shaved [the head] of king Soma, of Varuṇa, therewith; ye priests (*brahmān*), shave [it] now of this man; be he rich in kine, in horses, in progeny

Ppp reads, for d, *açyāmodiyur ayam astu virāh*. AGS (1 17 10) and PGS (ii 1 11) have our a, b, c without variant, but add as d, *āyusmān jaradastir yathā 'sat* TB (ii 7 17<sup>2</sup>) also has the verse, differing only in d *ürje'mām rayyā vārcasā sām srjātha*, and with this HGS (ii 6 10) agrees throughout. The ÇGS version [1 28] differs throughout *yenā'vapat savitā çmaçru agre kṣurena rājño varunasya vidvān yena dhātā brhaspatir indrasya cā'vapac chirah tena brahmāno vapate 'dam adyā 'yusmān dirghāyur ayam astu vīrah* (agreeing at the end with Ppp) MB (1 6 7) has a still other text *yena pūsā brhaspater vāyor indrasya cā'vapat tena te vapāmi brahmañā jīvātave jīvanāya dirghāyustvāya varcase* The verse (10+11 11+12=44) contains no *atījagatī* element [Ppp combines *asyā'çyāmodiyur*, and R notes that c, d appears in Ppp ii ]

## 69. For glory etc.

[Atharvan (?) *varcasākāmo yaçaskāmāc ca*) — *bārhaspatīam utā "çvinam anustubham* ]

Verses like the first two are found in Pāipp, in two different books (1 in ii, 2 in xi), but perhaps correspond rather to the nearly equivalent verses ix 1 18, 19 It is

employed by Kāuç (10 24) at the end of the *medhāyanana* ceremony, with iii 16 and ix 1, on rising and wiping the face, also twice (12 15 and 13 6) in *varcasya* rites, with the same two hymns (and is reckoned to both *varcasya ganas* notes to 12 10 and 13 1), further, in the ceremony on beginning Vedic study, with vi 38, 39, 58 and others (139 15), and vs 3 in the *savayajñas* (68 7), as expiation for an error in the ceremonial In Vāit, in the *sāntrāmant* (30 13), the hymn accompanies, with vi 19 and ix 1 18, the pouring out of the *surā*

Translated Ludwig, p 240, Griffith, i 283.

1. What glory [is] in the mountain, in the *aragárātās*, in gold, in kine, in strong-drink when poured out, [what] honey in sweet-drink, [be] that in me

The verse corresponds nearly to ix 1 18, below; but the latter has a quite different first half, and with it Ppp precisely agrees What our *aragarāta*'s are is wholly obscure, and the word is most probably a corruption The comm explains it in two alternative ways as kings that 'go' (*ata*) in 'spoke(*ara*)-swallowers(*gara*)', i.e chariots, or, as 'shouts' (*rātā*) of soldiers that 'go' (*ga*) at the 'enemy' (*ara=ari*)!

2 O ye Aćvins, lords of beauty! anoint me with the honey of bees, that I may speak brilliant words among the people

The verse is found below as ix 1 19, with the difference of a single word (*varcasvā-tīm* for *bhārgasv-*) The comm reads *āvadāmī* in d. [SPP. gives the fuller spelling *añktam* cf. Gram. § 231 a.]

3 In me [be] splendor, also glory, also the fatness (*páyas*) that belongs to the offering, let Prajāpati fix (*drṇī*) that in me, as the heaven in the sky

The verse corresponds to iii 1 in the Nāigeya supplement to the Sāma-Veda (or SV 1 603), which, however, rectifies the meter of c by reading *paramesthī* for *jān māyī* "Heaven" and "sky" in d are the same word, the comm renders the latter by "atmosphere." The Anukr does not note the deficiency in c.

#### 70. To attach a cow to her calf.

[*Kāñkāyana — āghnyam jāgatam*]

Not found in Pāipp Used by Kāuç (41 18) in a rite for producing mutual attachment between cow and calf

Translated Grill, 65, 165, Griffith, i 283, Bloomfield, 144, 493

1 As flesh, as strong-drink, as dice on the gambling-board, as of a lustful man the mind is fastened (*m-han*) on a woman — so let thy mind, O inviolable one (*aghnyād*), be fastened on thy calf

The verses are six-pāda *jagatī* ( $6 \times 8 = 48$ ) [The stanza is wrongly numbered]

2 As the elephant strains foot with foot of the she-elephant; as of a lustful man etc etc

The obscure first line is with intention rendered obscurely, the Petersburg Lexicon conjectures 'hastens after, step with step,' which then Grill follows The comm takes *uduyujé* as = *unnamayati*, "bends up, for love (*premnā*), her foot with his foot"

3. As the felly (*pradhi*), as the rim (*upadhi*), as the nave upon the felly; as of a lustful man etc. etc. [See p. xcii]

The first line is again obscure, both in its internal relations and in its relation to the refrain (in this resembling 1 a, b). BR define *upadhi* as 'the part of the wheel between the felly and nave,' but this ought to be *arāś* 'the spokes'. The comm. explains it as 'the circle, bound together by the felly, that is the binder together of the spokes' (*nemisambaddhah arānām sambandhako valayah*) — i.e. a sort of rim inside the felly. Probably a solid wheel, without spokes, is had in view. We should expect some other preposition than *adhi* 'on' to express the relation of the nave to the felly.

### 71. Against harm from improper food.

[*Brahman — ḍgneyam* · 3 *vāīvadevī jāgatyam* : 3 *tristubh*]

Found also in Rāipp ii. (in the verse-order 1, 3, 2); and vs. 1 a second time in xx. [For Yajus versions of vss. 1 and 3, see v. Schroeder's *Zwei Hss*, p. 16, and *Tübinger Katha-hss*, p. 77] Used by Kāuç. (45. 17), with iii 29, vii 67, etc., in a rite (following the *vaṣācamana*), explained as for obviating ill effects from acceptance of gifts and the like, also (57 29), in the *upanayana*, accompanying an offering by the pupil from the food obtained by begging. And Vāit. (4. 16) has it in the *parvan* sacrifice, as the priest eats his portion.

Translated Ludwig, p. 433; Grill, 66, 105, Griffith, 1. 284; Bloomfield, 196, 494.— See also Bergaigne-Henry, *Manuel*, p. 152

1. What food of various form I eat oftentimes (*bahudhā*) — gold, horse, also cow, she-goat, sheep, just whatsoever I have accepted — let Agni the offerer (*hōtar*) make that well-offered.

Ppp has, in c, *kim cit*, and for d, a. t *vīçvād agadam k* TA (ii 6 2<sup>11</sup>) has pādas a, b, c as a, b, d of a verse of five pādas. In b it inserts *vāśas* (Ppp *vāsu*) before *hīranyam* and omits (not Ppp) *āçvam* after it; after b it inserts *yād devānām cāksusy āgo* *āsti*; in c it contracts *-jagrāhā* 'hām into *-jagrāhām*, and it ends with *agnīr mā tāsmād anṛhām kr̄notu*. The comm. (unless it is a misprint) reads *jagrāha* in c. The last pāda is x. 9. 26 d. The first two vss are mixed *jagatt* and *tristubh*.

2. Whatever, offered [or] unoffered, hath come to me, given by the Fathers, assented to by human beings (*manusyā*), what my mind is as it were excited at — let Agni the offerer make that well-offered

The comm. reads *rārajanītu* in c, but explains it as an indicative. The mss. are divided between *manusyāh* (which both editions give) and *-yāsh* at the end of b (our Bp P M H T K have the latter). Ppp inserts *yat* after *hutam* in a [W has here overlooked a part of R's note, which (if I understand him) means that our vs 2 continues in Ppp thus. (b) *yasmād anna manaso 'drārajanī*, (c, a corruption of TA's c given under vs 1 above) *yad devānām cāksusākaçīnā*, (d) 'gnīś etc.]

3. What food I eat unrighteously, O gods, and promise, intending to give [or] not intending to give — by the greatness of the great Vāīvānara let [it] be propitious honeyed food for me

TA. (ii 6 2<sup>11</sup>) has the first half-verse, adding the same three pādas as above (see under vs 1) For the doubtful *samgrnāmī* it reads *vā karisyān*, and Ppp has the

same, also omitting (perhaps by accident) *ādāsyān*. The second pāda is nearly repeated as 119 1 b, below. The comm renders *samgrnāmī* by *pratijānāmī*. The Daç Kar cites (to Kāuç 57 29. see the note to that rule) the three verses in full, but substitutes for 3 c, d our 53 2 c, d, *vāīçvāñaro no ad-*, etc.

### 72. For virile power.

[*Atharvāñgiras — cepo'rkadevatyam ānustubham 1 jagatī, 3 bhurij*]

Found also in Pāipp xx. Used by Kāuç (40 16, 17) in a rite for sexual vigor, with an amulet. The *arka*-thread spoken of in 16 may find its explanation in the peculiarity reported by Roxburgh (*Flora Indica*, II 31). "A fine sort of silky flax is in some parts prepared from the bark of the young shoots"

Translated Griffith, I 474 — Cf. IV 4, vi 101

1 As the black snake spreads himself at pleasure, making wondrous forms (*vāpus*), by the Asura's magic (*māyā*), so let this *arkā* suddenly make thy member altogether correspondent (? *sāmsamaka*), limb with limb.

The comm reads *sitas* instead of *asitās* in a, and explains it as 'a man that is bound'. He takes *arka* as 'an amulet of *arka*-tree' (*Calotropis gigantea*, of which various medicinal use is made). In d he reads *sam samagam* and paraphrases the latter with 'of like going' (*samānagamana*). The Petersburg Lexicon conjectures for *sāmsamaka* 'joined to one another'. The verse is mixed *tristubh* and *jagati*.

2 As the member of the *tayādara* is made big by the wind — as great as is the member of the *párasvant*, so great let thy member grow

What creature the *párasvant* is is unknown (Pet. Lex. "perhaps the wild ass"), the *tayādara* is yet more obscure, being mentioned only here. The comm reads *tāyodaram*, and defines the *tayodara* as 'a kind of animal', the *bha* of *sthūlabha* he takes as representing a verbal root *sthāulyena bhāsamānam*.

3 As much of a limb as is that of the *párasvant*, that of the elephant, and that of the ass — as great as of the vigorous (*vījīn*) horse, so great let thy member grow

The comm reads and explains *yāvad aṅginam* at the beginning as two independent words, the metrical irregularity, as well as the anomalousness of the word as a derivative and compound, suggest emendation to *yāvad dīgam* (*aṅgam* = *páras*). [Cf. Pischel, *Ved. Stud.*, I 83, with reference to the ass.] \*

The seventh *anuvāka*, having 11 hymns and 34 verses, ends here, and the mss quote the old Anukr. to this effect *catasrbhir adhikas tu saptamak syat.*

### 73. To assure supremacy.

[*Atharvan — sāmmanasyam mantraktandidevatyam trāstubham 1, 3 bhurij*]

Found also in Pāipp xix. (with the verse-order 1, 3, 2). This hymn with iii 12, vi 93, xii 1, is reckoned by Kāuç to the *vāstospātyāni* (8 23) or the *vāstu gānd*, and it and the following hymn, with others (12, 5) to the *sāmmanasyāni*; also, by the schol (note to 19. 1), to the *puṣṭika mantras*, and [so] 3 [so] comm. [not vi. 60 7] by itself (23 6) in the ceremony of entering a new house.

Translated. Griffith, I 284, Bloomfield, 131. \*

1 Let Varuṇa come here, Soma, Agni; let Brihaspati with the Vasus come here, come ye together, [his] fellows, all of you, like-minded, unto the fortune of this stern corrector (*ugrā cettrī*)

Ppp reads *abhi-* instead of *upa-* in c, and has at the end *sujātās*. The comm explains *cettrī* as “one who properly understands the distinction of what is to be done and what is not to be done”, in this word *cit* seems to take the value of *cī* or *cāy* ‘one who notes and visits or requites’

2 The vehemence (*çūṣma*) that is within your hearts, the design that has entered into your mind — that I frustrate with the oblation, the ghee, in me, O [my] fellows, be your satisfaction (*ramāti*)

Intended to restrain intending emigrants, apparently, as also vs 3 All the mss, and both editions with them, read *tān* at the beginning of c, although it is unquestionably an error for *tām*, referring to *ākūtim*, as the comm correctly reads and understands Only one ms (our Bp<sup>2</sup>) has *srīvayāmī*, all the rest *çrīv-*, or its phonetic product, *chrīv-*, but SPP quite unaccountably (against the sense, and against the use of *√sīv*, which has no causative conjugation quotable before the Lalita-Vistara) adopts *sīvayāmī* from the comm. (= *parasparasambaddhān karomī*) Ppp has *çrevayāmī*, and in d (as in 1 d) *sujātās* The Anukr should have noted the verse as *nīrt* [Read *yō vō 'stī in a?*]

3 Be ye just here, go not away from us, let Pūshan make [it] pathless for you in the distance, let the lord of the dwelling (*vāstu*) call aloud after you; in me, O [my] fellows, be your satisfaction

Ppp has, in a, *e'ha yāta mā'pa*, at the beginning, it rectifies the meter of b by omitting *vas*, in c, it reads *'yam ahvan* for *joharītu*, in d, it again has *sujātās*

#### 74. For harmony.

[*Atharvan* — (as above.) *ānustubham* 3 *tristubh, trināmadevatyā*]

Found also in Pāipp xix (in the verse-order 2, 1, 3) Reckoned by Kāuč (125), with the preceding hymn and others, to the *sāmmānasyāmī*

Translated Griffith, 1 285, Bloomfield, 135, 495

1 Together let your bodies be mixed (*prc*), together your minds, together your courses, together hath this Brahmaṇaspati, together hath Bhaga made you come

Ppp has, for d, *somah sam sparçayātu mām* The comm renders *samprcyantām* by *parasparānurāgena samsrjyantām*

2 Concurrence of the mind for you, also concurrence of the heart, also what of Bhaga is wearied (*çrāntā*) — therewith I make you concur

Ppp has, in d, *sam jñapayāti mām* It is one of the most peculiar and unaccountable of the occasional peculiarities of the *pada*-text that in d it reads *sāmojñapayāmī*, combining the preposition with the verb, though the former has the accent. Of all the mss noted, only one of SPP's has the usual reading\* *Çrāntām* in c seems an impossible reading, but even Ppp gives nothing else The comm explains it as ‘toil-born

penance' (*gramajanitam tapah*) Emendation to *cāntam* 'tranquillized,' i.e. tranquility, would be very easy, and tolerably satisfactory \* [Whitney's collation certainly notes also D.Kp as reading *sám jñāpayāmī*, probably his eye rested on the *samoñāpanam* of b (which in his collation-book stands just above the *samoñāpayāmī* of d), when he wrote the above statement I suspect that the *avagraha* of *samoñāpayāmī* has blundered in from the *samoñāpanam* of a and b by a similar mistake of the scribes] [ Cf the *pada* reading *úpaçekīma* at vi 114 2 ]

3 As the Ādityas, severe (*ugrá*), not bearing enmity, united with the Vasus, with the Maruts, so, O three-named one, not bearing enmity, do thou make these people here like-minded

Ppp reads, in a, *vasavas* instead of *vasubhis*, and, in c, d, *-yamānam imam janā sammanasam krnu ivam*, which is better in so far as it makes *ahrn-* adjunct of the object rather than of the subject in the sentence, our text desiderates *āhrṇyamānān* The verse is found also in TS (ii 1 113), which has, in b, *mariúdbhī rudiāk* (our reading seems a corruption of this) *samājānatā 'bhi*, and, in c, d, *-yamānā vīçve devāh sāmanaso bhavantu* A god *trināman* appears to be met with only in this verse, the one meant is probably Agni, as conjectured by BR, and also explained by the comm

### 75. To eject a rival.

[*Kabandha (saptnaksayakāmah)* — *mantroktadevatyam, āndram ānustubham 3 b-p jagatī*]

Found also in Pāipp xix. (with the verse-order 1, 3, 2), and in TB (iii 3 113-4) and Āp (iii 14 2) [TB and Āp agree with Pāipp in the verse-order and several other points] Used by Kāuç (47 10) in a rite of sorcery, and again similarly (48 29-31), with strewing of *darbha* grass

Translated Ludwig, p 373, Grill, 22, 165, Griffith, i 285, Bloomfield, 92, 495

1 I thrust yon man out of home, the rival who fights [us], with the oblation of ejectment, Indra hath demolished him

One of our mss (O) reads at the end also here (cf 66 2, above [and note to 32 2]) *-çardit* Ppp, also TB Āp, have *nirb-* at the beginning of c, and TB Āp have *enam* in d (the two agree in every point through the hymn) [Ppp *parāçari*, as at 66 2]

2 Let Indra, Vṛitra-slayer, thrust him to the most distant distance, whence he shall not come back, through constant years (*sáma*).

Ppp TB Āp read *tvā* for *tām* in a, and TB Āp *nayatu* for *nudatu* in b, while Ppp has, for b, *indro devo aciklpat*, all three have *-yasi* at end of c.

3 Let him go [beyond] three distances; let him go beyond the five peoples, let him go beyond the three shining spaces, whence he shall not come back, through constant years, so long as the sun shall be in the sky

Instead of *ētu*, TB Āp have three times *ati*, and they omit pādas d, e, RV. (viii 32 22 a, b) agrees with them in pādas a, b Ppp. reads *ānu* for *ati* at end of b, and has, for c, the corrupt *tha ca tvā tu rocanā*, it omits d, e, like the other texts The *pada*-text reads *rocanā* (not *-nāh*), maintaining the usual and proper gender of the word, although, being qualified by *tiśrās*, it is apparently taken here as feminine, and should be *rocanāl*.

The mark of punctuation added after d in our edition is not in the mss , it was heedlessly introduced in going through the press , and the accent of *çaçvatibhyas* is misprinted

### 76. For a ksatriya's security from death.

[*Kabandha — caturrcam sāmtapanāgneyam ānustubham 3 kakummatī*]

Found also in Pāipp xix Used by Kāuç (50 4), with i. 26, 27 and vi 3, by one desirous of success in conquest, and for other like purposes

Translated Ludwig, p 459 , Griffith, i 286

1. They who sit about him, who pile on [fuel] in order to beholding [him]—let Agni, fully kindled, with his tongues arise out of [their] heart

The sense is somewhat obscure In b, *cāksase* probably ‘that he may become conspicuous’, the comm very strangely renders it ‘for injury’ (*hīnsāyātī*) and regards the “they” as demons and the like. Ppp begins *yene 'dam par-*, and elides the a of *agni* in c.

2 Of the heating (? *sāintapandī*) Agni I take hold of the track (? *padā*), in order to length of life (*āyus*)—out of whose mouth the soothsayer (*addhātī*) sees the smoke arising

Ppp reads, for c, d, *dhātur yasya pāçyata mama dyantaç çritah*, corrupt. The comm explains *pada* as either ‘place’ (*sthāna*) or ‘sound’ (*çabda*)

3 He who knoweth the fuel of him, piled on by the *ksatriya*—he setteth not the foot (*padā*) in detriment unto death

Ppp elides the initial a of *asya* in a, and begins c *mā vihvare* To the comm., *abhīhvāra* is ‘a roundabout crooked cause of meeting death’

4 They that go about (*paryāyīn*) do not slay him, he goes not down to the dead (? *sannā*)—the *ksatriya* who, knowing, takes the name of Agni unto length of life

Ppp has, in b, *evam* for *ava*; and, in c, *vīvā* for *vīvān* The comm understands *sannān* as ‘(the enemies) even when in his neighborhood’, Ludwig, ‘die [im Hinterhalt?] gelagerten’ cf TB ii 4 7<sup>11</sup> *sannān mā 'va gāta*

[A supplementary note from Roth says that Ppp has, inserted just before iv 9 7 of the Vulgate, the following *nār 'nam ghnantu paryāyano na manvām iva gacchati Jane mana pramīyate yas tvām bibhārty āñjana* (cf iv 9 5 d)]

### 77. For recovery and retention of what is lost.

[*Kabandha — jātavedasam ānustubham*]

Found also in Pāipp xix The comm regards this hymn, and not vi 44 (which has the same *pratīka*), as intended in Kāuç 36 5, in a rite concerning women (the prevention of a woman’s escape, etc , comm )

Translated . Ludwig, p 468 , Griffith, i 286 , Bloomfield, 106, 496

1 The heaven hath stood , the earth hath stood , all this living world hath stood , on their base (*āsthāna*) the mountains have stood , I have made the horses stand in their station

The first half-verse is 44 1 a, b, above , the second is nearly vii 96 1 c, d, below But Ppp is different in c, d, and partly illegible , *tistha me sthāmann aqvā 'ransata* can be read The comm inserts 'thee, O woman' in d, and regards *aqvān* as an incomplete comparison 'as they bind vicious horses with ropes'! Prāt. iv 96 prescribes the unchanged *pada*-reading *atisthipam* [ Most of SPP's authorities have *asthuh* in *samhitā* ]

2 He who hath attained the going away, he who hath attained the coming in, the turning hither, the turning in — he who is herdsman, on him I call .

The first half-verse is nearly RV x. 19 5 a, b, and the second exactly ib 4 c, d RV reads *wyāyanam* for *parāyanam* in a, and *parāyanam* for *nyāyanam* in b The comm appears to read *nyayanam*

3 O Jātavedas, cause to turn in , be thy turners hither a hundred, thy turners this way a thousand , with them get for us again

Ppp has, for d, *tābhīr enām nī vartaya*, thus defining the object of all this recovering action to be some male person or thing The comm interprets it all through as a woman who has escaped or wants to escape RV x 19 is aimed at kine Pādas b and c are found in VS xii 8, which also ends with *pūnar no nastām ā krdhi pūnar no rayim ā krdhi* *Santi* would be a better reading in b

## 78. For matrimonial happiness.

[*Atharvan — 1, 2 cāndramasyāu, 3 tvāstri 1-3 anustubh* ]

Found also in Pāipp xix [and at MP 1 8 6, 7, 10] Employed by Kāuç twice (78 10, 14) in the marriage ceremonies, with other passages, with anointing the heads of the married pair, making them eat together, etc

Translated Weber, *Ind Stud* v 238 , Ludwig, p 371 , Grill, 57, 166 , Griffith, 1 287 , Bloomfield, 96, 498 , also, as part of the MP hymn, by Winternitz, *Hochzeits-rituell*, p 73

1 By this actual (? *bhūtā*) oblation let this man be filled up again , the wife that they have brought to him, let him grow superior (*abhi-vrdh*) to her by essence (*rāsa*)

Ppp has *bhūtasya* for *bhūtena* in a, and inverts the order of words in b Grill acutely suggests *bhūtyena* in a, 'for prosperity (*bhūti*)', and the comm paraphrases it with *saṃrddhikarena* 'prosperity-making' *Abhi* in d, and in 2 a, b, seems to have a meaning like that which it has in *abhi-bhū* The comm makes no difficulty of rendering the neuter *vardhatām* as if it were causative Ppp takes away the difficulty of the expression in this verse by the very different reading *jāyām yām asmā 'vidam sā rasenā 'bhi vardhatām*

2 Let him grow superior to [her] by fatness (*páyas*), let him grow superior to [her] by royalty , by wealth of thousand-fold splendor let these two be unexhausted.

Ppp has, in a, *prajayā* instead of *payasā*. The accent *stām* is read by all but one (O.) of our mss and by all but one [or two] of SPP's

3 Tvashtar generated the wife, Tvashtar [generated] thee as husband for her; let Tvashtar make for you two a thousand life-times (*āyus*), a long life-time.

[Ppp adds *dadhāu* after *patum* in b, which is better; has, in c, *sahasra āy-*, and, in d, *mām* for *vām*.]

### 79. For abundance at home.

[Atharvan — *samsphānadevatyam gāyatram. 3 3-p prājapatyā jagatī.*]

[“Verse” 3 is prose] Found also in Pāipp xix.; and in TS. iii 3 8<sup>2-3</sup>. Kāuç uses the hymn in a rite [21 7] for prosperity (for fatness in grain, comm.), and it is reckoned (note to 19 1) to the *pustika mantras*. Vāit. (31.4) has it in the *sattra*, on the *ekāstakā* day, with offerings to the two deities mentioned.

Translated Griffith, 1 288, Bloomfield, 141, 499

1 Let the lord of the cloud (*nábhās*) here, the fattener, protect us, [grant] unequalledness (?) in our houses.

For the obscure *āsamāti* in c, the minor Pet Lex. conjectures *āsamartī* ‘unharmedness,’ which TS. has in the corresponding pāda, making an *anustubh* of the verse, with *grhānām āsamartyāi bahāvo no grhā asan* for second half; the comm explains it as ‘absence of division (*pariccheda*)\* of the grain lying in our storehouses’, Ppp is defaced, but appears to have read something different. TS further has *nábhāsā purās* for -*saspatis* in a. Most of our *samhitā* mss (except E H s m O) read *nah* after *grhēsu*; SPP. reports nothing of the kind from his authorities. The comm regards Agni as intended by the “fattener” \* [I think the comm intends rather ‘absence of determination or measure’ i.e. “may the grain be abundant beyond measure”]

2. Do thou, O lord of the cloud, maintain for us sustenance (*ūrj*) in our houses; let prosperity, let good (*vāsu*) come.

TS prefixes *sá* at the beginning, and has, for b, *śrjam no dhehi bhadrāyā*, then running off into an entirely different close. The comm regards Vāyu as addressed

3 O divine fattener, thou art master of thousand-fold prosperity; bestow upon us of that; assign to us of that; of that from thee may we be sharers

In the first clause, Ppp corrupts to *sahasrapoçise*; it omits *tasya no rāsva*, and has *bhaksimahi* for *bhaktivānsah syāma*. TS has *sahasrap-*, and, after the division-mark, *sá no rāsvā jyānim* etc (an entirely different close). The last part of the verse is found in K v. 4, which reads at the end *bhaktivāno bhūyāsma*; and TB iii 7 57 has the last phrase with [*tasyās te*] *bhaksivānah syāma*: a curious set of variants, all irregular or anomalous. The verse, according to the comm, is addressed to the sun

### 80. The heavenly dog and the kālakāñjás.

[Atharvan — *cāndramasam. anustubham: 1 bhury; 3 prastārapāñkti.*]

Found also in Pāipp xix. (with the verse-order 1, 3, 2) The use of the hymn in Kāuç and Vāit. is obscure and indefinite: the former applies it only (31 18) in a healing rite for one who is *baksahata* (‘wounded in the side’? 1 Bl. suggests hemiplagia

or paralysis ] The comm reads in the Kāuç text *añgam mantraktamarttikayā* for *mantraktam cañkramayā* of Bl's ed ), the latter has vs 3 in the *agnistoma* sacrifice, accompanying (23 20) the *avabhrtha isti* etc

Translated Ludwig, p 373, Bloomfield, JAOS xv 163, with detailed discussion and comment, Griffith, 1 288, Bloomfield, again, SBE xlii 13, 500 — Bloomfield identifies the two "heavenly dogs" spoken of in various places with the dogs of Saramā and of Yama, and ultimately with the sun and moon

1 He flies through the atmosphere, looking down upon all existences, what the greatness is of the heavenly *śvās*, with that oblation would we pay worship to thee

The first half-verse is RV x. 136 4 a, b, which differs only by reading *rūpā* instead of *bhūtā* in b, it is part of the hymn that extols the powers of the *muru*. Ppp has a very different version of b, c, d *svar bhūtā vyacācalat sa no divyasyāi 'dam mahas tasmā etena havisā juhomi*

2 The three *kālakāñjás* that are set (*çritá*) in the sky like gods — all them I called on for aid, for this man's unharmedness

In explaining this verse, the comm quotes from TB (1 1 24-6) the legend of the Asuras named *kālakāñjá*, whose efforts to reach heaven Indra thwarted by a trick, except in the case of two of them, who became the heavenly dogs, a corresponding legend is found in MS 1 6 9 (p 101, 1 1 ff). The different numbers in our hymn, as regards both dog and *kālakāñjas*, are important, and suggest naturally the dog of our sky (Canis major or Sirius so Zimmer, p 353) and the three stars of Orion's belt, pointing directly toward it. The Anukr does not notice the deficiency of a syllable in a

3 In the waters [is] thy birth, in heaven thy station, within the ocean thy greatness, on the earth, what the greatness is of the heavenly dog, with that oblation would we pay worship to thee

Ppp substitutes [for c, d] again its own refrain, *sa no divy-* etc, as in vs 1. The comm regards the verse as addressed to Agni

### 81. For successful pregnancy: with an amulet.

[*Tvastar — mantraktadevatyam utā "dityam ānustubham*]

Found also in Pāipp xix Applied by Kāuç (35 11) in a rite for conception of a male, with the direction *isti mantraktam badhnāti*, and the schol (note to 35 26) quotes it also in a women's rite.

Translated Weber, *Ind Stud* v 239, Ludwig, p 477, Griffith, 1 289, Bloomfield, 96, 501 — Cf Bergaigne-Henry, *Manuel*, p 153

1 Thou art a holder, thou holdest (*yam*) the two hands, thou drivest away the demons Seizing (*grahi*) progeny and riches, this hath become a hand-clasp (*parihastá*)

In Ppp, the *a* of *abhūt* in d is elided The comm reads *kruvānas* in c, he understands Agni to be addressed in a, b

2. O hand-clasp, hold apart the womb, in order to placing of the embryo; O thou sign (? *maryādā*), put in a son; him do thou make to come, thou comer (? *āgamā*).

The obscure words *maryādā* and *āgamā* are apparently epithets of the *parihasta*; the comm understands the [first] of the woman. *maryādā* = *marya* + ā-dā 'taken possession of by men'; [and he takes *āgame* as = *āgamane sati* 'when sexual approach takes place,' which would be acceptable if it did not wholly disregard the accent] One might conjecture *maryadās* 'giver of a male' Ppp has at end -*gamah*.

3 The hand-clasp that Aditi wore [when] desiring a son — may Tvashṭar bind that on for her, saying "that she may give birth to a son"  
Ppp. reads *suvāt* in d. For Aditi desiring a son, compare xi i. i.

### 82. To obtain a wife.

[*Bhaga (jāyākāmāh)* — āindram ānustubham]

- Found also in Pāipp xix. Used by Kāuç (59 11), in a *kāmya* rite, by one desiring a wife; and again, in the nuptial ceremonies (78 10) with vi. 78 etc.

Translated: Weber, *Ind. Stud* v. 239, Ludwig, p. 470, Grill, 57, 167, Griffith, 1. 289, Bloomfield, 95, 502.

1. I take the name of the arriving, the arrived, the coming one; Indra the Vritra-slayer I win (*van*), him of the Vasus, of a hundred-fold power

The construction of *van* with a genitive is apparently elsewhere unknown, and is of doubtful sense. Ppp. has instead *rāyñō* 'of the king,' which makes the correctness of *vanve* very doubtful. Ppp. also combines *āgachatā* "gatasya in a The comm reads at the end *çatakrato*, vocative; he apparently takes *āyatās* in b as *āyatas*, from *yam* (*niyato* 'ham') [or, alternatively, with *indrasya*] ]

2. By what road the Açvins carried Sūryā, daughter of Savitar, by that, Bhaga said to me, do thou bring a wife.

In b, *açvīno* "hātus is perhaps better to be taken apart to *açvīnā* ā-ñhātus, but the *pada*-text has no ā [Cf Bergaigne, *Rel Vēd.*, ii 486-7 ]

3. The good-giving, great, golden hook that is thine, O Indra — with that, O lord of might (*çáci-*), assign thou a wife to me who seek a wife

Ppp retains the a of *añkuças*, and has, for d, *tvam dhehi çatakrato* The comm reads, in a, *vasudhānas*

The eighth *anuvāka*, containing 10 hymns and 31 verses, ends with this hymn; the old Anukr says *ekatrinçakam astamam vadanti*

### 83. To remove apacits.

[*Añgiras.—caturrcam mantraktadevatyam ānustubham 4 r-av z-p mcrd ãrcy anustubh*]

[Part (vs 4) prose] Found also in Pāipp 1 (but without the added vs 4) Kāuç (31. 16) employs it in a healing rite, with vii 76 (against *gandamālā*, schol, comm), vss 3 c, d and 4 are specified in the sequel of the rite (31 20, 21), the comm treats vs 4 as beginning of hymn 84; it is applied by Kāuç in the treatment of a sore of unknown origin (*ajñātarus catuspād ganda*, comm)

## 86. For supremacy.

[*Atharvan (vr̄ṣakāmā) — ekavr̄ṣadevatyam ānustubham*]

Found also in Pāipp xix Employed by Kāuç (59 12), in a *kāmya* rite, by one who is *vr̄ṣakāma* (*grādīsthya kāma*, comm); and the schol (note to 140 6) adds it to v 3 11 and vii 86, 91 as used in the *indramahotsava*

Translated Ludwig, p 241, Griffith, 1 292

1 Chief (*vr̄ṣan*) of Indra, chief of heaven, chief of earth is this man, chief of all existence; do thou be sole chief

"Chief," lit'lly 'bull' foremost, as the bull is of the herd *Indrasya* in a can hardly stand, rather *āindrasya*, or, we may conjecture, *īdhrasya* (cf *īdhriya*, *vīdhra*)

2 The ocean is master of the streams, Agni is controler of the earth, the moon is master of the asterisms, do thou be sole chief

Ppp has, in c, *suryas* instead of *candramās*, the latter makes a redundant pāda, unnoticed by the Anukṛ

3 Universal ruler art thou of Asuras, summit of human beings, part-sharer of the gods art thou, do thou be sole chief.

The comm understands 'part-sharer' to mean "having a share equal to that of all the other gods together," and applies it to Indra

## 87. To establish some one in sovereignty.

[*Atharvan — dhr̄āvyaṁ ānustubham*]

Found also in Pāipp xix [This hymn and verses 1 and 2 of the next, form one continuous passage in the RV (x 173 1-5) see Oldenberg, *Die Hymnen des RV*, 1 248-9, and cf introduction to our iii 12] It is further found in TB (ii 4 28-9) and K (xxv 7) This hymn and the one next following are used together by Kāuç in a *kāmya* rite (59 13), by one desiring fixity (*dhr̄āvya* or *sthāvya*), in a rite of expiation for earthquakes (98 3), with xii 1, and the comm regards them (and not iii 12 1, 2) as intended by *dhr̄uvā* at 136 7 (and the same should doubtless be said of 43 11), in the rite against the portent of broken sacred vessels, further, they appear in the *indramahotsava* (140 8), 87 1 c being curiously specified in addition In Vāit (28 16), this hymn alone (or vs 1) appears in the *agnicayana*, at the raising of the *ukhyāgmi*

Translated by the RV translators, and Zimmer, p 163 and, as AV. hymn, by Ludwig, p 373, Griffith, 1 292

1 I have taken thee; thou hast become within, stand thou fixed, not unsteady, let all the people (*vīcas*) want thee let not the kingdom fall away from thee

The RV version has, in a, *edhi* for *abhiṣ*, and RV TB. (also VS xii 11) have *-cācalis* at end of b, and so has TS (iv 2 14), though it reads [in d *asmīn* for *mā tvat* and *graya* for *bhraçat*], while MS (ii 7 8) agrees with our text in a, b, c, but gives for d *asmē rāstrāṇi dhāraya* The comm explains *antar abhiṣ* by *asmākam madhye* 'dhīpatir abhiavah, which reminds us of *madhyamesthā* and *madhyamaçī* [see note to iv 9 4] [Our c is the c of iv 8 4 (see the note thereon), of which the TB version has our d here as its d.]

2 Be thou just here, be not moved away; like a mountain, not unsteady, O Indra, stand thou fixed just here; here do thou maintain royalty.

RV TB have again *-cācalis* at end of b, and TB has *vyathisthās* for *āpa cyosthās* in a. The metrical contraction *parvate'va* is not opposed by the Anukr. At beginning of c, RV.TB Āp have the better reading *Indra i've'hā* (to be read *Indre 've'hā* whence, doubtless, the AV version), and, as the comm. gives the same, SPP has adopted it in his text, against all his authorities as well as ours. The AV version (found also in Ppp) is not to be rejected as impossible; the person is himself addressed in it as Indra i.e., as chief. Ppp has *m* for *n* in d. ĀpCS. (xiv 27 7) has the RV version, except *yajñam* for *rāstram* in d. In our text an accent-sign has dropped out under the *sthe* of *-sthe'hā* in c-d.

3 Indra hath maintained this man fixed by a fixed oblation; him may Soma bless, and Brahmanaspati here

RV. begins *imám Indro ad-*, and has, in d, *tásma u* for *ayám ca*. TB (also ĀpCS. xiv 27 7, which agrees with it throughout [except *bruvan* for *bravan*]) has *enam* for *etám* in a, and *tásma devā ddhi bravan* for c. [Our c, d occurred above, 5 3 c, d.]

### 88. To establish a sovereign.

[*Atharvan — dhūavyam ānustubham 3 tristubh*]

The hymn does not occur in Pāipp, but its first two verses are RV. x 173 4, 5 (continuation of those corresponding to our 87). For its use by Kāuc with the preceding hymn, see under the latter.

Translated by the RV translators and by Zimmer (p 163), in part, and Ludwig, p 255, Griffith, 1. 293

1. Fixed [is] the sky, fixed the earth, fixed all this world of living beings (*jágat*), fixed these mountains; fixed [is] this king of the people (*vīçám*)

RV varies from this only in the order of pādas, which is a, c, b, d. TB (ii 4 2<sup>8</sup>) and ĀpCS. (xiv 27 7) follow our order, but have *dhruvā ha* for *dhruvāsas* in c, MB (i 3. 7) has our a, b, c

2 Fixed for thee let king Varuṇa, fixed let divine Brihaspati, fixed for thee let both Indra and Agni maintain royalty fixed.

The RV. verse differs in no respect from this

3 Fixed, unmoved, do thou slaughter the foes, make them that play the foe fall below [thee]; [be] all the quarters (*dīç*) like-minded, concordant (*sadhryāñc*), let the gathering (*sámiti*) here suit (*klyp*) thee [who art] fixed.

With d compare v. 19 15 c. The comm. reads *pātayasva* at end of b. The last pāda is *jagatt*. The comm. renders *kalpatām* by *samarthā bhavatu*

## 89. To win affection.

[Atharvan — *mantroktadārvatam* \* *ānustubham* ]

This hymn also, like the preceding, is wanting in Pāipp Kāuç (36 10-11) applies it in a women's rite, for winning affection, addressing the head and ear, or wearing the hair, of the person to be affected \* [The Anukr text is confused here, but the Berlin ms seems to add *manyuvvināçanam*]

Translated Weber, *Ind Stud* v 242, Griffith, 1 293

1 This head that is love's (? *preñi*), virility given by Soma — by what is engendered out of that, do we pain (*çocaya*) thy heart

*Preñi* is as obscure to the comm as to us, he paraphrases it by *premaprāpaka* 'that obtains (or causes to obtain) affection' He takes *vrsnya* as adj, treats *pari prajātena* in c as one word, and supplies to it *snehavīçesena* [Whitney's O combines *tātās pāri*]

2 We pain thy heart, we pain thy mind, as smoke the wind, close upon it (*sadhryāñc*), so let thy mind go after me

The sign in our text denoting *kampa* in *sadhryāñ* should have been, for consistency's sake, 1 (as in SPP's text) and not 3, the mss, as usual, vary between 1 and 3 and nothing The comm. reads *sadhrim*

3 Unto me let Mītra-and-Varuna, unto me divine Sarasvatī, unto me let the middle of the earth, let both [its] ends fling (*sam-as*) thee

The comm renders *samasyatām* by *samyojayatām*

## 90. For safety from Rudra's arrow.

[Atharvan — *rāudram* 1, 2 *anustubh*, 3 *ārsī bhurig usnih* ]

Found also in Pāipp xix (in the verse order 2, 1, 3) Used by Kāuç (31 7) in a healing rite against sharp pain (*çūla*), also reckoned (note to 50 13) to the *rāudra gana*

Translated Grill, 14, 168, Griffith, 1 294, Bloomfield, 11, 506

1 The arrow that Rudra hurled at thee, at thy limbs and heart, that do we now thus eject asunder from thee

Ppp has, for c, *idām tvām adya te vayam* The comm understands the infliction to be the *çūlaroga* (colic?) [In c, *idām*, 'thus' or 'herewith' i.e. 'with this spell'?]

2 The hundred tubes that are thine, distributed along thy limbs, of all these of thine do we call out the poisons

Ppp reads *hirās* for *çatam* in a, and *sākam* for *vayam* in c The comm takes *nirvisāni* as a single word in d (= *viśarāhitāni*) [Cf 1 17 3]

3 Homage to thee, O Rudra, when hurling, homage to [thine arrow] when aimed (*prātihitā*), homage to it when let fly, homage to it when having hit

Ppp has, in b, *pratihitābhyaḥ*, in c, d, *visṛjyamanābhyo namas trayatābhyaḥ* (but in 1, where the verse is also found, *nipatiitābhyaḥ*) The verse is *usnih* only by number of syllables

## 91. For remedy from disease.

[*Bṛhgvaṅgiras — mantroktlayakṣmaṇācanaadevatyam ānustubham*]

Found also in Pāipp xix. Used by Kāuç. (28 17-20) in a healing rite against all diseases (in 17 with v 9; in 20 alone), with binding on of a barley amulet; also reckoned to the *takmanācana gana* (note to 26 1)

Translated Grill, 14 168. Griffith, 1 295, Bloomfield, 40, 507.

1 This barley they plowed mightily with yokes of eight, with yokes of six; therewith I unwrap away the complaint (*rāpas*) of thy body

The last half-verse is defaced in Ppp, it appears to end *pratīcīna apahvayatā*

2. Downward blows the wind; downward burns the sun; downward—the inviolable [cow] milks; downward be thy complaint.

This verse is RV. x. 60 11; the latter rectifies the meter of a by introducing *āva* ('va) before *vāti* [or rather, by not being guilty of the haplography which spoils our AV text cf. note to iv. 5 5] The Anukr ignores the deficiency of our text

3. The waters verily are remedial; the waters are disease-expelling, the waters are remedial of everything; let them make remedy for thee.

The first three pādas are the same with those of iii 7 5, above, and the whole verse corresponds with RV. x 137. 6, which differs only by reading *sāvasya* for *vīçvasya* in c Ppp has a wholly original second half-verse: *āpah samudrārthāyatīs parāvahantu te rapah*

## 92. For success of a horse.

[*Atharvan — vājinam trāstubham x jagati*]

Found also in Pāipp xix. Applied by Kāuç (41 21) in a rite for the success of a horse; and by Vāit. (36 18) in the *aqvamedha*, as the sacrificial horse is tied

Translated Ludwig, p 459, Griffith, 1. 295; Bloomfield, 145, 507.

1 Be thou, O steed (*vājin*), of wind-swiftness, being harnessed (*yuj*), go in Indra's impulse, with mind-quickness; let the all-possessing Maruts harness thee; let Tvashtar put quickness in thy feet

The verse is also VS. ix. 8, where, for b, is read *Indrasye'va dākṣināḥ ḥriyāt'dhi* Ppp. puts *bhava* after *vājin* in a, and reads *dāvvyasya* for *vīçvavedas* in c. The comm gives an alternative explanation of *vīçvavedas*, as often of its near equivalent *jātavedas*: *vīçvadhānah sarvagocarajñāno vā* The Anukr., as often, takes no note of the *tristubh* pāda d

2. The quickness, O courser, that is put in thee in secret, also that went about committed to the hawk, to the wind—with that strength do thou, O steed, being strong, win the race, rescuing in the conflict.

This verse also is found in VS (ix 9 a), with considerable variants: at the beginning, *javō yás tē vājin*; for b, *çyené pārītī ácarac ca vāte*, in c, *nas* for *tvām*, for d, *vājajic ca bhāva sāmane ca pār*. Ppp resembles this in b *çyene carati yaç ca vāte* Half SPP's authorities end with *-isñū*; I have noted no such reading among our mss

The Anukr ignores the irregularity of this verse and of vs 3 [The vs is discussed by Bloomfield, JAOS xvi 17, or *Festgruss an Roth*, p 154. For d, see Pischel, *Ved Stud.*, II 314, and Baunack, KZ xxxv 516]

3 Let thy body, O steed, conducting a body, run pleasance (*vāmā*) for us, protection for thyself, uninjured, great, a god for maintaining, may he set up his own light in the sky, as it were.

This is translated literally according to the AV text, although comparison with the corresponding RV verse (x 56 2) shows that its readings are in part pure corruptions So, in b, RV makes [the meter good and] the sense easy by giving *dhātu* for *dhāvatu*, in c it has *devān* for *devás* (the comm gives instead *divas*), and, in d, *mimiyās* (ā *mimiyāt* = āgacchatu, comm). Ppp has, for a, *aste vājin tattvam vahantu*, in c, *avihvrtas*, in d, *svarānasīvām*. The verse is probably originally addressed to Agni, and added here only because of the occurrence of *vājin* at its beginning. The comm understands *tanvām* in a of a rider *ārūdhasya sādinah carīram*

The ninth *anuvāka*, of 10 hymns and 32 verses, ends here, the old Anukr is thus quoted *dvyadhikāv apacit*

### 93. For protection: to many gods.

[*Çamitāti — rāudram 3 bahudevatyā trāistubham*]

Found also in Pāipp xix Reckoned by Kāuç (8 23) to the *vāstospatyām*, and also (9 2) to the *brhachānti gana*, used (50 13), with vi 1, 3, 59, and others, in a rite for welfare, further added (note to 25 36) to the *svastyayana gana*.

Translated Muir, iv<sup>2</sup> 333, Ludwig, p 322; Griffith, i 296

1 Yama, death, the evil-killer, the destroyer, the brown Çarva, the blue-locked archer, the god-folk that have arisen with their army—let them avoid our heroes

All the authorities read *astrā* in b, both editions make the necessary emendation to *astū*, which is also read by the comm and by Ppp. Ppp further, in b, has *bhava* instead of *babhrus*, and ends with -*khandt*, in c it has *vrñjanti* (its exchange of -*ti* and -*tu* is common)

2 With mind, with libations, with flame (? *háras*), with ghee, unto the archer Çarva and unto king Bhava—to them (pl), who are deserving of homage, I pay homage, let them conduct those of evil poison away from us

The *pada*-text, in d, reads *aghā-visāh*, doubtless accus pl fem, and belonging to 'arrows' understood, but the comm supplies instead *krtyās*. [For c, 'to the homage-deserving ones,—homage to th'm I pay']

3 Save ye us from them of evil poison, from the deadly weapon, O all ye gods, ye all-possessing Maruts, Agni-and-Soma, Varuna of purified skill, may we be in the favor of Vāta-and-Parjanya

The third *pāda* in our text is made up of nominatives, coordinated neither with the vocatives of b nor with the genitive of d. Ppp has, for b, c, *agnisomā marutah pūta-daksāh viçve devā maruto vāçvadēvās*, which may all be vocatives. The Anukr takes no notice of the metrical irregularities of the verse

## 94. For harmony.

[*Atharvāṅgiras.—śārasvatyam ānuṣṭubham 2 virād jagatī*]

The first verse (= iii 8 5; the four preceding verses of iii 8 occurred elsewhere) is found in Pāipp xix. The comm regards it as intended by Kāuç 12.5, in a rite for harmony, as, in almost identical terms, he had above (under iii 8) declared in 8.5, 6 to be intended.

Translated. Ludwig, p 514; Griffith, i. 296; Bloomfield, 138, 508.

1 We bend together your minds, together your courses, together your designs; ye yonder who are of discordant courses, we make you bend [them] together here.

Ppp in d apparently *sām jñāpayāmasi*.

2. I seize [your] minds with [my] mind; come after my intent with [your] intents; I put your hearts in my control; come with [your] tracks following my motion.

These two verses are a repetition of iii 8 5, 6. In our text, *-rete* at the end of b is a misprint for *reta*. [As to the meter, see note to iii 8 6.]

3 Worked in for me [are] heaven-and-earth; worked in [is] divine Sarasvatī, worked in for me [are] both Indra and Agnī; may we be successful here, O Sarasvatī.

Save the last pāda, this verse is a repetition of v 23 1. The comm. paraphrases *ota* by *ābhimukhyena samitata* or *parasparam sambaddha*.

## 95. For relief from disease: with kūṣṭha.

[*Bhrgvāṅgiras—vānaspatyam; mantroruktadevatyam ānuṣṭubham*]

The hymn is not found in Pāipp. As in the case of the preceding hymn, the first two verses have already occurred in the AV. text. namely, as v. 4. 3, 4. The comm regards this hymn as included in the *kūṣṭhalīṅgās* of Kāuç 28 13; and vs 3 (instead of 25.7) as intended in Vāit. 28. 20. in the *agnicayana*.

Translated: Griffith, i 297

1. The *acvatthā*, seat of the gods, in the third heaven from here; there the gods won the *kūṣṭha*, the sight of immortality.

2. A golden ship, of golden tackle, moved about in the sky; there the gods won the *kūṣṭha*, the flower of immortality.

SPP. reads in c *pūspam*, with, as he claims, all his authorities save one, as the verse is repeated from a book to which the comm has not been found, we do not know how he read. [See W's note to v. 4.4. But a note in his copy of the printed text here seems to prefer *pūspam*.]

3 Thou art the young (*gárbha*) of herbs; the young also of the snowy [mountains], the young of all existence; make thou this man free from disease for me.

The comm understands the third verse as addressed to Agni, but much more probably the *kustha* is intended. From *garbho* in c the superfluous accent-mark above the line is to be deleted [Our a, b, c are nearly v 25 7 a, b, c, and d is nearly v 4 6 c]

### 96. For relief from sin and distress.

[*Bhrgvaṅgiras — vānaspatyam 3 sāumyā ānustubham 3 3 p virān nāma gāyatrī*]

Found also in Pāipp xix (for other correspondences, see under the verses) Employed by Kāuç (31 22) in a remedial rite against reviling by a Brahman, against dropsy, etc (the direction in the text is simply *iti mantraktasyāu 'sadhībhūr dhūpayati*), making incense with herbs, and it is regarded (note to 32 27) as included among the *anholingās*

Translated Ludwig, p 506, Grill, 38, 168, Griffith, 1 297, Bloomfield, 44, 509

1 The herbs whose king is Soma, numerous, of hundred-fold aspect (? *vicaksana*), impelled by Brihaspati — let them free us from distress

The first half-verse is RV x 97 18 a, b (with -*sadhiś* [which makes better meter] for -*dhayas*) and VS xii 92 a, b (like RV), TS ii 2 64 agrees only in a (with -*dhayas*) The second half-verse is RV x 97 15 c, d and VS xii 89 c, d, and TS ii 2 64 c, d, and MS in ii 7 13 (p 94 12) c, d — all without variation The comm explains *çata-vicaksanās* by *çataññidhadarçanāh, nānāvidhajñānopectāh* [MB ii 8 3 a, b follows the RV version of our a, b]

2 Let them free me from that which comes from a curse, then also from that which is of Varuna, then from Yama's fetter, from all offense against the gods

The verse is repeated below, as vii 112 2 It is RV x 97 16, VS xii 90, which have *sārvasmāt* in d; and Ppp reads the same, and LÇS ii 2 11, ÄpÇS vii 21 6 are to be compared Whether *paabīcāt* or *paavīcāt* should be read is here, as elsewhere, a matter of question, our edited text gives -*b-*, but most of our mss read -*v-*, as also the great majority of SPP's authorities, and he prints (rightly enough) -*v-*, VS has -*v-*, RV -*b-*, the comm has -*b-*

3. If (*yāt*) with eye, with mind, and if with speech we have offended (*upa-r*) waking, if sleeping, let Soma purify those things for us with *svadhā*

Compare vi 45 2, of which the second pāda agrees with ours Ppp inserts another *yat* before *manasā* in a, and has, for c, d, *somo mā tasmād enasah svadhayā punāti vidvān*

### 97. For victory.

[*Atharvan — māstrāvarunam trāstubham 2 jagatī, 3 bhury*]

Found also in Pāipp xix The three hymns 97–99 are used together in a battle rite, for victory, with vi 65–67 and others, by Kāuç (14 7), and they are reckoned to the *aparājita gana* (note to 14 7), and noted by the comm as therefore intended at 139 7, they are again specifically prescribed in the *indramahotsava* (140 10) a full *homa* is offered, with the king joining in the act

Translated Ludwig, p 460, Griffith, 1 298, Bloomfield, 122, 510

1 An overcomer (*abhibhū*) [is] the sacrifice, an overcomer Agni, an overcomer Soma, an overcomer Indra; that I may overcome (*abhi-as*) all fighters, so would we, Agni-offerers, pay worship with this oblation

The comm paraphrases *agnihotrās* by *agnāu juhvatah* [The Anukṛ balances the deficiencies of a, b by the redundancies of c, d]

2. Be there *svadhā*, O Mitra-and-Varuṇa, inspired ones; fatten (*pīnv*) ye here with honey our dominion, rich in progeny; drive off perdition far away; put away from us any committed sin.

Ppp has, in a, b, *prajāpatis* for *vip̄ praj*; in c, *dvesas* for *dūram*, and, for d, *asmāi kṣatram vacā dhattam ojah* The second half-verse is RV i 24 9 c, d, also found in TS (i 4 45<sup>1</sup>) and MS (i 3. 39), all have *bādhasva* and *mumugdhi*, 2d sing., for *dūram* in c, RV has *dūré*, TS (like Ppp) *dvesas*, and MS omits it, prefixing instead *āré* to *bādhasva* The comm takes *svadhā* in a as *havirlaksanam annam* Only the first half-verse is *jagatt*

3 Be ye excited after this formidable hero, take hold, O companions, after Indra, the troop-conqueror, kine-conqueror, thunderbolt-armed, conquering in the course (*ájman*), slaughtering with force

This verse appears again as xix 13 6, in the midst of the hymn to which it belongs, and which is found also in various other texts The verse corresponds to RV. x 103 6, SV. ii 1204, VS xvii 38, and one in TS iv 6 4<sup>2</sup>, MS ii 10 4 - They all reverse the order of the two half-verses, begin our c with *gotrabhīdam govīdam*, and have, instead of our a, *imām sajātā ānu vīrayadhvam*, TS differs from the rest by reading 'nu for *ānu* in our b The comm explains *ájma* by *ajanaçīlam ksepanaçīlam çatrubalam* [The word "in" were better omitted from the translation of d]

### 98. To Indra: for victory.

[*Atharvan — āindram trāstubham 2 brhatīgarbhā "stārapañktih*]

Found also in Pāipp xix Besides the uses in Kāuč of hymns 97–99, as stated under 97, hymn 98 is further applied, with vi 67, in another battle rite (16 4), and the schol add it to vii 86, 91, etc, in the *indramahotsava* (note to 140 6). Vāit also (34 13) has it in the *sattrā*, when the king is armed

Translated Griffith, i 299

1 May Indra conquer, may he not be conquered, may he king it as over-king among kings; be thou here one to be famed, to be praised, to be greeted, to be waited on, and to be reverenced

The verse is found also in TS (ii 4 14<sup>2</sup>) and MS (iv 12 3), but with a very different second half c, TS *vīçvā hī bhūyāh pṛtanā abhistir*, MS *vīçvā abhistih pṛtanā jayaty*, d, both *upasādyo namasyō yāthā 'sat* In the first half, at end of a, MS *jayate*, at end of b, TS *rājayāti*, MS *yate* The last pāda occurs again as iii 4 1 d The comm regards the king as identified with Indra through the hymn [MS has *jayati* for *jayāti*]

2. Thou, O Indra, art over-king, ambitious (*çravasyū*), thou art the overcomer of people; do thou rule over these folk (*vīçás*) of the gods, long-lived, unfading (*ajāra*) dominion be thine.

The verse is mutilated in Ppp MS (in iv 12 2) has a corresponding verse *tvām  
indrā sy adhirājās tvām bhavā dhīpatir jānānām dātvr vīcas tvām utā vī rājān  
jasvat kṣatrām ajāram te astu* The metrical definition of the Anukr is not very successful

3 Of the eastern quarter thou, O Indra, art king, also of the northern quarter art thou, O Vṛitra-slayer, slayer of foes, where the streams go, that is thy conquest; in the south, as bull, thou goest worthy of invocation

The verse is found in TS (ii 4 14<sup>1</sup>) and MS (iv 12 2) Both begin with *prācyām  
diçt*, and have *śidcyām* (without [the meter-disturbing] *diçah*) in b, ending with *urtrahā  
si*, in d, TS has (better) *edhi* for *esi*, and MS the same, with *havyas* before it Ppp is mutilated, but has evidently *prācyām diçt* The third pāda evidently describes the west, that does not suit the basin of central India.

### 99. For safety: to Indra.

[Atharvan — *āndram 3 sāumyā sāvitri ca ānustubham 3 bhūrig brhatī*]

[Partly prose, "vs" 3] Found also in Pāipp xix No use of the hymn is made by Kāuç except in connection with its two predecessors, as explained under hymn 97 But Vāit has it in the *agnistoma*, as whispered *stotra* (18 16)

Translated Grill, 18, 168, Griffith, 1 299, Bloomfield, 123, 510

1 Unto thee, O Indra, on account of width, thee against (*purā*) distress I call, I call on the stern corrector, the many-named, sole-born,

In spite of its wrong accent (cf *animatās*, *sthavimatās*\*) *vārimatas* is probably an adverb in *tas* The comm interprets it, doubtless correctly, "for the sake of width" (*urutvād dhetoh*) i.e., of free space, opposed to distress or narrowness [The derivatives of *anh* and *uru* are in frequent antithesis as, e.g., at RV v 24 4] 'Sole-born,' i.e. 'unique' Ppp ends b with *anhūranebhyaḥ*\* [MS iii 10 4, p 135, 1 4]

2 The hostile (? *sēnya*) weapon that goes up today, desiring to slay us — in that case we put completely about us Indra's two arms

Ppp reads at the beginning *yo 'dyā*, and at the end *pari dadmahe*, which rectifies the meter of d. The *pāda* mss strangely read *jīghānsam* in b, both editions make the necessary emendation to -san, which the comm also has The comm further has the better reading *dadhmas*, as have three of our mss (Bp M T), and this [which, in connection with the Ppp reading, suggests the emendation *dadhmahe*] is adopted in our text, though not in SPP's The metrical irregularity of the verse should not have been overlooked by the Anukr [Cf 1 20 2 a, b]

3 We put completely about the two arms of Indra the savior, let him save us God Savitar! king Soma! make thou me well-willing, in order to well-being

In this verse, only our Bp M read *dadhmas*, but it is adopted in our text. The comm again gives it. Ppp has *dadhmān*, and in d it reads, for *krnu* *krnutam*, which is preferable for sense though it makes the verse still less metrical The verse is *brhatī* only by count

## - 100. Against poison.

[*Garutman — vānaspatyam ānustubham*]

Found also in Pāipp xix. Used by Kāuç (31.26) in a remedial rite against various poisons, with aid of earth from an ant-hill etc, and the comm [considers this (and not xviii 4 2) to be intended at 81 10] when the sacrificial cake is laid on the breast of a deceased sacrificer on the funeral-pile.

Translated Ludwig, p 511; Griffith, 1 300; Bloomfield, 27, 511.— See also Bergaigne-Henry, *Manuel*, p. 153, Bloomfield, AJP. vii 482 Griffith quotes an interesting paragraph about the moisture of the white-ants

1 The gods have given, the sun has given, the sky has given, the earth has given, the three Sarasvatīs have given, accordant, the poison-spoiler.

Ppp combines *devā' duh* in a, and has *sarvās* instead of *tisras* in c The comm renders the first verb correctly, by *dattavantas*, but the others as imperatives

2 The water which the gods poured for you, O *upajīkās*, on the waste, with that, which is impelled by the gods, spoil ye this poison

All the authorities\* read *upajīkās*, vocative, which was, without good reason, altered to *upajīkās* in our edition. The comm., however, with his ordinary disregard of accent, understands *devās* as vocative, and *upajīkās* as nominative He quotes from TA v 1 4 the passage which describes the *upadīkās* (so called there) as 'penetrating to water, wherever they dig', they are a kind of ant cf note to ii 3 4 Ppp reads *upacīkā*, and combines -*kā* "śīñcan, also, in b, *dhanvann* \*[But SPP's Bh has *upajīkās'*]

3 Thou art daughter of the Asuras, thou, the same, art sister of the gods, arisen from the sky, from the earth, thou hast made the poison sapless.

Ppp omits *sā* in b, and reads *jajñise* instead of *sambhūtā* in c The second pāda is found also as v 5 1 d The comm has, in d, *cakarsa* instead of *cakartha*, he regards earth from the ant-hill (*valmīkanṛttikā*) as addressed in the verse

## 101. For virile power.

[*Atharvāñgiras (çepahprathanakāmah) — brāhmaṇaspatyam ānustubham*]

Not found in Pāipp Used by Kāuç (40 18) in a rite for sexual vigor, after vi 72  
Translated Griffith, 1 474 — Cf iv 4, vi 72

1 Play thou the bull, blow, increase and spread; let thy member increase limb by limb; with it smite the woman

The comm takes *yathā* and *āñgam* in c as two separate words, and many of SPP's *sāṁhitā* mss accent *yāthā'ñgām* According to the comm, the amulet of *arka*-wood is the remedy here used [Cf also the *Bower Manuscript*, ed Hoernle, Part I., p 5, cloka 60, and p 17, where pomegranate rind and mustard oil take the place of *arka*]

2 Wherewith they invigorate one who is lean, wherewith they incite (hi) one who is ill — with that, O Brahmanaspati, make thou his member taut like a bow.

Our Bp reads *vājayānti* in a. The second half-verse is nearly a repetition of iv 4 6 c, d. The comm reads *vaçam* for *krçam* in a

3 I make thy member taut, like a bowstring on a bow; mount, as it were a stag a doe, unrelaxingly always.

This verse is a repetition of iv 4 7 The Anukr passes unnoticed the abbreviated *iva* both here and in vs 2

## 102. To win a woman.

[*Jamadagni (abhisammanaskāmah) — āçvīnam ānustubham*]

Found also in Pāipp xix Used by Kāuç (35 21) in a rite concerning women, with vi 8, 9, etc, for reducing to one's will Verse 3 is also reckoned (19 1, note) to the *pustika mantras*

Translated Weber, *Ind Stud* v 243, Grill, 54, 169, Griffith, 1 301, Bloomfield, 101, 512

1 As this draft-horse (*vāhā*), O Açvins, comes together and moves together [with his mate], so unto me let thy mind come together and move together

The comm paraphrases *vāhas* with *suciksito* 'frail,' 'a well-trained horse,' but regards the driver (*vāhaka*) as the unexpressed object [?or adjunct] of the verbs—which is also possible

2 I drag along (*ā-khud*) thy mind, as a king-horse a side-mare (?), like grass cut by a whirlwind, let thy mind twine itself to me

Some of SPP's authorities give *prsthyaṁ* in b, but in general the mss cannot be relied on to distinguish *sty* and *sth*. The Pet Lex understands the word with *th*, but the minor Pet. Lex with *t*, in the sense here given, which Grill (following Roth) accepts [Cf W's note to xviii 4 10] The comm explains the word as *çāñkubaddhiām* '[a mare] tied to a stake (to the pole of the chariot?)', *rājāçva* as *açvāçristha*, and *ā khidāmi* as *madabhīmukham utkhanāmy unmūlayāmy āvarjayāmi* The reading *tr̥na* in c, which our edition wrongly accepts, is that of only two of our mss (Bp Bp<sup>2</sup>) [Read therefore *tr̥nam*] The comm explains *resman* as *reṣako vātyātmako vāyuh* Ppp ends b with *prsthyaṁayah*

3 Of ointment, of *madugha*, of *kiśha*, and of nard, by the hands of Bhaga, I bring up quick a means of subjection

The construction of the genitives in the first half-verse is obscure The comm makes them depend on *anurodhānam*, and so also Grill They are perhaps rather the means by which the *anurodhana* (= *anulepana*, comm) or gaining to one's purposes of the desired person is to be brought about, and so are coordinate with *Bhagasya*, the latter's 'hands' taking the place of the 'means' or 'aid' which would have better suited them *Tur̥s* in c is possibly genitive, 'of quick' (or powerful) Bhaga (so the comm = *tvaramānasya*) Ppp reads (as in other places) *madhugasya* in a, the comm *madhughasya* Ppp has also *ā* for *ud* in d Several of our mss (P M I O T) accent *ānu* / *ādh-*, [and so do six of] SPP's authorities

The tenth *anuvāka*, of 10 hymns and 30 verses, ends here, the quoted Anukr says simply *dāçama*

Here ends also the fourteenth *prapāthaka*

## 103. To tie up enemies.

[*Ucchocana — bahudevatyam utāi "ndrāgnam ānustubham*]

Found also in Pāipp xix, in reversed order of verses Used by Kāuç. (16 6) in connection with the following hymn, in a battle rite for victory over enemies fetters, as the comm explains, are thrown down in places where the hostile army will pass.

Translated · Ludwig, p 518 , Griffith, 1 301

1 Tying-together may Brihaspati, tying-together may Savitar make for you , tying-together may Mitra, Aryaman, tying-together may Bhaga, the Aćvins [make]

Instead of *mitro aryamā*, Ppp. has, in c, *indraç ca 'gnīc ca*

2 I tie together the highest, together the lowest, also together the middle ones, Indra hath encompassed them with a tie; do thou, Agni, tie them together

The comm reads *paramām, avamām, and madhyamām* in a, b, supplying *catrusenām* in each case [The r of *ahār* is prescribed by Prāt ii 46 ]

3 They yonder who come to fight, having made their ensigns, in troops — Indra hath encompassed them with a tie; do thou, Agni, tie them together

The comm. glosses *anīkaças* with *samghaças*.

## 104. Against enemies.

[*Praçocana — bahudevatyam utāi "ndrāgnam ānustubham*]

Found also in Pāipp xix, in reversed order of verses. Used by Kāuç (16 6) in connection with the preceding hymn, which see

Translated · Ludwig, p 518 , Griffith, 1 302

1 With tying-up, with tying-together, we tie up the enemies, the exspirations and breaths of them, lives with life (āsu) have I cut off

The translation implies *acchidam* at the end, instead of -*dan*, which all the authorities (and hence both editions) read, save the comm , which has -*dam* Ppp has in c, d, *tesām prānān samāsūn amamasutam* (corrupt) One might conjecture *asinā* for *asunā* in d

2. This tying-up have I made, sharpened up with fervor by Indra ; our enemies that are here — them, O Agni, do thou tie up

Ppp reads *indriyena çansitam* in b, and, for d, *metān ādān dvisato mama*

3 Let Indra-and-Agni tie them up, and king Soma, allied ; let Indra with the Maruts make tying-up for our enemies

Ppp has for b the better version *rājñā somena medinā* (the construction of our *medināu* being anomalous), also *me* for *nas* at the end Some of the *pāda* texts (including our D.Kp ) read *enām* in a, and the *samhitā* mss generally *enām* instead of *enān*; the comm gives *enān*. The comm explains *medināu* badly by *medasvināv asmābhīr dattena havisā mādyantāu vā*

## 105. To get rid of cough.

[*Unmocana — kāsādevatyam ānustubham*]

Not found in Pāipp except 2 a, b in xix Employed by Kāuç (31 27) in a remedial rite against cough and catarrh

Translated Ludwig, p 510, Zimmer, p 385, Griffith, 1 302, Bloomfield, 8, 513 — Cf Hillebrandt, *Veda-chrestomathie*, p 50

1 As the mind with mind-aims flies away swiftly, so do thou, O cough, fly forth, after the forth-driving (?) of the mind

The comm paraphrases *manasketāis* with *manasā buddhvīrttyā ketyamānāir jñāyamānāir dūrasthāir visayātih*, and the obscure *pravāyyam* with *pragantavyam avadhim*

2 As the well-sharpened arrow flies away swiftly, so do thou, O cough, fly forth, after the stretch (?) of the earth

The comm explains *samvat* by *samhatapradeça*, which at least shows his perplexity

3 As the sun's rays fly away swiftly, so do thou, O cough, fly forth, after the outflow of the ocean

In all these verses, all the authorities anomalously accent the vocative, *kāse*, our edition makes the called-for emendation to *kāse*, SPP reads *kāse*

## 106. Against fire in the house.

[*Pramocana — dūrvāçälādevatyam ānustubham*]

Found also in Pāipp xix. (with the verse-order 2, 1, 3) Kāuç employs the hymn (52 5) in a rite for welfare, to prevent conflagration of the house a hole is made inside, and water conducted into it, etc And vss 3, 2 appear in Vāit. (29 13), with others, in the *agnicayana*, in the rite of drawing a frog, water-plant, and reed over the site of the fire-altar

Translated Ludwig, *Der Rigveda*, iv 422, Grill, 63, 170, Bloomfield, AJP xi 347, or JAOS xv p xlvi (= PAOS, Oct. 1890), Griffith, 1 303, and again, Bloomfield, SBE xlii 147, 514

1 In thy course hither, [thy] course away, let the flowery *dūrvā* grow, either let a fountain spring up there, or a pond rich in lotuses

The verse corresponds to RV x. 142 8, where, however, the words in b are all plural, and c, d read thus *hradāç ca pundārikāni samudrdsya grhā imē* SPP, against the majority of his authorities, strangely adopts in his text the RV version of b, it is read also by the comm, and apparently by Ppp, we have noted only one of our mss as having *puspinī* (O s.m.) The comm says *anenā 'gnikrtabādhasyā 'yantābhāvah prārhitah*

2 This is the down-course of the waters, the abode (*niveçana*) of the ocean, in the midst of a pool are our houses · turn thy faces away

The first half-verse is RV x. 142 7 a, b (also VS xvii 7 a, b, TS iv 6 13, MS ii 10 1), without variation. The last pāda is by the comm. regarded as addressed to

the fire (one of whose common epithets is *vṛṣvatomukha* ‘having faces in every direction’), perhaps rather ‘the points of thine arrows’ cf VS xvi 53

3 With a fetal envelop of snow, O house, do we envelop thee; for mayest thou be for us having a cool pond, let Agni make a remedy

The first two pādas correspond to VS xvii 5 a, b (also in TS. iv 6 1<sup>1</sup>, MS 11 10 1), which, however, has *agnē* instead of *çāle*, a RV *khila* to x 142 differs only by *dadātu* for *krnotu* in d Ppp has, in c, -*hradāya* for *hradā hī*, and, in d, also *dadātu* for *krnotu* None of our mss, and very few of SPP’s authorities, read *agnis k-* in d, though it appears to be called for by Prāt 11 65, and both editions accept it The comm. explains the envelop to be *avakārūpena çārvālena* [Ppp combines *bhuvo gnir*]

### 107. For protection: to various divinities.

[Çamāti — caturrcam vṛṣvajiddevatyam ānustubham]

Found also in Pāipp xix Reckoned by Kāuç (9 2) to the *brhachānti gana*, and used (50 13), with vi 1, 3-7, etc, in a rite for welfare The metrical definition of the Anukr is forced and bad, although the number of syllables is each time not far from 32 (29-33)

Translated Griffith, 1 303

1. O all-conqueror (*vṛṣvajit*), commit me to rescuer, O rescuer, protect both all our bipeds, and whatever quadrupeds are ours

Ppp begins *trāyamāne sarvavide mām*, it omits *nas* before *rakṣa* in the refrain All the beings addressed are doubtless female, the comm has nothing to say in explanation of them otherwise than that they are divinities so named

2. O rescuer, commit me to all-conqueror; O all-conqueror, protect both all etc etc

Ppp has *sarvavide* instead of *vṛṣvajite* The comm prefixes *vṛṣvajit* at the beginning

3 O all-conqueror, commit me to beauty, O beauty, protect both all etc etc

Ppp has *sarvavid vṛṣvavid* instead of *vṛṣvajit* at the beginning.

4 O beauty, commit me to all-possessor, O all-possessor, protect both all etc etc.

Ppp reads *trāyamānāyā* instead of *sarvavide*, and *raksata* instead of *no rakṣa* *Sarvavid* might, of course, mean ‘all-knower’

### 108. For wisdom.

[Çāunaka — pañcaram medhādevatyam 4 agneyī ānustubham, 2 urobrhatī,  
3 pathyābrhatī]

Pāipp xix has vs 1, 2, 5, thus reducing the hymn to the norm of this book Found used in Kāuç (10.20), with vi 53 [so the comm but Dārlī understands xii 1 53 as intended], in the *medhāyanana* ceremony, and also (57 28) in the *upanayana*, with worship of Agni

Translated Muir, 1<sup>2</sup> 255, Griffith, 1 304

1 Do thou, O wisdom (*medhā*), come first to us, with kine, with horses, thou with the sun's rays, thou art worshipful to us

The comm explains *medhā* as *çrutadhāranasāmarthyarūpiṇī devī*, and finds in c an elliptical comparison (*luptopamā*) “as the rays of the sun quickly pervade the whole world, so come to us with own capacities able to pervade all subjects”

2 I call first, unto the aid of the gods, wisdom filled with *brāhmaṇ*, quickened by *brāhmaṇ*, praised by seers, drunk of (?) by Vedic students

Ppp omits *brahmajñtām* in b, without rectifying the meter, which can only be saved by leaving out the superfluous *prathamām* in a. It avoids, in c, the doubtful *praptām* by reading instead *pranihitām*, and it has *avasā* (for *avase ā?*) *vrne* in d. *Prāptām* should perhaps be understood as coming from *pra-pī* or *pra-pyā*, the comm takes it alternatively\* both ways, paraphrasing it with either *sevitām* or *pravardhitām*. The Anukr reckons *brahmanvatām* to b (so do the *pada*-mss.), and passes without notice the deficiency of a syllable in a, in fact, *prathamām* is intruded, and the verse otherwise a good *anustubh* \* [That is, he refers it to *pibati* by *sevitām* and to *pī* or *pyā* by *pravardhitām*]

3 The wisdom that the Rībus know, the wisdom that the Asuras know, the excellent wisdom that the seers know — that do we cause to enter into me

It is the intrusion of *bhadrām* in c that spoils the *anustubh*, but does not make a regular *brhatī*

4 The wisdom that the being-making seers, possessed of wisdom, know — with that wisdom do thou make me today, O Agni, possessed of wisdom

Many of the mss (including our P M H I K O) leave *vidus* unaccented at the end of b. The second half-verse is VS xxxii 14 c, d (which has *kuru* for *kruṇu*), [so also RV *khila* to x 151]

5 Wisdom at evening, wisdom in the morning, wisdom about noon, wisdom by the sun's rays, by the spell (*vácas*), do we make enter into us

Ppp is corrupt in c, d *medhām sūryeno 'dyato dhīrānā uṭa stvama*

#### 109. For healing: with pippali.

[*Atharvan* — *mantroktapippalidevatyam*, *bhāṣayam* *ānustubham*]

Found also in Pāipp xix Employed in Kāuç once (26 33) with vi 85, 127, and other hymns, and once (26 38) alone, in a remedial rite against various wounds

Translated Ludwig, p 509, Zimmer, p 389, Griffith, 1 305, Bloomfield, 21, 516  
See Bergaigne-Henry, *Mannal*, p 154

1 The berry (*pippali*), remedy for what is bruised (? *kṣiptā*), and remedy for what is pierced — that did the gods prepare (*sam-kalpay-*), that is sufficient for life

As elsewhere, the mss waver between *pippali* and *pīpali* (our Bp E O R p m read the latter) All the *pada*-mss stupidly give *jīvita* *vāṭ* as two independent words

Ppp has, in a, *ksupta-* for *ksipta-*, and, for b, *uta ca viçvabh-*, further, for d, *alam jīvātavā yati*\* In the *kampa* between a and b, SPP unaccountably reads *ñṣta* instead of *uta*, the fact that his mss happen in this case all to agree in giving *ñṣta* is of no account whatever, since they are wildly inconsistent in this whole class of cases, among our mss are found *ñṣ*, *ñr*, and *ñz*. The comm gives two alternatives both for *ksipta-* and for *atrviddha-* for the former *tiraskrta* (of other remedies) and *vātarogaviçesa*, and so on \* [Intending -*tavāt iti?*]

2 The berries talked together, coming from their birth whomever we shall reach living, that man shall not be harmed

The second half-verse is the same, without variant, as RV x 97 17 c, d (found also as VS xii 91 c, d, and in TS iv 2 65 and MS ii 7 13 the latter reading -*mahe* in c), while the first half is a sort of parody of the corresponding part of the same verse *avapātantr avadan divā ñsadhayas pāti*, our *-vadantā* "yatis is probably a corruption of *-vadann āy-*. There is again, in a, a disagreement among the mss as to *pippalyas*, our Bp E I O, with a number of SPP's authorities, giving *piśp-*. The comm explains the word by *hasti pippalyādijātibhedabхinnāḥ saivāh pippalyah*, and their "birth" to have been contemporaneous with the churning of the *amṛta* [Ppp ends with *pāurusah*]

3 The Asuras dug thee in, the gods cast thee up again, a remedy for the *vātikrta*, likewise a remedy for what is bruised

The comm understands *vātikrta* as *vātarogāvistaçasira* [Cf vi 44 3] [In Ppp, d is wanting, perhaps by accident]

### 110. For a child born at an unlucky time.

[*Atharvan — ēneyam trāstubham x pañkti*]

This hymn is not found in Pāipp Kāuç (46 25) applies it for the benefit of a child born under an inauspicious asterism.

Translated Ludwig, p 431, Zimmer, p 321, Griffith, 1 305, Bloomfield, 109, 517 — With reference to the asterisms, see note to ii 8 1, Zimmer, p 356, Jacobi in *Festgruss an Roth*, p 70

1 Since, an ancient one, to be praised at the sacrifices, thou sittest as *hōtar* both of old and recent—do thou, O Agni, both gratify thine own self, and bestow (*ā-yaj*) good fortune on us

The verse is RV viii 11 10 (also TA x 1<sup>69</sup>) Our text has several bad readings, which are corrected in the other version *kām* in a should be *kam*, *satsi* should be *sātsi*, and *piprāyasva* should be *-prāy-* (TA has, in a, *pratnōsi*, which its comm explains by *vistārayasi*!) this last the comm also reads, but renders it *ājyādihavisā pūraya* The verse is not at all a *pañkti*, although capable of being read as 40 syllables

2 Born in *jyesthaghni*, in Yama's two Unfasteners (*vicīt*)—do thou protect him from the Uprooter (*mūlabārhanya*); may he conduct him across all difficulties unto long life, of a hundred autumns

The consecutiveness of the verse is very defective, inasmuch as 'born' (*jātās*, nom) in a can hardly be understood otherwise than of the child, while Agni is addressed in b,

and spoken of in third person in c, d Three asterisms are here [and in 112] referred to, all in our constellation Scorpio Antares or *Cor Scorpionis* (either alone or with σ, τ) is usually called *jyesthā* 'oldest,' but also (more anciently?), as an asterism of ill omen, *jyesthaghni* 'she that slays the oldest'\*, *mūla* 'root,' also in the same manner *mūlabarhanī* [or -na], lit. 'root-wrencher,'\* is the tail, or in the tail, of which the terminal star-pair, or the sting (λ, ν), has the specific name *vicrtāu* [See note to n 81] The comm takes *yamasya* as belonging to *mūlabarhanāt* By a misprint, our text begins with *jyār-* (read *jye-*) \* [See TB 1 5 2<sup>8</sup>]

3 On the tiger day hath been born the hero, asterism-born, being born rich in heroes, let him not, increasing, slav his father, let him not harm his mother that gave him birth

We should expect at the beginning *vyāghrye* or *vālyāghre*, the comm paraphrases the word with *vyāghravat krūre* [In d, read *sā mā mātāram*? — As to *miṣit*, see Gram § 726]

### III. For relief from insanity.

[Atharvan — caturcam āgneyam ānustubham x parānustup tristubh ]

This hymn, like the preceding, is wanting in Pāipp Kāuç (8 24) reckons it as one of the *mātrnāmānti* (with ii 2 and viii 6), and the comm quotes a remedial rite against demons (26 29-32) as an example of their use.

Translated Ludwig, p 512, Zimmer, p 393, Grill, 21, 170, Griffith, 1 306, Bloomfield, 32, 518 — Cf Hillebrandt, *Veda-chrestomathie*, p 50

1 Free thou this man for me, O Agni, who here bound, well-restrained, cries loudly, thenceforth shall he make for thee a portion, when he shall be uncrazed

Nearly all our mss, and the great majority of SPP's, have the false accent *atās* at beginning of c, both editions give *ātās* The comm reads *yathā* for *yadā* in d. The comm paraphrases *suyatas* by *susthu nyamito niruddhaprasarah san* Pāda b has a redundant syllable.

2 Let Agni quiet [it] down for thee, if thy mind is excited (*ud-yu*), I, knowing, make a remedy, that thou mayest be uncrazed

The comm reads *udyatam* (= *grahavikāreno 'dbhrāntam*) instead of *udyutam* in b

3. Crazed from sin against the gods, crazed from a demon — I, knowing, make a remedy, when he shall be uncrazed

A few of the authorities (including our O) accent *yādā* in d, *yātāhā* would be a preferable reading [Bloomfield, "sin of the gods," AJP xvii 433, JAOS, etc.]

4 May the Apsarases give thee again, may Indra again, may Bhaga again; may all the gods give thee again, that thou mayest be uncrazed

The *samhitā* reading in a and c would, of course, equally admit of *tvā aduh* 'have given thee,' and this would be an equally acceptable meaning, the comm so understands and interprets In our text, read *pīnas* at beginning of c (the sign for u dropped out)

The difference of meter tends to point out vs 1 as an alien addition by which this hymn has been increased beyond the norm of the book.

## 112. For expiation of overslaughting.

[Atharvan — āgneyam trāstubham]

Found also in Pāipp xix (vs 3 in 1) Used by Kāuç (46 26), with vi 113, in a spell to expiate the offense of *parivitti* ‘overslaughting,’ or the marriage of a younger before an elder brother [see Zimmer, p 315]

Translated Ludwig, p 469, Grill, 15, 171; Griffith, i 306, Bloomfield, AJP xvii 437 (elaborate discussion, p 430 ff), or JAOS. xvi p cxxii (= PAOS, March, 1894), SBE xlii 164, 521

1 Let not this one, O Agni, slay the oldest of them; protect him from uprooting, do thou, foreknowing, unfasten the bonds of the seizure (*grāhi*); let all the gods assent to thee.

The allusions in this verse to the same trio of asterisms that were mentioned in 110 2 are very evident. According to the comm., “this one” in a is the *parivitta* [which he takes quite wrongly as the overslaugher—see comm to vs 3 a] Ppp reads *prajānas* at end of c, and has, for d, *pītāpītrāu mātaram muñca sarvān* (our 2 d)

2. Do thou, O Agni, loosen up the bonds of them, the three with which they three were tied up; do thou, foreknowing, unfasten the bonds of the seizure; free all—father, son, mother.

The comm reads *utthitās* for *utsitās* in b; the word is, strangely, not divided into *utsitāh* in the *pāda*-text, which [non-division] would be proper treatment for *utthitās*, and part of the mss (including our H.I O) read *utthitās*. The second half-verse is wanting in Ppp (save as d is found in it as 1 d. see above)

3 With what bonds the overslaughed one is bound apart, applied and tied up on each limb—let them be released, for they are releasers; wipe off difficulties, O Pūshan, on the embryo-slayer.

The comm again commits the violence of understanding *parivittas* in a as if it were *parivettā* ‘the overslaugher’ The participles in b are nom sing. masc, applying to the bound person The comm again reads *utthitas*, again supported by a few mss (including our H I ), and the *pāda*-text again has *utsitah*, undivided. All our mss save one (K), and all but one of SPP’s, read *te* (without accent) in c, the translation given implies the emendation to *te*, which is made in SPP’s text, also on the authority of the comm After it, SPP reads *mucyatām*, with, as he claims, all but one of his authorities; of ours, only D Kp T. have it, and K. *mucyatām*, all the rest *muñcantām*, as in our text. In Ppp, this verse is found in i, in this form *ebhis pāçāir mudusāu pātir nibaddhah paroparārpi to aṅge-aṅge vi te cṛtyantām vicrām hi santi* etc. (d as in our text).

113. For release from seizure (*grāhi*).

[Atharvan — pāusnam trāstubham 3 pañkti].

In Pāipp [1] is found only the first half-verse, much corrupted It is employed by Kāuç. (46 26) in company with the preceding hymn, which see Verse 2 c, d is specified in the course of the rite as accompanying the depositing of the “upper fetters” in river-foam

Translated Ludwig, p 444, Grill, 15, 171, E Hardy, *Die Vedisch-brahmanische Periode* etc., p 210, Griffith, 1 307, Bloomfield, AJP xvii 437 (elaborate discussion, p 430 ff) or JAOS xvi p. cxxii (= PAOS, March, 1894), SBE xlvi 165, 527 — See Bergaigne-Henry, *Manuel*, p 154

1 On Trita the gods wiped off that sin; Trita wiped it off on human beings, if from that the seizure hath reached thee, let the gods make it disappear for thee by the incantation (*brāhmaṇa*)

\* SPP properly emends the name, here and in vs 3, to *tritā*, though all his authorities, like ours, read *trītā*; he also, with equal reason, emends *cnam* to *enat* (*enan*) in b TB has (in iii 7 125) what corresponds to the first three pādas, reading both *tritā* and *enan*\*, for c it has *tāto mā yādī ktm cūd ānaqē* The comm reads *trita* and *etat* He also quotes from TB iii 2 89-12, some passages from the story, as there told, of Ekata, Dvita, and Trita, and of the transference of guilt by the gods to them and by them to other beings A similar story is found in MS iv 1 9 (where read *kṛūrdāṁ mārks-*, twice) The TB verse relating to this is in our text adapted to another purpose The comm holds the “sin” to be still that of overslaughting, as in the preceding hymn The Anukr disregards the irregularities of meter \* [And *māmrje*] ]

2 Enter thou after the beams, the smokes, O evil, go unto the mists or also the fogs, disappear along those foams of the rivers. wipe off difficulties, O Pūshan, on the embryo-slayer

The last pāda is a repetition of 112 3 d, and discordant with the rest of the verse Some of SPP's authorities read *naqyan* at end of c. The comm has instead *viksva* The comm explains *maricir* by *agnisūr*; *adiprabhāviçesān*, *udārān* by *ūrdhvam gatān* *meghātmanā parinatāns tān* (*dūmān*), and *nthārān* by *tajjanyān avaçyāyān*

3 Twelvefold is deposited what was wiped off by Trita — sins of human beings, if from that the seizure hath reached thee, let the gods make it disappear for thee by the incantation

‘Twelvefold’ i.e., apparently, in twelve different places, or classes, or individuals TB (1c) specifies eight offenders to whom the transference was successively made, and the “twelve” is made up, according to the commentator, of the gods, Trita and his two brothers, and these eight. [The vs is no *pañkti*] ]

This hymn is the last of the 11, with 37 verses, that constitute the eleventh *anuvāka*, the Anukr says *prāk tasmāt saptatrīṇçah*

#### 114. Against disability in sacrifice.

[*Brahman — vāigvadevam ānustubham*]

Found also in Pāipp vi Kāuç (67 19), in the *savayajña* chapter, uses hymns 114, 115, and 117, with the offering of a “full oblation,” the giver of the *sava* taking part behind the priest, and, according to the schol and the comm, the whole *anuvāka* (hymns 114-124) is called *devahedana*, and used in the introduction to the *savayajñas* (60 7), and in the expiatory rite for the death of a teacher (46 30), and the comm quotes it as applied in Naksatra Kalpa 18, in the *mahācānti* called *yāmyā*, in the funeral ceremony And hymns 114 and 115 (not verses 114 1,2) are recited with an oblation by the *adhvaryu* in the *agnistoma*, according to Vāit (22 15), and again in the same

ceremony (23 12) in an expiatory rite, also 114 alone (30 22), in the *sāutrāmani* sacrifice, with washing of the *māsara* vessel

Translated Ludwig, p 443, Grill, 45, 172; Griffith, 1 308, Bloomfield, 164, 528.

1 O gods! whatever cause of the wrath of the gods we, O gods, have committed — from that do ye, O Ādityas, release us by right of right (*ṛtā*)

The whole hymn is found in TB. (in II 4 4<sup>8-9</sup>), with *mā* for *nas* in c as the only variant in this verse. Then this verse occurs again with a somewhat different version of c, d in TB II 6 6<sup>1</sup>, with which a version in MS III 11 10 precisely agrees, and yet again, more slightly different, in TB III 7. 12<sup>1</sup>, with which nearly agree versions in TA II 3 1 and MS IV 14 17. In TB II 6 6<sup>1</sup> (and MS ), the second half-verse reads thus *agntr mā tāsmād ēnaso viçvān muñcatv āñhasah*, in TB III 7 12<sup>1</sup>, it is *ādityās tāsmān mā muñcata rtasya rtēna mām utā* (TA *rtā* for *utā* [cf v Schroeder, *Tubinger Katha-hss*, p 68], MS omits *mā* in c, and has, for d *rtasya tv ēnam ā' mūtah*, with variants for the last two words) VS xx. 14 has our a, b without variant [and adds the c, d of TB II 6 6] [In b, MS IV 14 17 has *yād vācā' nrtam bdimā* (accent! *Katha udīndā*)]

2 By right of right, O Ādityas, worshipful ones, release ye us here, in that, O ye carriers of the sacrifice, we, desirous of accomplishing (*çak*) the sacrifice, have not accomplished it

Both editions read at the end, as is necessary, *-çekimā*, although only two\* of our mss (I D.), and a small minority of SPP's authorities, accent the *a* (the *pada* mss absurdly reading *üpaçekima*) Ppp has instead, for d, *siksantu upārima* TB has *mā* for *nas* at end of b, *yajñatr vas* for *yajñām yāt* in c, and, for d, *āçikṣanto nā çekima*, which is better *Yajñavāhasas* would be better as nominative. The comm explains *çikṣantas* by *nispādayitum icchantas* [For the *pada* blunder, cf VI 74 2] \* [Whitney's collations seem clearly to give Bp 2p m I H.D. as reading *-çekimā*] ]

3 Sacrificing with what is rich in fat, making oblations of sacrificial butter (*ājya*) with the spoon, without desire, to you, O all gods, desirous of accomplishing we have not been able to accomplish

Part of the mss (including our P M I ) accent *viçve* in c, and the decided majority (not our Bp M W R s m T ) accent *çekimā* at the end (by a contrary blunder to that in 2 d), which SPP, accordingly, wrongly admits into his text TB has (also Ppp) *ājyena* in b, also it reads *vo viçve devāḥ* in c, and, of course, *çekima* at the end, Ppp *çesima*

### 115. For relief from sin.

[*Brahman — vāñçadevam ānustubham*]

Found also in Pāipp xvi For the use of this hymn by Kāuç, and in part by Vāit, with the preceding, see under that hymn, Vāit has this one also alone in the *āgrayana* *īstī* (8 7), with II 16 2 and V 24 7; and vs 3 appears (30 23) in the *sāutrāmani*, next after hymn 114

Translated Ludwig p 443, Zimmer, p 182 (vss 2, 3); Grill, 46, 172, Griffith, 1 308, Bloomfield, 164, 529

1 If knowing, if unknowing, we have committed sins, do ye free us from that, O all gods, accordant

The reading *sajósasas* at the end in our text is, though evidently preferable, hardly more than an emendation, since it is read only by our P M T , SPP gives *sajosasas*, the comm takes the word as a nominative With the verse may be compared VS viii 13 f (prose) The redundant syllable in a is ignored by the Anukr.

2 If waking, if sleeping, I sinful have committed sin, let what is and what is to be free me from that, as from a post (*drupadá*)

The verse nearly corresponds with one in TB. ii 4 49, which reads in a y *dīvā y  
náktam, ákarat* at end of b, and *muñcatuh* (-tu?) at end of d With a, b is to be compared VS xx 16 a, b, which has *sváþne* for *svapán*, and, for b, *énānsi cakrmá vayám* Our *svapán* in a is an emendation for *svapán*, which all the authorities read, and which SPP accepts in his text The *pada* mss mostly accent *enasyádh* in c (our D has -*dh*, the true reading), and SPP wrongly admits it in his *pada* text. The comm explains *drupada*, doubtless correctly, by *pādabandhanártho drumah*

3 Being freed as if from a post, as one that has sweated from filth on bathing, like sacrificial butter purified by a purifier—let all cleanse (çumbh) me of sin

This verse is found in several Yajus texts in VS (xx 20), TB (ii 4 49), K (xxxviii 5), and MS (ii 11 10) TB MS add *td* after *rva* in a, in b, for *snātvā*, VS gives *snātás*, and MS *snātví*, in d, TB MS read *muñcantu* for *çumbhantu*, while VS reads (better) *çundhantu* and before it *ápas* instead of *víçve*, Ppp reads *viçvān muñcantu*, and it further has *sindhu* for *svinnas* in b This time the comm gives *kāsthmayāt pāda-bandhanāt* as equivalent of *drupadāt* The Anukr passes without notice the excess of syllables in a. [The vs occurs also TB ii 6 63, with *td* again, and with d as in VS And the Calc ed. of TB prints both times *svinnā snātvō*] [As to *çumbh*, see BR vii 261 top.]

### 116. For relief from guilt.

[*Jālikdyana — vāivasvatadevatyam jāgatam 2 tristubh*]

Found also in Pāipp XVI The hymn is used by Kāuç in the chapter of portents (132 1), in a rite for expiation of the spilling of sacrificial liquids As to the whole *anuvāka*, see under hymn 114

Translated Ludwig, p 443, Griffith, 1 309

1 What that was Yama's the Kārshīvanas made, digging down in the beginning, food-acquiring, not with knowledge, that I make an oblation unto the king, Vivasvant's son, so let our food be sacrificial (*yajñīya*), rich in sweet

Perhaps better emend at beginning to *yddy āmām* [Bloomfield makes the same suggestion, AJP xvii 428, SBE xlii 457], the comm explains by *yamasambandhu krūram* The *kārshīvanas* are doubtless the plowmen, they of the kindred of *kṛsīvan* (= *kṛsīvala*) 'the plower' whatever offense, leading to death or to Yami's realm, they committed in wounding the earth The comm calls the *kṛsīvanas* Çūdras, and their workmen the *kārshīvanas*, in b, he reads *na vidas* for *annavidas* The metrical irregularities are ignored by the Anukr

2 Vivasvant's son shall make [us] an apportionment ; having a portion of sweet, he shall unite [us] with sweet — whatever sin of [our] mother's, sent forth, hath come to us, or what [our] father, wronged,\* hath done in wrath

For *bhāgadheyam* in a, Ppp reads *bhesajām*. The two half-verses hardly belong together. The comm. explains *aparāddhas* by *asmakṛtāparādhena vimukhah san*\* [In his ms Whitney wrote "guilty" (which seems much better) and then changed it to "wronged"]

3 If from [our] mother or if from our father, forth from brother, from son, from thought (*cētas*), this sin hath come to [us] — as many Fathers as have fastened on (*sac*) us, of them all be the fury propitious [to us]

In most of the *pāda*-mss *āgan* at end of b is wrongly resolved into *ā agan*, instead of *āoāgan* (our Kp has *āoāgan*). *Cētasas* the comm. understands to mean 'our own mind', we should be glad to get rid of the word; its reduction to *ca*, or the omission of *bhrūtūr* or *putrāt*, would rectify the redundant meter, which the Anukr passes unnoticed. The comm. paraphrases *pāri* in b apparently by *anyasmād api paryanāt!*

### 117. For relief from guilt or debt.

[*Kāučika (anrnakāmāh)* — *āgneyam trāstubham*]

Found also in Pāipp xvi. The hymn [not 1 cd, 2 cd] occurs in TB (iii 7 9<sup>8-9</sup>), and parts of it elsewhere, see under the verses [For 1 and 3, see also v Schroeder, *Tübinger Katha hss*, p 70 and 61]. Hymns 117-119 are used in Kāuç (133 1) in the rite in expiation of the portent of the burning of one's house, and Keç (to Kāuç 46 36) quotes them as accompanying the satisfaction of a debt after the death of a creditor, by payment to his son or otherwise, the comm. gives (as part of the Kāuç text) the *pratikā* of 117 [For the whole *anuvāka*, see under h 114]. In Vāit (24 15), in the *agnistoma*, h 117 goes with the burning of the *vedi*.

Translated Ludwig, p 444, Griffith, 1 309

1. What I eat (?) that is borrowed, that is not given back, with what tribute of Yama I go about — now, O Agni, I become guiltless (*anrnā*) as to that ; thou knowest how to unfasten all fetters

The translation implies emendation of *āsmi* to *ādmī* in a, this is suggested by *jaghasa* in vs 2, and is adopted by Ludwig also, but possibly *āpratittam asmi* might be borne as a sort of careless vulgar expression for "I am guilty of non-payment." More or less of the verse is found in several other texts, with considerable variations of reading. thus TS (iii 3 8<sup>1-2</sup>), TA (ii 3 18), and MS (iv 14. 17) have pādas a, b, c (as a, b, d in TS), in a, all with *yāt kūśidam* for *āpamītyam* and without *āsmi*, and TA MS. with *āpratittam*, and TS ending with *māyī* (for *yāt*), and TA MS with *māye 'hā*, in b, all put *yēna* before *yamāsyā*, and TA MS have *nidhīnā* for *balnā*, while MS ends with *cārāvas*, in c (d in TS), all read *etāt* for *idām*, and MS accents *ānrnas* (c in TS is *ihāl'vā sān nirāvadaye tāt* cf our 2 a), d in TA is *jīvann evā prāti tāt te dadhāmī*, with which MS nearly agrees, but is corrupt at the end *je p hastānrnānī*. TB (iii 7 9<sup>8</sup>) corresponds only in the first half-verse (with it precisely agrees ĀpCS in xiii 22 5). thus, *yāny āpāmītyāny āpratittāny āsmi yamāsyā balnā cārāmi*, its

other half-verse corresponds with our 2 a, b MB (ii 3. 20) has *yat kusidam apradat-tam maye 'ha yena yamasya nūdhinā carāni idam tad agne anrno bhavāmi jīvann eva pratidatte dadāni* [This suggests *bhavāmi* as an improvement in our c] Finally GB (ii 4. 8) quotes the *pratīka* in this form *yat kusidam apamityam apratitam* Ppp reads for a, b *apamrtyum apratitam yad asminnasyema*, etc., and, for d, *jīvanna ena prati dadānu sarvam* (nearly as TA d, above) The comm takes *balinā* as = *balavatā*

2. Being just here we give it back ; living, we pay it in (*m-hr*) for the living , what grain I have devoured having borrowed [it], now, O Agni, I become guiltless as to that.

With the first half-verse nearly agrees TB (as above; also ApCS, as above), which reads, however, *tād yātayāmas* for *dadma enat* The comm has *dadhmas* for *dadmas* in a , he explains *mī harāmas* by *nītarām myamena vā 'pākurmah* Ppp has *etat* at end of a , in c, *apamrtyu* again, also (c, d) *jaghāsā agrir mā tasmād anrnam krnotu*. *Apamityam* in this verse also would be a more manageable form, as meaning 'what is to be measured (or exchanged) off,' i.e. in repayment *Jaghāsa* in our text is a misprint for *-ghās-*

3. Guiltless in this [world], guiltless in the higher, guiltless in the third world may we be , the worlds traversed by the gods and traversed by the Fathers— all the roads may we abide in guiltless

The verse is found in TB (iii. 7. 9<sup>8-9</sup>), TA. (ii 154), and ApCS (xiii. 22 5), with *-mīns tr-* at junction of a and b (except in TB as printed), with *utā* inserted before *putryānās* and *ca lokās* omitted after it (thus rectifying the meter, of which the Anukr. ignores the irregularity), and with *kṣiyema* (bad) at the end. *Anrnd* means also 'free from debt or obligation', there is no English word which (like German *schuldlos*) covers its whole sense The comm points out that it has here both a sacred and a profane meaning, applying to what one owes to his fellow-men, and what duties to the gods Ppp combines *anrnā 'smin* in a, and has the readings of TB. etc. in c, and *adīma* for a *kṣiyema* at the end.

### 118. For relief from guilt.

[*Kāṇika (anṛṇakāmāḥ) — āgneyam trāśubham.*]

Found also in Pāipp xvi. [The Katha-version of vss 1 and 2 is given by v. Schroeder, *Tübingen Katha-Hs.*, p 70 f.] Is not used by Vāit., nor by Kāṇ. otherwise than with [the whole *annvāka* and] hymn 117 [see under hymns 114 and 117].

Translated Ludwig, p 455; Griffith, i. 310

1. If (*yāt*) with our hands we have done offenses, desiring to take up the course (?) of the dice, let the two Apsarases, fierce-(*ugrā*-)seeing, fierce-conquering, forgive today that guilt (*rṇā*) of ours

Our mss., like SPP's, waver in b between *gatnūm* and *gattūm* or *gantūm*, but it is a mere indistinctness of writing, and *gatnūm* (which not even Böhtlingk's last supplement gives) is doubtless the genuine reading, as given by SPP , our *gantūm* is an unsuccessful conjecture. The comn paraphrases the word with *gantavyām ḡabdaspārçādivisayam*, and *upalips-* with *anubhavitum icchantaḥ* 'desiring to sense the sound, feeling, etc.';

our knowledge of the ancient Hindu game of dice is not sufficient to enable us to translate the pāda intelligently. The verse is found also in several Yajus texts, TB (iii. 7. 123), TA (ii 4 1), and MS. (iv 14 17), all read *cakāra* in a, and *vagnūm* (MS *vagmūm*) for *gatnūm* in b, and TB TA end b with *upajīghnamānah* (while MS has the corrupt reading *āvajīghram āphah*), in c, d, TB TA have the version *dūrepacṣyā* (TA *ugrampacṣyā*) ca *rāstrabhr̄c* ca *tāny apsarāsāv* *ānu dattām rnāni*, and MS, very corruptly, *ugrām paṣyāc* ca *rāstrabhr̄c* ca *tāny apsarāsām* *ānu dattā' nrnāni*. The comm., heedless of the accent, takes the first two words in c as vocatives. Ppp reads, in a, b, *kīlvisam aksam aktam avilipsamānāh*.

2 O fierce-seeing one! realm-bearing one! [our] offenses, what happened at the dice — forgive ye that to us, may there not come in Yama's world one having a rope on, desiring to win from us debt (*rṇād*) from debt

Two of the other texts (TA MS, as above) have this verse also, and with unimportant variations in the first half. TA simply omits *nas* in b, thus rectifying the meter, MS does the same, but it is also corrupt at the beginning, reading *ugrām paṣyād rāstrabhr̄t k-*. Ppp reads *u rāstrabhr̄tas kīlvisam y a a dattan vas tat*. But in the difficult and doubtful second half, the readings are so diverse as to show themselves mere corrupt guesses thus, TA *nén na rnān rnāva ī samāno y l a āya*, MS *némna (p nēt nah) rnān rnāvān īpsamāno y l nidhīr ājarāya*, Ppp (c) *nrnvāno nrnvā yad ayacchamāno*. The comm. explains *rnān* (*nah*) as either for *rnān* or for *rnāt*, the *pada*-text gives the latter, of course. The *pada*-text does not divide *érts-*, as it doubtless should, into *āōrts-*, in c, the comm. reads instead *ecchamānas* (= *rnām grahitum abhita icchan*) and explains *adhirajus* by *asmadgrahanāya pācahastah*. The other texts, it will have been noticed, mentioned *rāstrabhr̄t* instead of *ugrajit* as second Apsaras in the first verse. The irregularities of meter are passed unnoticed by the Anukr. [Böhtlingk, ZDMG Ii 250, discusses the vs. at length. He suggests for c, *rnāvūno no nā rnām értamāno*, or perhaps *nēd rnām*.]

3 To whom [I owe] debt, whose wife I approach, to whom I go beginning (*yāc*), O gods — let them not speak words superior to me; ye (two) Apsarases, wives of gods, take notice!

Ppp has a different version (mostly corrupt) of b, c, d *yam yājamānāu abhyemahē vāte vājin vājibhūr mo 'ttarām mad devapatnī apsarāsāpadītam*. The comm. reads *abhyemi* in b. By analogy with *abhyātmī*, the *pada*-text understands *upātmī* as *upātmī* in a. Our *pada*-mss. also leave *mā* unaccented in c. The comm. paraphrases *adhi 'tam* with *madvijñāpanam citte 'vadhārayatam*.

### 119. For relief from guilt or obligation.

[*Kāučika (anrnakāmah)* — *āgnayam trāstubham*]

Found also in Pāipp xvi (in the verse-order 1, 3, 2). All the verses occur, but not together, in TA [See also v Schroeder, *Zwei Hss.*, p 15, for vss 2 and 3, and Tübinger Katha-hss., pp 70, 75, for 1, 2, and 3]. Is not used by Vāit., nor by Kāuč otherwise than with [the whole *anuvāka* and with] hymns 117 and 118; see under [hymns 114 and 117].

Translated Ludwig, p 442, Griffith, i 310

1. If (*yát*), not playing, I make debt, also, O Agni, promise (*sam-gr*) not intending to give, may Vāīcānara, our best over-ruler, verily lead us up to the world of the well-done

Ppp puts *ahām* before *rnam* in a, and reads *urum* for *ud it* in d. The first half-verse has correspondents in TB (iii 7 12<sup>3</sup>) and TA. (ii 4 1<sup>1</sup>) In a, TB reads *cakāra* and TA *babbhūva* for *krnōmī* and TB puts *yāt* after *rnam*, for b, TB reads *yad vā dāsyant samjagārā jānebhayah*, and TA *āditsan vā samjagāra j* [For b, cf vi 71 3 b]

2 I make it known to Vāīcānara, if [there is on my part] promise of debt to the deities, he knows how to unfasten all these bonds, so may we be united with what is cooked (*pakvā*)

The first three pādas have correspondents in TA (ii 6 1<sup>1</sup>), which reads, in a, b, *vedayāmo yādī nrnām*, and, in c, *pāçān pramūcan* (i e -cam) *prā veda*, Ppp also has *prā veda* instead of *veda sārvān* Our d, which seems quite out of place here, occurs again at the end of xii 3 55-60, which see (TA has instead *sā no muñcātu duritād avadyāt*) The comm. explains *pakvena* here as *paripakvena svargādīphalena*, or the ripened fruit of our good works The Anukr seems to allow the contraction *sāt' tān* in c.

3 Let Vāīcānara the purifier purify me, if (*yát*) I run against a promise, an expectation (*āçā*), not acknowledging, begging with my mind; what sin is therein, that I impel away

The whole verse, this time, has its correspondent in TA (ii 6 1<sup>2</sup>), which, however, reads for a *v pāvayān nah pāvītrāir* (Ppp means the same, but substitutes *pāvayānos*), and has, in d, *ātra* for *tītra* and *āva* for *āpa* Ppp has *samgalam* near beginning of b The comm reads *-dhāvāni* in b, and explains by *ābhīmukhyena prāpnavañi*, the minor Pet. Lex. suggests emendation to *ati-dhāv-* ‘transgress’ Ludwig emends *āçām* to *āsām* (referring to *devatāsu* in 2 b), the reading and *pāda* division *āçām* are vouched for by Prāt. iv 72, to which rule the word is the counter-example, the comm explains it by *devādinām abhīlāsam* [Bergaigne comments on root *sū*, *Rel Vēd.* iii 44]

## 120. To reach heaven.

[*Kāučika — mantraktadevatyam 1 jagatī, 2 pañkti, 3 tristubh*]

Found also in Pāipp xvi [Von Schroeder's *Zwei Hss*, p 16, and *Tubinger Katha-hss*, p 76, may also be consulted for all three vss] Not used by Kāuc otherwise than with the whole *anuvāka* see under hymn 114.

Translated Ludwig, p 442, Grill, 72, 173, Griffith, 1 311, Bloomfield, 165, 529

1 If (*yát*) atmosphere, earth, and sky, if father or mother we have injured (*hīns*), may this householder's-fire lead us up from that to the world of the well-done

The first half-verse is found, without variation, in a number of other texts in TS (i 8 5<sup>3</sup>), TB (iii 7 12<sup>4</sup>), TA (ii 6 2<sup>3</sup>), MS (i 10 3), AÇS (ii 7 11), they do not agree entirely in the second half which they put in place of ours. Ppp agrees with some of them, reading *agnir mā tasmād enaso gārhaṇaīyah pramūñcatu* Only b is really *jagatī*

2. May mother earth, Aditi our birthplace, brother atmosphere, [save] us from imprecation; may our father heaven be weal to us from paternal [guilt]; having gone to my relatives (*jāmī*), let me not fall down from [their?] world.

The verse is found also in TA. (ii. 6. 29), which reads at end of a *abhiçasta énah*; and, in c, d, *bhavāsi jāmī mrtvā* (*jāmīm itvā?*) *mā vivitsi lokān* the variants are of the kind that seem to show that the text was unintelligible to the text-makers, and that we are excusable in finding it extremely obscure. Ppp brings no help \* Our translation implies in b *abhiçastyās*, but the *pada* reading is *abhiçastyā*, as if instr; the comm. understands -*tyās*. Our *pada* mss also leave *mā* unaccented in d. Ludwig and Grill supply *lokāt* to *pitryāt*. "from the paternal world" The comm divides alternatively *jāmī mrtvā* and *jāmīm rtvā*. The verse is a good *tristubh*, though capable of being contracted to 40 syllables. \* [Grill reports a Ppp. reading *trātā* for *bhrātā*, although I do not find it in Roth's collations Might it represent a *trātv antāriksam?* ]

3. Where the well-hearted, the well-doing revel, having abandoned disease of their own selves, not lame with their limbs, undamaged in heaven (*svargā*) — there may we see [our] parents and sons

[The first half we had at vi. 28 5.] The verse corresponds to TA. ii 6 2<sup>10</sup>, which reads *mádante* at end of a, *tanvām svāyām* at end of b, *açlonāñgāir* (so Ppp also) in c (also *áhrlās*, but this is doubtless a misprint [the Poona ed. reads in fact *áhruñls*]), and *pitāram ca putrām* at the end. The comm. reads *tanvās* in b, with part of the mss. (including our P.M.I.O.), and *açronās* in c. [For the substance of the vs., cf. Weber, Sb. 1894, p. 775.]

### 121. For release from evil.

[*Kduçika* — [*caturçcam*] *mantroktadevatyam* 1, 2 *tristubh*; 3, 4 *anustubh*]

Found also in Päipp. xvi. [For vss 3, 4, cf v Schroeder, *Zwei Hss.*, p 15, *Tübinger Katha-hss.*, p 75] Used by Käuç. (52. 3) with vi 63 and 84, in a rite for release from various bonds; [and with the whole *anuvāka* — see under h 114].

Translated. Ludwig, p 442; Zimmer, p 182 (3 vss.), Griffith, i 311

1. An untier, do thou untie off us the fetters that are highest, lowest, that are Varuña's; remove (*nis-sū*) from us evil-dreaming [and] difficulty; then may we go to the world of the well-done.

*Visānā* (p. *virośānā*) is doubtless 'antler' here, as at in 7. 1, 2 [which see] (though neither Käuç nor the schol. nor our comm make mention of such an article as used here); but it was necessary to render it etymologically, to bring out the word-play between it and *vi sva*, the comm treats it as a participle (= *vimuñcati*), disregarding, as usual, the accent (really *vi-sā* + *ana* [Skt Gram § 1150 e]) The second pāda is the same with vii 83 4 b The proper readings in c are (see note to Prāt. ii 86) *dussvā-pnyam* and *nissva*, which the mss almost without exception \* abbreviate to *dusvap-* and *nisva*, just as they abbreviate *dattvā* to *datvā*, or, in vs 2 a, *rājyvām* to *rājvām* (see my *Skt Gr.* § 232) SPP. here gives in his *samhitā*-text *nī sva*, with all his authorities, our text has *nis sva*, with only one of ours (O) doubtless the true metrical form is *nis sva smāt* [cf Roth, ZDMG xlvm 119, note] Ppp. lacks our second half-verse, having instead 2 a, b \* [That is, if we take the occurrences of the words as a whole in AV]

2. If (*yāt*) thou art bound in wood, and if in a rope; if thou art bound in the earth, and if by a spell (*vdc*)—may this householder's-fire lead us up from that to the world of the well-done

The second half-verse here is the same with 120 1 c, d, and seems unconnected with the first half. Ppp reads, in a, *dārunā* and *rajvā*, and omits the second half-verse, thus reducing the hymn to three verses, the norm of the book

3. Arisen are the two blessed stars named the Unfasteners, let them bestow here of immortality (*amṛta*); let the releaser of the bound advance

The first half-verse is the same with 11 8 1 a, b, compare also 111 7 4 a, b. The verse corresponds to TA 11 6 13, which has, for a, *amī* [AV 111 7 4, *amī*] *yē subhāge divī*, and, in d, *etād* for *prāt'tu*

4. Go thou apart, make room; mayest thou free the bound one from the bond; like a young fallen out of the womb, do thou dwell along all roads

A corresponding verse is found in TA (11 6. 14), which has, for a, *vi jihṛsva lokān kṛdhī*,\* and, at the end, *ānu sva* (also *pathās* after *sārvān*). Ppp reads at the end *ānu gacha*, and this is what the comm gives as paraphrase of *ānu kṣiṇa*. The Anukr seems to authorize the contraction *yonye'va* in c \* [In c, *yōnes* for *yōnyas*.]

## 122. With an offering for offspring.

[*Bhrgu — pañcarami vāciçvakarmanam trāstubham 4.5 jagatī*]

Verses 2, 3 are found in Pāipp xvi [For 1ss 1-3, cf v Schroeder, *Zwei Hss.*, p 15, *Tübinger Kāṭha-Hss.*, pp 75-76] It appears in Kāuç, with the hymn next following,\* in the *savayajñas* (63 29), accompanying the offering of *samsthitahomas*, and the comm regards vs 5 (instead of xi 1. 27, which has the same *prattka*) as intended at 63 4, in the same ceremonies, with distribution of water for washing the priests' hands Vāit. (22 23) has both hymns in the *agnistoma*, with 111 41 2, as recited by the sacrificer [For the whole *anuvāka*, see under h 114] \* [And with x. 9 26]

Translated Ludwig, p 432, Griffith, 1 312

1. This portion I, knowing, make over [to thee], O Viçvakarman, first-born of right, by us [is it] given, beyond old age; along an unbroken line may we pass (*tr*) together

The connection in this verse is obscure, *prathamajāś* 'first-born' in b can only qualify "I" grammatically, doubtless it should be vocative, belonging to Viçvakarman The comm connects *dattam* directly with *bhāgam*, which he explains by *pakvam annam havirbhāgam vā* The second half-verse corresponds to TA 11 6. 15 c, d (in immediate connection with the two preceding verses of our text also), which differs only by reading at the end *carema*, and this the comm also reads The first half-verse in TA is as follows *sā prayāñān prātigrbhūṣita vidvān prajāpatih prathamajā rtisya*, and Ppp apparently intends a similar reading, it has *tam prayāñān ity ekī*, as if the verse had occurred earlier in the text, but it has not been found.

2 Some pass along the extended line, of whom what is the Fathers' [was] given in course (?*āyancna*), some, without relatives, giving, bestowing—if they be able to give, that is very heaven

The TA (ii 6.2<sup>6</sup>) has this verse also, with variants *ánu sámcaranti* for *taranti* (besides the preceding *ánu*) in a, *áyanavat* at end of b, *yácchat* at end of c (Ppp. has *-yachān*), *çaknurvānsas\** for *çtksān* and *esām* for *evā* in d. Both comm's understand *rnām* 'debt' with *pitrīyam*, and *abandhū* (which appears to be used adverbially) as equivalent to *abandhavas* though without descendants, they too reach heaven as reward of their gifts. Ppp has also *te* for *cet* in d. \* [The Calc ed seems to have *çaknūvānsāh sv-*. Does it intend *çaknūvān* (or *çaknāvān* — see Gram § 701) *sā sv-*?]

3. Take ye (both) hold after, take hold together after; to this world they that have faith attach themselves (*sac*); what cooked [offering] of yours is served up in the fire, combine ye, O husband and wife, in order to the guarding of it.

The verse is found in TA (ii 6.27), with great differences of text *anu-* is omitted at the beginning; *anu*, second time in a, is accented, *ánu*; b is *samānām pānthām avatho għirtēna*; *pūrtām* for *pakvām* is read (also by Ppp.), and *yād* inserted before *agnāu*, in c\*, d is *tāsmāi għirrāye 'ha jāyāpat sān rabbethām*. The reading *pūrtām* is against our understanding *pakvām* of the body prepared by fire for the other world. The comm explains *pārvistam* by *praksiptam*, the TA. comm. by *pariprāpitam*, both apparently taking it from root *vīç*. The verse is found repeated, with a different beginning, as xi 3.7 It is too irregular to be called a simple *tristubh*. \* [Thus rectifying its meter.]

4. The great sacrifice, as it goes, with mind, I ascend after, with fervor (? *tāpas*), of like origin; being called upon, O Agni, may we, beyond old age, revel in joint reveling in the third firmament

The connection of *mānasā*, in a, is probably with *anvārohāmi*, that of *tāpasā* is possibly with *sāyonis*, but the comm understands "connected with the sacrifice in virtue of penance", he guesses two different interpretations of the half-verse. Some of our mss (P M H p m O) make in c the combination *upahūtā 'gne* which the meter demands. Neither this verse nor the next [save its a] has anything of a *jagatī* character.

5. These cleansed, purified, worshipful maidens I seat in separate succession in the hands of the priests (*brahmān*); with what desire I now pour you on, let Indra here with the Maruts grant me that.

The verse occurs again, with a slight variation at the end, as xi 1.27, and, with much more important differences, as x 9.27 In the latter verse, instead of the figurative appellation "maidens," we have "the divine waters (fem.)" themselves addressed.

### 123. For the success of an offering.

[*Bhṛgu — pāñcarcam. vācavadevam trāstubham 3 2-p sāmny anustubh, 4. 1-av. 2-p prājāpatyā bhurig anustubh*]

[Partly prose, 3 and 4.] This hymn and the one following are not found in Pāipp Its uses by Kāuç. and Vāit. with hymn 122 are explained under that hymn. And vss. 3-5 appear also in Vāit. (2.15), at the *parvan* sacrifice, in the ceremony of *pravarāṇa*. [For the whole *anuvāka*, see under h. 114.]

Translated. Muir, v. 293 (vss. 2, 4, 5); Ludwig, p. 302; Griffith, i. 313.

1 This one, O ye associates (*?sadhastha*), I deliver to you, whom Jātavedas shall carry [as] a treasure, the sacrificer follows after well-being, him do ye recognize in the highest firmament

The verse is found also in VS (xviii 59) and K (xl 13) VS reads, in a, *sadhashta* and *te* (for *vas*), in b, it puts *cevadhitm* after *dvāhāt*, in c, it reads *a yajñāpatir vo dtra* The comm explains *sadhasthās* as meaning ‘the gods’ (*saha tishthan्तy ekatra svarge loke sthāne yajamānena saha nivasanti*)

2 Recognize ye him in the highest firmament, ye divine associates, ye know [his] world there, the sacrificer follows after well-being, make ye what he has offered and bestowed plain for him

This verse is found with the preceding in VS (xviii 60) and K (xl 13), and also in TB (iii 7 13<sup>3-4</sup>), but with considerable variants at the beginning, *etām jānātha* (TB *jānitāt*) *par-*, in b, TB *vṛkās* for *dēvās*, both VS and TB *sadh-* unaccented, which is better, but VS *vida*, which is bad, and both *rūpām asya* (for *lokām dtra*), which gives a better sense, for c, both *yād āgāchāt pathibhir devayānāis*, in d, both *istāpūrté*, and VS *kṛnavātha*, but TB *kṛnutāt*, both without *sma*

3 O gods! O Fathers! O Fathers! O gods! who I am, he am I

The comm, with his usual carelessness of accent, takes the vocatives here for nominatives Some of SPP’s authorities (also our O s m ) omit the accent of the first *asmī*

4 He do I cook, he do I give, he do I offer; [as] he, let me not be parted from what is given

That is, from my gifts, or their reward The comm counts and explains these two quasi-verses, 3 and 4, as one But the Anukr reckons this hymn (as it reckoned the preceding one) as one of five verses (*pañcarca*), and SPP’s edition as well as ours so divides [‘As that one, I cook’ etc would be an equally accurate translation, and the English of it is not so harsh ]

5 In the firmament, O king, stand firm, there let this stand firm, know of what we have bestowed, O king, do thou, O god, be well-willing

The comm understands the addresses of this verse as made to Soma, which is very questionable, and the “this” of b to be the *istāpūrtām*, which (or *dattām*, vs 4) is right. It must be by a corruption of the text that the Anukr does not define the verse as an *anustubh*

#### 124. Against evil influence of a sky-drop.

[*Atharvan (mirrtyapasaranakāmah)* — *mantroktadevatyam uta dravyāpyam trāstubham* ]

This hymn, like the preceding, is not found in Pāipp It is employed by Kāuç (46 41) in an expiatory rite for the portent of drops of rain from a clear sky In Vāit. (12 7) it is used in the *agnistoma* when one has spoken in sleep, and vs 3 separately (11 9), in the same ceremony, when the man who is being consecrated is anointed [For the whole *anuvāka*, see under h 114 ]

Translated Ludwig, p 498, Griffith, 1 314

1 From the sky now, from the great atmosphere, a drop of water hath fallen upon me with essence (*śāsā*), with Indra’s power, with milk,

O Agni, [may] I [be joined], with the meters, with offerings, with the deed of the well-doing.

The verse is found also in HGS. i 16 6, with sundry variants: *mā* for *mām* in a; *apatac chivāya* at end of b, in c, d, *manasā 'ham ā 'gām brahmaṇā guptah sukṛtā krtena*, these are in some respects improvements, especially in relieving the embarrassing lack of a verb in our second half-verse. The comm. paraphrases *anturiksāt* by *ākāçān nirmeghāt*, and supplies *samgaccheya* (as in the translation). It is a little strange that the fall of water out of the air upon one is so uncanny and must be atoned for (*ākāçodaka plāvanadosaçānti*).

2. If from a tree it hath fallen upon [me] that is fruit; if from the atmosphere, that is merely Vāyu; on whatever part of my body, and what part of my garment, it hath touched, let the waters thrust perdition away.

This verse also is found with the preceding in HGS ; which in a reads *vrksāgrdd abhyapat* and omits *tat*; and in b reads *yad vā* for *yadi* and *tat* for *sa*; for c, it has *yatrā vrksas tanuvāi yatra vāsah*, and in d *bādhantām* instead of *nudantu*. The comm. paraphrases the end of b thus. *vāyvātmaka eva nā 'smākām dosāya*. The third pāda is really *jagati*.

3. A fragrant ointment, a success is that; gold, splendor, just purifying is that. All purifiers [*re*] stretched out from us; let not perdition pass that, nor the niggard.

That is, the uncanny drop is all these fine things The comm. renders *pūtrinam* in b by *çuddhikaram*; and *adhi* in c by “above.” The second pāda is redundant by a syllable.

With this ends the twelfth *anuvāka*, of 11 hymns and 38 verses, the old Anukr. says *asṭatrīñço dvādaçah*.

### 125. To the war-chariot: for its success.

[*Atharvan — vānaspatyam trāistubham 2 jagati.*]

Found also in Pāipp xv (in the verse-order 2, 3, 1) This hymn and the next are six successive verses of RV (vi 47 26-31), and also of VS (xxix 52-57), TS (iv 6 65-7), and MS. (iii 16 3) In Kāuç (15 11) it [and not xii 3.33] is used in a battle-rite, with vii 3, 110, and other passages, as the king mounts a new chariot (at Kāuç 10.24 and 13 6 it is ix 1 1 that is intended [so SPP's ed. of the comm to iii 16], not vs 2 of this hymn) In Vāit (6 8), vss 3 and 1 are quoted in the *agnyādheya*, accompanying the sacrificial gift of a chariot; and the hymn (or vs 1), in the *sattrā* (34 15), as the king mounts a chariot

Translated by the RV translators, and, as AV hymn, by Ludwig again, p 459; Griffith, 1 314 — See also Bergaigne-Henry, *Manuel*, p. 155

1. O forest-tree! stout-limbed verily mayest thou become, our companion, furtherer, rich in heroes; thou art fastened together with kine, be thou stout, let him who mounts thee conquer things conquerable

There is no difference of reading among all the versions of this verse GB (1 2 21) quotes its *pratīka* [and so does MGS at 1 13.5, cf p 155], MB (1 7 16) has the whole verse “Kine,” as often elsewhere, means the products of cattle, here the strips of cow-hide; and “-tree” the thing made of its wood [cf. 1 2 3, note]

2. Forth from heaven, from earth [is its] force brought up, forth from forest-trees [is its] power brought hither, to the force of the waters, brought forth hither by the kine, to Indra's thunderbolt, the chariot, do thou sacrifice with oblation

Or all the nouns ("force" and "power" in a, b as well) are to be taken as accusatives with *yaja* 'sacrifice to' Ppp reads *ābhṛtam* at end of a, and *parisambhṛtam* in b All the other versions have the better reading *āvṛtam* at end of c, and so has the comm, followed by three of SPP's mss., and it is accordingly adopted in SPP's text. MS reads *āvṛtam* also in b, and *antārikṣat* instead of *ōja śubhṛtam* in a TS VS have *divāḥ p-* at the beginning The comm refers to TS. vi 1. 34 as authority for identifying the chariot with Indra's thunderbolt.

3 Indra's force, the Maruts' front (*anīka*), Mitra's embryo, Varuṇa's navel—do thou, enjoying this oblation-giving of ours, O divine chariot, accept the oblations.

All the other versions have *vājras* for *ōjas* in a, and Ppp agrees with them All, too (not Ppp), combine *s̄t̄ mām* at beginning of c, against the requirement of the meter. The GB quotes (12.21) the *pratīka* of this verse in its form as given by our text. [Ppp. has *dharunasya* for *vār-* in b.]

### 126. To the drum: for success against the foe.

[*Atharvan* — *vānaspatyadundubhidēvatyam bhuriktrāstubham 3 purobrhati virddgarbhā tristubh*]

Found also in Pāipp. xv \* (but 1 c, d and 2 a, b are wanting, probably by an error of the copyist), and in the same other texts as the preceding hymn (RV VS.TS MS. in MS the three verses are not in consecution with those of 125) Applied by Kāuç (16 1) in a battle rite, with v. 20, as the drums and other musical instruments of war, duly prepared, are sounded thrice and handed to those who are to play them Vāit (34.11) has it (also with v. 20) in the same ceremony as the preceding hymn, as the drum-heads are drawn on \* [Seems to be an error for Pāipp. vii ]

Translated by the RV translators, and Griffith, 1315 — See also Bergaigne-Henry, Manuel, p 156

1. Blast thou unto heaven and earth, in many places let them win for thee the scattered living creatures (*jāgat*); do thou, O drum, allied with Indra [and] the gods, drive away our foes further than far

The second pāda is translated according to the reading of our text, whose *vanvatām*, however, can hardly be otherwise than a corruption of the *manutām* of the other texts, Ppp has instead *sunutām*, which is yet worse, the comm has *vanutām*. MS has, in d, *ārāt* for *dūrāt*

2 Resound thou at [them], mayest thou assign strength [and] force to us; thunder against [them], forcing off difficulties, drive, O drum, misfortune away from here, Indra's fist art thou, be stout

The other texts have, in b, *nsh stāmhi* for *abhi stana*, and, in c, *protha* for *sedha* and the plural *duchundas* (save TS., which gives -nān, in pada-text -nān).

3 Conquer thou those yonder ; let these here conquer ; let the drum speak loud [*vāvad-*] [and] clear , let our horse-winged heroes fly together , let our chariot-men, O Indra, conquer

All the other texts have, for a, ā 'mūr aja *pratyāvartaye* 'māh, and *vāvadītī* at end of b, in c, for *patantu*, *cáranti* (but MS *cárantu*), while Ppp reads *patayanti* *Amūm* before *jaya* doubtless means *amīm*, and is so translated above , but the *pada*-text understands it as *amīm*, and the comm supplies *çatrusenām* The Anukr contracts the first pāda into 9 syllables.

### 127. Against various diseases: with a wooden amulet.

[*Bhrgvañgiras* — *vānaspatyam* *uta yaksmandçanadevatyam* *ānustubham* 3 3-a 6-p *jagatī*]

This hymn is not found in Pāipp Kāuç applies it (26 33-39), with ii 7, 25 , vi 85, 109 , viii 7, in a healing rite against various diseases (with this hymn specially the person treated is to be smeared by means of a splinter of *palāça*, ib 34 , and the head of one seized by Varuna is to be anointed, ib 39), and it is reckoned (note to 26 1) to the *takmanāçana gana*

Translated Zimmer, p 386 (with comment on the diseases) , Griffith, 1 315 ; Bloomfield, 40, 530 — See also Grohmann, *Ind Stud* ix 396 ff

1. Of the *vidradhiā*, of the red *balāsa*, O forest-tree, of the *visálpaka*, O herb, do thou not leave even a bit (? *piçitā*)

Or *lóhitasya* may be a separate disease (so rendered by Zimmer the comm takes it as either "red " or "[a disease of] the blood ") The form *visálpaka* is given here on the strength of SPP's authorities (among which living repeaters of the text are included), and of the comm , which derives it from root *sr̥p* (*vividham sarpati*), with substitution of l for r , no manuscript is to be trusted to distinguish *lpa* and *lyā*, and, as the word is unknown save in this hymn and in ix 8 and xix 44, there was nothing to show which was the true reading The comm takes *caturañgulaçalāçavrksa* to be the tree addressed, and *vidradha* as *vidaranaçilo vravanavicesah* , also *piçita* as *nidānabhūtam dustam mānsam*, and *balāsa* as *kāsaçvāsādi* [Our P M E I O R K combine *visálpaka* *syo sadhe* in *samhitā* in c , and this SPP adopts in his text, and reports nothing to the contrary from his authorities ]

2 The two testicles that are thine, O *balāsa*, laid away in thine arm-pit (? *káksa*)—I know the remedy for that, the *cípudru*, a looking-upon

By a blundering confusion of c and ç in transcription, in our text and in the *Index Verborum* founded upon it, the form *çípudru* instead of *cī-* has been adopted for this verse. The comm reads *cípudru*, and calls it " a kind of tree having this name ", perhaps *cípudru* is the true form We should have expected rather *úpa-* or *ápi-* than *ápa-* *çritāu* in b (= *apakrṣtam áçritāu*, and *kakṣe=bāhumile*, comm ). [ "Testicles" perhaps swellings of the axillary "glands "]

3 The *visálpaka* that is of the limbs, that is of the ears, that is in the eyes—we eject the *visálpaka*, the *vidradhiā*, the heart-disease , we impel away downward that unknown *yáksma*.

## 128. For auspicious time: with dung-smoke.

[*Atharvāṅgiras (naksatrarājñam candraśasam astāut) — caturṣcam sāumyam, çakadhū-madevatyam ānustubham* ]

Except the third verse, this hymn occurs also in Pāipp xix. Besides the ceremony reported under vs 1, Kāuç has the hymn (50. 13) in a general rite for good fortune, with vi 1, 3-7, 59, etc etc, and also, in the chapter of portents (100 3), in an expiatory ceremony on occasion of an eclipse of the moon (*somagrahana*, comm), vs 3, too, is specially quoted in the *asṭakā* ceremony (138 8), as accompanying a nineteenth [oblation?]

Translated: Weber, *Omina und Portenta* (1858), p 363, Zimmer, p 353, Griffith, i. 316, Bloomfield, 160, 532 — Bloomfield had already treated it at length, AJP vii 484 ff, and JAOS xiii p cxix (= PAOS, Oct. 1886). A pencilled note on Whitney's ms shows that he considered the propriety of rewriting the translation and comment for vi 128.

1. When the asterisms made the *çakadhūma* their king, they bestowed on him auspicious (*bhadrā-*) day, saying "This shall be [his] royalty."

*Çakadhūma* (with irregular but not unparalleled accent see my *Skt Gr* § 1267 b) means primarily 'dung-smoke,' i.e. smoke arising from burning dung (or else the vapor from fresh dung). According to the comm, it signifies here the fire from which such smoke arises, and then, "on account of inseparability from that, a Brahman", and he quotes TS v 2 8<sup>1-2</sup> "a Brahman is indeed this Agni Vāicvānara." The Kāuçika-Sūtra, in a passage (50 15, 16) also quoted by the comm, says that, with this hymn, 'having laid balls of dung on the joints of a Brahman friend, one asks dung-smoke, "what sort of day today?" He (of course, the Brahman\*) answers "propitious, very favorable"' Prof. Bloomfield takes *çakadhūma* to be out-and-out the title of a Brahman, "weather-prophet", but this seems not to follow from the Sūtra, also not from the Anukr., and least of all from the hymn. The Pāipp version differs considerably from ours (but nearly agrees with one in an appendix to the Naksatra-kalpa see Bloomfield, AJP vii 485) it reads *yad rājñam çakadhūmam naksatrāny akṛnuta bhadrāham asmāt prā'yachan tato rāstram ajāyata*. The accent of *āsāt* in d is not explained by any known rule \* [So Keçava to Kāuç 50 16]

2 Auspicious day ours at noon, auspicious day be ours at evening, auspicious day ours in the morning of the days, be night auspicious day for us

That is, may each of these times be free from omens and influences of ill-luck. The Ppp version runs thus *bh astu naśayam bh prātar astu nah bh asmabhyam ivam çakadhūma sadā krnu* (as in the appendix to the Naksatra-kalpa just cited)

3 From day-and-night, from the asterisms, from sun-and-moon, do thou, O king *çakadhūma*, make auspicious day for us.

This verse, as already noted, is wanting in Ppp, but its second half nearly agrees with that of the Ppp version of vs 2. The accent in b should be emended to *sūryācandraśabhyām*, as is read below [see W's note] in xi 3 34. The first half-verse is metrically irregular

4. Thou who hast made auspicious day for us at evening, by night, also by day — to thee as such, O *çakadhiúma*, king of the asterisms, [be] always homage.

Ppp. reads *akarat* at end of a, and *prātar* for *naktam* in b. All the mss. leave *akaras* unaccented, and SPP. accordingly gives *akaras* in his text; ours emends to *ākaras*.

One may conjecture that it is the Milky Way, which is not unlike a thin line of smoke drawn across the sky, that is the real king of the asterisms, and that its imitation by a column of the heavy smoke of burning dung is what was relied on to counteract any evil influences from the asterisms, or the behavior of such smoke, as rising upward or hanging low, may have been really a weather-sign.

### 129. For good-fortune: with a *çinçápā* amulet.

[*Atharvāñgiras — bhagadevatyam ānustubham*]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2) Used by Kāuç (36 12), with vi. 139 and vii 38, in a rite relating to women, for good-fortune. one binds *sāuvarcala* on the head after the fashion of an herb (-amulet? Keç. and the comm. explain as the root or flower of the *çāñkhaþuspikā*) and enters the village.

Translated Griffith, i. 317 — The association of this hymn with 139 seems to imply something more specific than "good-fortune," namely, luck in love for a man, as Keçava's *yasya* (not *yasyās*) *sāubhāgyam ichati* indicates

1 Me with a portion (*bhága*) of *çinçápā*, together with Indra [as] ally, I make myself portioned ; let the niggards run away.

The mss. blunder over the word *çāñçapéna* SPP. reports only *çāñçaphéna* as variant (read by two of his), ours have that, and also *çāñsayéna* and *sāñçayéna*; our text reads wrongly *çāñçayéna* [correct to *çāñçapéna*] The comm. gives *samçaphena*, and etymologizes it accordingly as *sam* + *çapha*! Ppp has *sāñçapena*. The *çinçápā* is the *Dalbergia sisu*, a tree distinguished for height and beauty. The comm. understands *bhaga* throughout the hymn as the god Bhaga [The refrain recurs at xiv 2. II.] The Anukr overlooks the lack of a syllable in c.

2. With what portion thou didst overcome the trees, together with splendor, therewith make me portioned ; let the niggards run away.

Ppp reads quite differently *athā vrksān adyabhavat sākam indrena medinā. evā nā* etc.

3. The portion that is blind, that is reverted (*punahsará*), set in the trees — therewith make me portioned ; let the niggards run away.

Extremely obscure. There must be some special connection, unclear to us, between *bhaga* and *çinçápā*. The comm. understands the god Bhaga, and explains the epithet 'blind' in this verse by referring to Nirukta xii 14, and 'reverted' as relating to his consequent inability to go forward, he reads *āhatas* in b for *āhitas*, and pictures the blind Bhaga as running against the trees along his way! The sense is, perhaps, the fortune or beauty that lies invisible and withdrawn in the trees Ppp ends b with *vrksē sūrpitāḥ*, and has, for c, *bhage nī rāme stū çāñçapo*

## 130. To win a man's love.

[*Atharvāṅgras — caturrcam smaradevatākam ānustubham 1 virdītpurastādbrhati*]

Hymns 130–132 are not found in Pāipp Hymn 130 and the next two are used by Kāuç (36. 13–14) in a women's rite (*dusṭastrīvaçikaranakarmani*, comm. and Keç), with strewing of beans (comm. and Keç read *māsān*, not *māsamarān*), burning of arrow-tips, and [comm. and Keç.] piercing of an effigy.

Translated: Weber, *Ind. Stud.* v 244, Ludwig, p. 515, Grill, 58, 174; Griffith, 1317, Bloomfield, 104, 534

1. Of the Apsarases, chariot-conquering, belonging to the chariot-conquering, [is] this the love (*smardā*): ye gods, send forth love; let yon [man] burn for (*anu-çuc*) me

Our *pāda*-mss. (and three of SPP's) make in a the absurd division *rāthajite yinām*, for which the comm reads *rathajite dhīnām* (= *rathena jetavye māsākhye osadhi*, and *dhyānajanānīnām*) The two terms (of which one is an evident derivative of the other) have so little applicability to the Apsarases that Grill resorts to the violent and unacceptable measure of substituting *arthajitām arthajitīnām* Perhaps nothing more is meant than to mark strongly the all-conquering power postulated for the Apsarases in this spell Ludwig renders *smara* by "love-charm" The comm, in spite of *priyas* in 2 b and *amusya* in 3 b, thinks it a woman whose love is sought.

2 Let yon [man] love (*smṛ*) me; being dear, let him love me: ye gods, send etc. etc.

At the end of *pādas* a and b is added *sti*, not translated; it appears to indicate an expression of the purpose for which the gods are to despatch love. The comm combines vss 2 and 3 into one verse, thus restoring the norm of the book, but the Anukr. calls the hymn one of four verses, and that is plainly its value in the present state-of the text. [Here the comm, alternatively, allows that it may be a man whose love is sought.]

3. That yon [man] may love me, not I him at any time, ye gods, send etc etc

SPP's *pāda*-text, probably by an oversight, leaves *amusya* unaccented; the comm. undauntedly explains it by *amītām striyam*

4 Craze (*un-māday-*) [him], O Maruts; O atmosphere, craze [him]; O Agni, do thou craze [him]; let yon [man] burn for me

## 131. To win a man's love.

[*Atharvāṅgras — smaradevatākam ānustubham*.]

Not found in Pāipp (like the preceding and the following hymn) Used by Kāuç only with the preceding and the following hymn (see under the former)

Translated. Weber, *Ind. Stud.* v. 244, Grill, 58, 175, Griffith, 1318; Bloomfield, 104, 535.

1 Down from the head, down from the feet, thy longings (*ādhī*) I draw down. Ye gods, send forth love, let yon [man] burn for me.

Again the comm. stupidly (see vs 3) understands a woman to be addressed

2 O Anumati, assent to (*anu-man*) this; O design (*ākūti*), mayest thou constrain (*sam-nam*) this Ye gods, send etc etc.

'Design' (*ākūti*) is evidently here a personification (*samkalpābhimanīn devatā*, comm), as is often *ānumati* 'assent'. No ms reads *namas*, without accent, and SPP. accordingly prints *námas* in his text, ours emends to *namas*, the comm takes the word as a noun, *idam* in a he explains by *madabhilasitam*. The Anukr. heeds not that the first *pāda* is *tristubh*.

3. If (*yāt*) thou runnest three leagues, five leagues, a horseman's day's journey, thence shalt thou come back; thou shalt be father of our sons .

The proper division of *āyas* in c is doubtless *ā ayasi*, which is, however, read only by one of SPP's *pāda*-mss; the others give *āoāyasi* (cf. *āoāyati* at vi 60. 2) or *āayasi*, and this last is adopted by SPP.—quite unaccountably, since such accent and such division do not properly go together in any *pāda*-text.

### 132. To compel a man's love.

[*Atharvāngiras —pañcārcam smaradevatākam ānuṣṭubham. 1 3-p anustubh, 3 bhurij, 2, 4, 5 3-p mahābrhatī, 2, 4 virāj*]

Like the two preceding hymns, not found in Pāipp. Used by Kāuç only with its two predecessors (see under 130). The metrical definitions of the Anukr are artificial and worthless

Translated Weber, *Ind Stud* v 245; Griffith, i. 319, Bloomfield, 104, 535

1 The love that the gods poured within the waters, greatly burning, together with longing—that I heat for thee by 'Varuṇa's ordinance (*dhárman*).

2. The love that all the gods poured etc. etc.

3 The love that Indrāñi poured etc. etc.

4. The love that Indra-and-Agni poured etc. etc

5 The love that Mītra-and-Varuṇa poured etc. etc.

### 133. To a girdle: for long life etc.

[*Agastya —pañcārcam mekhala-devatākam trāstubham 1 bhurij, 2, 5 anustubh, 4 jagatī*]

Found also in Pāipp v. Used by Kāuç (47 14-15) in a rite of sorcery, with the following hymn, for due preparation of girdle and staff, vs 3 also alone in the same rite (47 13), with laying fuel of *bādhaka* on the fire, and vss 4 and 5 twice in the *upanayana* ceremony (56 1, 57 1), with tying on a girdle

Translated Ludwig, p. 432, Griffith, i 319

1 The god that bound on this girdle, that fastened [it] together (*sam-nah*), and that joined (*yuj*) [it] for us, the god by whose instruction we move—may he seek the further shore, and may he release us.

Ppp has in c the singular *carāmi* 'Further shore' is a familiar expression for the end of a difficult or dangerous act or process (*prārisitasya karmanah samāptim*,

comm.) *Tāsyā* at beginning of c in our text is a misprint for *yāsyā* [The Anukr refuses to sanction the contraction *ye'mām*]

2 Offered to art thou, offered unto, thou art the weapon of the seers (*rsi*), partaking (*pra-aç*) first of the vow (*vratā*), be thou a hero-slayer, O girdle

For the first pāda Ppp has only the single word *āhuta* (perhaps by accidental omission), in d it reads *aviraghñī*. The comm explains *vrata* as either 'vow' or, by the usual secondary application, 'milk etc' (*ksīrādikam*), to *abhihutā* in a it prefixes an explanatory *sampāta-*

3 Since I am death's student (*brahmacārin*), soliciting from existence (? *bhūtā*) a man (*pūrusa*) for Yama, him do I, by incantation (*brāhmaṇ*), by fervor, by toil, tie with this girdle

It is the duty of a Vedic student to beg provision for his teacher Ppp. begins b with *bhūtāu niryācan*. The comm reads *niryācam*, explaining it as first person sing (= *yāce*)! The result he takes to be "by this binding on of a girdle I impede the progress of my enemy" Pāda c has a redundant syllable

4 Daughter of faith, born out of fervor, sister of the being-making seers was she, do thou, O girdle, assign to us thought (*matt*), wisdom, also assign to us fervor and Indra's power

All the mss (and both editions) accent *babhūva* at end of b, as if a relative were expressed or implied in the line somewhere. The verse is really mixed *tristubh* and *jagati*, [a is *jagati* only by count, no in c looks like an intrusion] [As to the combination -sa rs, see note to Prāt. iii 46]

5 Thou whom the ancient being-making seers bound about, do thou embrace me, in order to length of life, O girdle

#### 134. To crush an enemy with a thunderbolt.

[*Cakra — mantroktavajradevatyam anustubham + parānustup tristubh*, [2]\* *bhurik 3-p gāyatrī*]

Found also in Pāipp v Used by Kāuç (47 14) in a rite of sorcery with the preceding hymn (which see), and also later in the same rite (47 18), with smiting down the staff three times \* [The Anukr text is here confused and defective Its reading (with the probable omission supplied in brackets) is, *antyā bhurik* [*anusṭub*, *dvitīyā bhurik*] *tripadā gāyatrī*]

Translated Ludwig, p 448, Griffith, 1 320

I Let this thunderbolt gratify itself with right (? *rtāsyā*), let it smite down his kingdom, away his life, let it crush [his] neck, crush up his nape, as Cachipati of Vritra.

Ppp reads *vratena* instead of *rtāsyā* in a, meaning perhaps *mṛtena*, which would be a welcome improvement, suggesting emendation of our text to -tām *mṛtāsyā* 'on the dead man,' anticipating the result of the action imprecated in the next pāda. Ludwig translates as if it were *amṛtāsyā*, which is to be rejected The comm renders it simply

'truth, or sacrifice,' and regards a staff (*dhāryamāno dandah*) as intended by *vajra*; in b he apparently overlooks and omits *ava*. The *pāda*-reading at end of c is *usnihā*, as if for *-hāu*, dual, the comm reads *-hāh*, which is doubtless the right form. Ppp leaves off the last *pāda*, but whether it ends c with *usnihāh* I am not informed. Ppp. also has *jivam* for *jīvātām* in b, and *skandhā* for *grīvās* in c. [The Anukr. ignores the *jagati* rhythm of a and c.]

2 Beneath, beneath them that are above, hidden, may he not creep out of the earth, let him lie smitten down by the thunderbolt.

[The mark which should divide a from b is not noted in W's collation-book.]

3 Whoever scathes, him seek thou after; whoever scathes, him smite, the crown of the scather, O thunderbolt, do thou cause to fall following after

The last *pāda* is very obscure; it is rendered as if it meant an involving of the offender's crown (*sīmanta* = *çiraso madhyadeça*, comm.) in the fall of the thunderbolt (but the comm explains *anvañcam* by *anulomam*!) Ppp reads *sāyakas* for *tvam* in c. The Prāt gives an *obiter dictum* (iii. 43) on the derivation of *sīmānta* (or *sīmānt*). The metrical definition [*bhūrig anuṣṭup*] seems to be omitted in the Anukr.

### 135. To crush an enemy.

[Çukr.—*mantroktavajradevatyam. anuṣṭubham.*]

Found also in Pāipp. v. Used by Kāuç. (47. 20) in the same rite of sorcery as the two preceding hymns, with the direction "do as stated in the text."

Translated: Griffith, 1 321.

1 When (*yāt*) I eat, I make strength; thus do I take the thunderbolt, cutting to pieces (*çat*) the shoulders of him yonder, as Çachīpati of Vritra.

*Skandhā* 'shoulder' is always plural [in AV.], and so is not precisely equivalent to the word used to render it. Ppp. has for b, *vajram anupātayati*. *Pāda* b is deficient unless we read *va-jr-am*.

2. When I drink, I drink up, an up-drinker like the ocean; drinking up the breath of him yonder, we drink him up

Ppp combines *samudrāt* 'va in b, and reads, in c, d, *sampivām sampivāmy aham divā*

3. When I swallow, I swallow up, a swallower-up like the ocean; swallowing up the breath of him yonder, we swallow him up.

Ppp reads, for c, d, *prāṇam amusya samgirām samgirāmy aham girām* The accent *grāmī* in our text is doubtless wrong (read *girāmī*), but it is read by all the authorities, and accordingly is adopted in both editions

## 136. To fasten and increase the hair.

[*Atharvan* (*kēçavardhanakāmāḥ*] — *vānaspatyam* *ānustubham* 2 1-av 2-*p*  
*sāmnī bṛhatī*]

Not found in Pāipp Used by Kāuç (31 28), with the following hymn, in a remedial rite for the growth of the hair

Translated Zimmer, p 68, Grill, 50, 176, Griffith, i 321; Bloomfield, 31, 536.

1. Thou art born divine on the divine one, [namely] the earth, O herb; thee here, O down-stretcher, we dig in order to fix the hair

The comm. explains the plant addressed to be the *kācamāci* etc., *nitatni* is apparently not the name, but an epithet, "sending its roots far down" (*nyakprasaranaçīlā*, comm.)

2. Fix thou the old ones, generate those unborn, and make longer those born.

The comm. strangely divides vss. 2 and 3 differently, adding 3 a, b to 2, and leaving 3 c, d to form by themselves a verse [The Anukr. scans as 9+9 The "verse" seems to be prose]

3. What hair of thine falls down, and what one is hewn off with its root, upon it I now pour with the all-healing plant

The comm., as well as all the mss (and both editions), has the false form *urçcāte* (for *urçcyāte*)

## 137. To fasten and increase the hair.

[*Atharvan* (*kēçavardhanakāmāḥ*] *vītahavyah*) — *vānaspatyam*. *ānustubham*]

Of this hymn only the second verse is found in Pāipp (i). It is used by Kāuç. only with the preceding hymn, as there explained

Translated. Ludwig, p. 512; Zimmer, p 68, Grill, 50, 176; Griffith, i 321, Bloomfield, 31, 537.

1. [The herb] which Jamadagni dug for his daughter, [as] hair-increaser, that one Vitahavya brought from Asita's houses.

Or *vītahavya* may be understood (with the Anukr) as an epithet, 'after the gods had enjoyed his oblations' The comm takes it as a proper name, as also *āśitasya* (= *kṛṣṇa-kēçasyāt tatsamjñasya muneh*).

2. To be measured with a rein were they, to be after-measured with a fathom. let the black hairs grow out of thy head like reeds

The Ppp version, though corrupt, suggests no different reading The comm., startled at the exaggeration implied in *abhiçu*, declares it to mean "finger" In d, *āśitāś* is read by all the mss, and consequently by both editions; it apparently calls for emendation to *āśitāś*, and is so translated (*kṛṣnavarnāḥ*, comm.) The Anukr seems to admit the contraction *nade'va* in 2 c, 3 c.

3. Fix thou the root, stretch the end, make the middle stretch out O herb; let the black hairs grow out of thy head like reeds.

*Yāmaya*, in b, is *yamaya* in *pada*-text, by Prāt. iv 93

## 138. To make a certain man impotent.

[Atharvan (*klibakartukdmah*) — *pañcarcam vānaspatyam ānustubham 3 pathydpāñkti*]

Found (except vs 5) also in Pāipp 1. Used by Kāuç (48. 32) in a rite of sorcery, with wrapping, crushing, and burying urine and fæces.

Translated Weber, *Ind Stud* v. 246; Ludwig, p 470; Geldner, *Ved Stud.* i. 131 (in part and with comment); Griffith, 1 322, 474, Bloomfield, 108, 537

1. Thou art listened to, O herb, as the most best of plants; make thou now this man for me impotent (*klibā*), *opaçā*-wearing

The *opaçā* is some head-ornament worn distinctively by women (comm. *strīvyañjanam*) Geldner holds that *opaça*, *kurīra* (vs 2), and *kumba* (vs. 3) all mean alike 'horn' Ppp. reads *pāuruṣam* in c. The comm. does not attempt to identify the plant addressed.

2. Do thou make him impotent, *opaçā*-wearing, likewise make him *kurīra*-wearing; then let Indra with the (two) pressing-stones split both his testicles

Ppp gives *krtvā* for *krdhi* in a (combining *krtvo* 'p-), and reads throughout *kltva* and *opaçu*, in c, d it has *ubhābhyaṁ asya gr indro bhinattvā* The comm. explains *kurīra* as = *keça*, and quotes from TS. iv 1 5<sup>3</sup> the phrase *sintvālī sukāpardā sukūrīrā svāupāçā*, and also, from an unknown source, *stanakeçavatī strī syāl lomaçah purusah smṛtah*

3. Impotent one, I have made thee impotent; eunuch (*vādhri*), I have made thee eunuch; sapless one, I have made thee sapless; the *kurīra* and the *kumbā* we set down upon his head

The comm. explains *kurīra* here as 'a net of hair' (*keçayāla*) and *kumba* as 'its ornament' (*tadābhāranam*), and he quotes from ĀpCS x. 9 5 the sentence *atra pat-nīçirasi kumbakurīram adhy uñhate* Both words plainly signify some distinctively womanish head-dress or ornament. Ppp reads (as also our P.s.m) *kumbham* in e, and, for c, *arasam tvā 'karam arasā 'raso 'si*.

4. The two god-made tubes that [are] thine, in which stands thy virility, those I split for thee with a peg, on yon woman's loins (*muṣkā*)

Ppp combines *amusyā 'dhi* in d (but perhaps the true *samhitā*-reading?). [Ppp has a gap in the place where our *çamyayā* stands.]

5. As women split reeds with a stone for a cushion, so do I split thy member, on yon woman's loins

In this and the preceding verse, the comm strangely connects *muskāyos* with the preceding noun (*nādyāù, çēpas*) and supplies *çīlāyās* with *amusyās*.

## 139. To compel a woman's love.

[Atharvan — *pañcarcam vānaspatyam ānustubham 1 3-av 6-p virddjagati*]

The hymn is wanting in Pāipp Kāuç (36 12) uses it in a women's rite, with vi 129 and vii 38. see under the former

Translated: Weber, *Ind. Stud* v 247, Ludwig, p 515, Griffith, i 323, Bloomfield, 102, 539

1 *Nyastikā* hast thou grown up, my good-fortune maker; a hundred [are] thy forth-stretchers, three and thirty thy down-stretchers With this thousand-leaved [herb] I make dry thy heart

The great majority of mss (including of ours all but Bp D R Kp) read *subhāgamk-* in b, and this appears to be probably the true *samhitā*-reading, with *-bhag-* for *pāda*-reading, although neither the Prāt. nor its commentary notes the case, SPP's edition, like ours, reads *-bhag-*. The comm explains *nyastikā* as *nītarām asyanti* 'casting downward' (namely, any omen of ill-fortune) OB takes it as a fem of *nyasta-ka* 'stuck in', perhaps rather diminutive of *nyasta*, as if 'something thrown down, cast away, insignificant.' The comm understands the plant intended to be the *cañkha-puspi-kā* (*Andropogon aciculatus*) "creeping, grows on barren moist pasture-ground Of very coarse nature. I never found it touched by cattle" Roxburgh) The comm ends vs 1 with the fourth pāda, adding the other two to vs 2

2 Let thy heart dry up on me, then let [thy] mouth dry up, then dry thou up by loving me, then go thou about dry-mouthed

Read perhaps rather *mām-kāmēna* Two pādas count an extra syllable each

3 A conciliator, a love-awakener (?), do thou, O brown, beauteous one, push together, push together both yon woman and me, make [our] heart the same

The mss hardly distinguish *sy* and *sp*, but ours, in general, seem, as distinctly as the case admits, to read *samsyālā* in a, yet SPP has *-uspa-* (noting one ms as reading *-usya-*), and, as he has living scholars among his authorities, the probability is that he is right. Save here and at xiv 1 60 (*isyalāni* or *uspa-*), the word appears to be unknown The comm gives a worthless mechanical etymology, *samyak upitaphalā sat*. [Is *samubjalā* (root *ubj*) intended, as a marginal note of Mr Whitney's suggests?] Our P M I read *amūm* at beginning of c

4 As the mouth of one who has not drunk water dries away, so dry thou up by loving me, then go thou about dry-mouthed

The third pāda has a redundant syllable

5 As a mongoos, having cut apart, puts together again a snake, so, O powerful [herb], put together the divided of love

This capacity of the mongoos is unknown to naturalists, nor have any references to it been noted elsewhere.

#### 140. With the first two upper teeth of a child.

[*Atharvan — brāhmaṇaspatyam uta mantroraktadantadevatyam ānustubham s urobrhati,*  
*2 uparistājjyotismati tristubh, 3 āstārapañkti]*

Found also in Pāipp xix. Used by Kāuç (46 43-46) in an expiatory rite when the two upper teeth of a child appear first, it "is made to bite the things mentioned in the text, and both it and its parents are made to eat of the grain so mentioned after it has been boiled in consecrated water"

Translated Zimmer, p 321, Grill, 40, 176, Griffith, i 323 Bloomfield, 110 540

1. The (two) tigers that, having grown down, desire to devour father and mother — those (two) teeth, O Brahmanaspati, make thou propitious, O Jātavedas.

Our P.M.W. read *krnuhi* in d. Ppp., instead of d, gives the refrain of 2, 3: *māhins-* etc.

2. Eat ye (two) rice; eat ye barley; then beans, then sesame; this is your deposited (*nīhita*) portion for treasuring, ye (two) teeth; do not injure father and mother.

Instead of *atho māsam* in b, Ppp. has *māsam attam*, it begins c with *sa* for *esa*, and reads *-dheyam* in d. The comm. paraphrases *ratnadheyāya* by *ramanyaphalāya*. The verse (8+8 8+7+11=42) is but ill-defined by the Anukr. [It is really an *anuṣṭubh* with d catalectic, and with a *tristubh* refrain.]

3. Invoked [are] the two conjoint, pleasant, very propitious teeth; let what is terrible of your selves (*tanū*) go away elsewhere, ye teeth; do not injure father and mother.

Ppp. reads *aghorāu sayujā samvidānāu*, and adds at the end *anyatra vām tanvo ghoram astu*. The comm. reads *tanvās* in c. The definition of the Anukr. fits the verse (7+8 13+11) very ill. [Whitney's notes show that he had suspected *sayujāu* to be a misreading for *suyujāu*, and the latter is the form actually given by the *Index Verborum*, but further notes show that Bp. and the Anukr. read *sa*. With them agree SPP. and the comm. and Ppp. Correct the *Index* accordingly.]

#### 141. With marking of cattle's ears.

[*Vigvāmitra — āçvinam anuṣṭubham*]

Found also in Pāipp. xix. (in the verse-order 2, 3, 2). Used by Kāuç (23. 12–16) in a ceremony for welfare called *citrākarmāṇ*: after due preparation and ceremony, the ears are cut with vs 2, and the blood is wiped off and eaten (by the creature, comm.) with vs 3. The hymn is reckoned (note to 19. 1) to the *pusṭika mantras*. The schol. also uses vs 2 in the ceremony of letting loose a bull (note to 24. 19).

Translated Ludwig, p. 469, Zimmer, p. 234; Griffith, 1 324

1. May Vāyu collect them; let Tvashṭar stay fast in order to [their] prosperity; may Indra bless them; let Rudra take care for [their] numbers.

*Samākarat* (p. *samoākarat*) might, of course, also be indicative (*sam-ā-akarat*). Ppp., in c, combines *indra* "bhyo, and reads *bruvat*, in d, it has 'va *gachatu* for *cikitsatu*. The comm. renders *dhriyatām* by *dhārayatu*, and d by *pādasyādirogaparihārena bahvth karotu*.

2. With the red knife (*svādhitī*), make thou a pair (*mithunā*) on [their] two ears; the Āçvins have made the mark; be that numerous by progeny.

The comm. explains *mithunam* as *striḥunsātmakam cihnam*, and regards it as applied to the calf's ears. [If the comm. is correct on this point, as is altogether likely,

this marking the cattle's ears with marks resembling the genitals is a bit of symbolism most interesting to the student of folk-lore ] The 'red' knife is doubtless of copper [so also the comm] Ppp reads *laksma* in c (but *laksma* in vs 3). MB (i 8 7) has the first half-verse, with *krtam* for *krdhi*.

3. As the gods and Asuras made [it], as human beings also, so, O Aṣvins, make ye the mark, in order to thousand-fold prosperity.

### 142. For increase of barley.

[*Vigvdmitra — vāyavryam ānustubham*]

Not found in Pāipp Used by Kāuç (24 1) in a rite of preparation for sowing seed, and reckoned (19 1, note) among the *pustika mantras*, vs 3 also appears (19 27) in a rite for prosperity, with binding on an amulet of barley

Translated Ludwig, p 463, Zimmer, p 237, Grill, 66, 177; Griffith, 1 324, Bloomfield, 141, 541 — See also Bergaigne-Henry, *Manuel*, p 156

1 Rise up (*ut-çri*), become abundant (*bahū*) with thine own greatness, O barley; ruin (*mṛ*) all receptacles; let not the bolt from heaven smite thee

Instead of *mṛnθi* in c, the comm reads *vrnθi*, which he says is, 'by letter-substitution,' for *prnθi* 'fill'! *Prnθi* would be an easier reading, and was conjectured by Ludwig, and before him by Aufrecht (KZ. xxvii. 218) [Griffith and Bl., 'fill them till they burst.']

2 Where we appeal unto thee, the divine barley that listens, there- (*tāt*) rise up, like the sky, be unexhausted, like the ocean

The comm, in b, reads *tatra* and *achavad-*

3. Unexhausted be thine attendants (?*upasād*), unexhausted thy heaps; thy bestowers be unexhausted, thy eaters be unexhausted

The comm explains *upasadas* as here rendered (= *upagāntārah karmakardhī*), the translators conjecture 'piles,' a meaning which cannot properly be found in the word

By a strangely unequal division, the thirteenth and last *anuvāka* is made to consist of 18 hymns and 64 verses, the quoted Anukr says *yāḥ parah sa catuhsastih*

The fifteenth *prapāthaka* ends with the book

Some of the mss sum up the book correctly as containing 142 hymns and 454 verses

## Book VII.

[The seventh book is made up mostly of hymns of one verse or of two verses. No other one of the books i.-xviii. contains such hymns. Book vii. is thus distinguished from all the others of the three grand divisions (to wit, books i.-vii., books viii.-xii., and books xiii.-xviii.) of the Atharvan collection, and constitutes the close of the first of those divisions. If we consider the facts set forth in the paragraphs introductory to the foregoing books (see pages 1, 37, 84, 142, 220, 281, and especially 142), it appears that this division is made up of those seven books in which the number — normal or prevalent — of verses to a hymn runs from one to eight. Or, in tabular form, division one consists of

Books	vii	vii	1	ii	iii	iv	v.,	having for
Verse-norm	$\overbrace{1 \text{ or } 2}$	3	4	5	6	7	8,	respectively

In the Berlin edition, the book contains one hundred and eighteen hymns of these, fifty-six are of 1 verse each, and twenty-six are of 2 verses each, while of the remaining thirty-six

There are in this book	10	11	3	4	3	3	1	1	hymns,
Containing respectively	3	4	5	6	7	8	9	11	verses

The 11-versed hymn is 73; the 9-verses is 50, the 8-verses are 26, 56, 97; the 7-verses are 53, 60, 109, the 6-verses are 20, 76, 81, 82. The whole book has been translated by Victor Henry, *Le livre. VII de l'Atharva-Véda traduit et commenté*, Paris, 1892.]

[As the Major Anukramanī speaks of book vi as the *trca-sūkta-kānda*, *trca-prakṛti*, so it speaks of book vii as the *eka-rca-sūkta-kānda*. Presumably, therefore, we are to regard the 1-versed hymn as the "norm" of the book, although the 2-verses hymn is undeniably "prevalent"]

[See p cxlix]

[The book is divided into ten *anuvāka*-groups. These, with the number of hymns in each group and the number of verses in each group, are here given

Anuvāka	1	2	3	4	5	6	7	8	9	10
Hymns	13	9	16	13	8	14	8	9	12	16
Verses	28	22	31	30	25	42	31	24	21	32

Total, 286 verses. The Old Anukramanī seems to take 20 verses as the norm of the *anuvāka*. The Paris codex, P, in this book numbers the verses through each *anuvāka* without separating the hymns. The commentator divides the *anuvākas* into hymns (from two to four in each *anuvāka*), which "hymns," however, are nothing more than mechanical decades of verses with an overplus or shortage in the last "decad" when the

total is not a multiple of ten: thus, *anuvāka* 1 has three hymns, of  $10+10+8=28$  verses, 2 has two hymns, of  $10+13=23$  verses, 3 has three hymns, of  $9+10+11=30$  verses, 4 has three hymns, of  $10+10+10=30$  verses, and so on. His *anuvāka* endings coincide throughout with those of the Berlin edition, save that vii 23 is reckoned by him (and P) to *anuvāka* 2 instead of 3, thus making for 2 and 3 his verse-totals 23 and 30 instead of 22 and 31 (as the Old Anukramanī gives them) and spoiling the count of his first "decad" in 3. (Note that vii 23 is a *galita*-verse.) His "decad"-divisions cut in two our hymns 26, 45, 54, 68, 72, 76, 79, 97, and 109.]

[It should here be mentioned that the Bombay edition, following the Major Anukramanī, counts hymns 6, 45, 68, 72, and 76 each as two hymns. From vii 6 3 to the end of the book, accordingly, Whitney gives a double numeration of the hymns: first the numeration of the Berlin edition, and then, in parenthesis, the numeration of the Bombay edition. As against the former, the latter involves a plus of one from vii 6 3 to vii 45 1, a plus of two from vii 45 2 to vii 68 2, a plus of three from vii 68 3 to vii 72 2, a plus of four from vii 72 3 to vii 76 4; and a plus of five from vii 76 5 to the end. Finally it may be noted that vii 54 2 is reckoned (forwards) to vii 55, but that this does not affect the hymn-numbers save for the verse concerned.] [Respecting book vii in general, see pages cl*i*, cl*ii*.]

### i. Mystic.

[*Atharvan (brahmavarcasakāmāḥ)* — *dvyrcam ātmadevatyam trāstribham* 2 *vīrādjagatī*]

Found also in Pāipp xx. Used by Kāuç (41 8), with iii 20 and v 7, in a rite for success in gaining wealth, and again (59 17), with v 2, in one of the ceremonies for obtaining various objects of desire (*kāmyānu*), with worship of Indra and Agni.

Translated Henry, i, 47, Griffith, i 327

1 They either who by meditation led the beginning (*āgra*) of speech, or who by mind spoke righteous things (*ṛtā*) — they, increasing with the third incantation (*brāhmaṇ*), perceived (*man*) with the fourth the name of the milch cow

The book, like some of those preceding, begins with mystic, obscure, and un-Atharvanic material. The comm has no idea what it means, and sets forth his ignorance at immense length, giving about five quarto pages of exposition to this first hymn, with wholly discordant alternative explanations. The verse occurs also in ÇCS (vi 3 7), with *samvidānāś* for *vāyṛdhānāś* in c, and *manvata* in d. For *vadann* in b Ppp has *vadeyann*, and *turyena* at beginning of d. For pāda a cf RV x 71 1, for d, RV iv 1 16 and v 40 6. The commentary to Prāt. i 74 quotes *dhītī* as an *ī*-form with non-*pragṛhya* final, because not locative; and the *pada*-text does not treat it as *pragṛhya*.

2 He, [as a] son, knows his father, he his mother, he is (*bhuvat*) a son (*sūnī*), he is one of generous returns (*‘punarmagha*), he enveloped the sky, the atmosphere, he the heaven (*svār*), he became this all, he came to be here (*ā-bhū*)

This verse is found also in TS (ii 2. 12<sup>1</sup>) and TB (iii. 5 7<sup>2</sup>), with difference of reading only in the second half, where they have *āurnod antārikṣam sā śivah sā vīcvara bhūvo abh-*. Ppp so far agrees with them as to have, for d, *vīcvara bhūvo ‘bhavat svābhūvat*. The comm, in b, takes *punarmaghas* first as two separate words (*magha=dhana*) and

then as a compound, "with wealth repeatedly increased in spite of giving of much wealth to his praisers" The comment to TS says *punah-punar yajamānāya dātavyaś dhanam yasya*. The verse lacks two syllables of being a full *jagatī*

## 2. Of Atharvan.

[*Atharvan* (as above). — *ātmadevatyam trāiṣṭubham* ]

Found also in Pāipp xx Used by Kāuṣ (59 18 : the comm. says, hymns 2-5) in a *kāmya* rite, like the preceding hymn, with vi. 33, and vii. 6, 7, 16; and, according to the schol. (note to 30 11), with hymn 3, in a healing ceremony.

Translated: Henry, i, 48, Griffith, i 328

i. Father Atharvan, god-relative, mother's foetus, father's spirit (*āsu*), young, who understands (*cit*) with the mind this sacrifice — him mayest thou proclaim to us here, here mayest thou speak.

Ppp has a quite different version, reading *viçvadevam* instead of *devabandhum* in a, and, for c, d, *ayam ciketā 'mrtaśya dhāma nityasya rājas paridhīr apacyat* The second half-verse is the same with 5 5 c, d below The accent of the second *ihā* seems to require that the sentence be divided between the two. [The comm., to be sure, reads the second *ihā* as accentless. Cf. Gram § 1260 c.]

## 3. Mystic.

[*Atharvan* (as above) — *ātmadevatyam trāiṣṭubnam* ]

Found also in Pāipp xx, and in a whole series of other texts TS (i 7 12<sup>a</sup>), MS (i 10 3), AÇS (ii 19 32), KÇS (xxv 6 10), ÇÇS (iii 17 1) Kāuṣ (15 11) prescribes the use, with vi 125 and vii 110 and a couple of single verses from elsewhere (the comm includes also vii 4), in the battle incantations, while the king and his charioteer mount a new chariot; as to its medical employment with vii 2, see under the latter Vāit. (9 15) uses the verse in the *sākamedhā* ceremony, on leaving the sacrificial hut

Translated Henry, 2, 48, Griffith, i 328

i. By this shape (*viṣṭhā*) generating exploits (*kárvara*), he verily, fiery, a wide way for space (?*vára*); he went up to meet the sustaining top (*āgra*) of the sweet; with his own self (*tanū*) he sent forth (*īraya-*) a self.

The translation given is purely mechanical With c compare iv 32 7 c. The comm, after a mystic explanation, gives as alternative another, accordant with the use in Kāuṣ, making the verse relate to a king who desires victory and mounts a new chariot. He understands *viṣṭhā* as -ās, our *pada*-text reads *virosthā* [as does SPP's] The other texts all agree with ours in a, b (but TS understands *viṣṭhās*, MS *viṣṭhā*), in c (cf iv 32 7 c), all \* have *dharinas*, TS accents *prāti*, and MS reads *pratyāñ* (!) *āt*; for d, TS KÇS have *svāyām yāt tanūvām tanūm āīrayata*, and MS AÇS ÇÇS *svām yāt tanūm tanvām āīrayata* Doubtless *āīrayata* is the reading to be given at the end of the verse in our text; it is accepted by SPP, being favored by the considerable majority of his authorities, as it is of ours (Bp. W T R p m -at; K. has -yanta). Ppp. has *dkarune* in c \* [AÇS ÇÇS. in fact have -am.] [KÇS has *tanvām*] ~

#### 4. To the wind-god with his steeds.

[*Atharvan* (as above) — *vāyavyam trāstubham.*]

Found also in Pāipp xx, and in a series of other texts VS. (xxvii. 33), CB (iv. 4 15), MS. (iv. 6 2), TA. (i. 11. 821), AÇS (v 18 5), ÇCS (viii 3 10). Kāuç (41. 26) teaches the repetition of the verse three times at the end of a rite for the benefit of a horse, and Vāit. (9 27 misunderstood by the editor) applies it with an oblation to Vāyu at the *caturmāsya* sacrifice.

Translated Henry, 2, 49, Griffith, i. 328.

I. Both with one and with ten, O easily-invoked one (masc.); with two and with twenty, for [our] wish; both with three and with thirty separately yoked ones drivest thou, O Vāyu — those do thou here release.

All the other texts read *svabhūte* at end of a, and, *neyūdbhis* at beginning of d (the Pet. Lex. proposes the latter by emendation *nere*); VS CB ÇCS, have *vinicatī* for *vincatyā* in b, and (as also AÇS) combine *vāyav iha* in d. SPP. strangely reads *suhute* in a, against the meter, and against the great majority of his authorities, but with the comm (who, however, explains it as if it were *suhūte*). The comm explains *istāye* by *yāgāya*, then again by *icchāyāt*; Henry translates "for conquest" Ppp. has, corruptly, *cā bhūte* (probably intending the reading of the other texts), in d it gives *vijudbhur vāyuv iha tā vi m-*. The second pāda is only by violence *tristubh*. [“One,” “three,” and “those” are fem the comm supplies “mares”] [Perhaps the force of the accent of *vāhase* is, “If thou drivest with 11 or 22 or 33 (no matter how many). — here release thou them.” See Gram § 595 d.]

#### 5. Mystic: on the offering or sacrifice.

[*Atharvan* (as above) — *pañcaram ātmadevatākam trāstubham 3 pañkti, 4 anustubh*]

Found (the first two verses only) also in Pāipp xx., and (the same verses) also in other texts, as noted below. Kāuç takes no notice of the hymn, but it is prescribed by Vāit (13 13), in the *agnisṭoma* ceremony, in connection with the entertainment (*ātithyā*) of Soma.

Translated Henry, 2, 49, Griffith, i 329

I By the sacrifice the gods sacrificed to the sacrifice; those were the first ordinances (*dhárman*); those greatnesses attach themselves to (sac) the firmament, where are the ancient (*pīrva*) perfectible (*sādhyā*) gods

The verse is RV 1 164 50,\* found also in VS (xxx 16), TS (iii 5 115), TA (iii 12 7), MS (iv 10 3), CB (x 2 22, with comment), [*Katha-hss*, p 83,] the only variant is *sacante* for *sacanta* in TS TA “This passage and vii 79 2 cast light upon the idea of *sādhyā*, there are two kinds of gods those with Indra at their head and the *sādhyā* ‘they who are to be won’ (*sādhyā* ‘what is to be brought into order, under control, or into comprehension’) They are thus the unknown, conceived as preceding the known Later they are worked into the ordinary classification of Vasus, Rudras, etc, and what was formerly a serious religious problem, a hierarchy conceived as possible before the now-accepted gods (something like the pre-Olympians with the Greeks), has become an empty name.” R \* [Also RV x. 90 16]

2. The sacrifice came to be ; it came to be here ; it was propagated ; it increased again ; it became over-lord of the gods : let it assign wealth to us.

This verse is found also in TS. (1 6 63-4 et al.) and ÇCS (iv. 12 15), TS omits *u* and *punah* in b, and both have, for d, *só asmān ádhipatn̄ karotu* (ÇCS *krnotu*), TS adding further *vayám syāma pátayo rayinām* Ppp combines *sā "babhūva* in a, and inserts after it *sas prthivyā adhipatir babhūva* omitting later<sup>h</sup> the pāda *sa devānām a b*, it omits *u* before *vāvrdhe*, and combines *so 'smāsu* in the last pāda The Anukr overlooks the metrical deficiency of a.

3 As the gods sacrificed to the gods with oblation, to immortals, with immortal mind — may we revel there in the highest firmament; may we see that at the rising of the sun

The verse is no *pañkti*, but a good *tristubh*

4 When, with man (*púruṣa*) for oblation, the gods extended the sacrifice — even than that is it of more force that they sacrificed with the *vihávya*.

Nearly all the mss. read *atanvata*, without accent, in b (our Bp and O have *ā-*, and both editions give it), in c they have *ásthī* instead of *ásti*, which latter is read in both editions, SPP having the comm and one of his many authorities in its favor The first half-verse is RV x 90 6 a, b (also VS. xxxi 14; TA iii 12 3, and our xix. 6 10) The comm explains *vihavya* as meaning an offering without oblation, an offering of knowledge (*jñānayajña*), and this is perhaps acceptable, or the half-verse is perhaps to be understood as a question

5 The gods, confounded, both sacrificed with a dog and sacrificed variously with limbs of a cow ; he who knoweth with the mind this sacrifice — him mayest thou proclaim to us here, here mayest thou speak

The second half-verse is the same with 2 1 c, d above *Tam* (rendered 'him') in d might refer grammatically to the offering itself, instead of to him who knows it All the *pada*-mss. read at the beginning *mugdhā* instead of *-dhāḥ*, as which latter the word must be understood, and is translated SPP admits *-dhāḥ* in his *pada*-text Henry emends to *mūrdhnā* [cf also *Mém Soc Ling* ix. 248]

### 6 (6, 7). Praise of Aditi.

[*Atharvan* (as above) — *dvyr̄cam* [*tathā param*] *aditidevatyam trāstubham a bhuri,*  
*3, 4 virādjagati*]

Found (together with 7 1) also in Pāipp xx (in the verse-order 6 1, 7 1, 6 4, 2, 3), for other correspondences, see under the several verses The numbering of the mss on which our edition is founded is confused and unclear in these verses, but the Anukr distinctly divides our hymn 6 into two, of two verses each, and this division, doubtless the correct one, is followed by SPP Both numberings will accordingly be given here, from our 6 3 on The sixth hymn (that is, our 6 1, 2 or merely its first verse) is prescribed by Kāuç (59 18) only in connection with hymn 2 etc, see above, under 2 But its second verse is quoted at 52 10, in a rite for welfare (*svastyayana* in crossing

water, comm.) with the direction *iti taranāny ālambhayati*, and again, at 79 3, in the marriage ceremonies of the fourth day, with the direction *iti talpam ālambhayati*. Further, the second verse is associated with the third and fourth (properly a separate hymn, 7) at 71 23, in the rites for preparing the house-fire, and at 86 26, in the *pitrṇidhāna* ceremony, in each case in connection with embarking on a boat (and both times our second verse is quoted after the others). In Vāit. (6 11), the first verse (or first and second?) is quoted as used, with other verses, at the end of the *agnyādheya* ceremony, and verse 3 (11 11), or properly hymn 7, in the *agnistoma*, when the sacrificer is made to sit down on the black-antelope skin, and further (29 20), verse 4 in the *agnicayana*, with the offering of oblations called, from the first words of the verse, the *vājaprasavīyahomas*.

Translated Ludwig, p 533, Henry, 3, 51, Griffith, 1 330 — Cf also Bloomfield, ZDMG xlvi 552

1 Adītī [is] heaven, Adītī atmosphere, Adītī mother, she father, she son; all the gods [are] Adītī, the five races (*jāna*), Adītī [is] what is born, Adītī what is to be born

This verse is, without variation, RV 1 89 10 (also VS xxv 23, TA. 1 13 2, MS iv 14 4), only RV (in F M Müller's editions but probably by an error) divides the last word *jāni-tvam* in the *pada*-text, while AV, more correctly, leaves it undivided

2 We call for aid verily on the great mother of them of good courses, the spouse of righteousness (*rtā*), on her of mighty authority, not growing old, wide-spreading, on the well-sheltering, well-conducting Adītī

The verse is also VS xxi 5, and is found further in TS (1 5 115), MS (iv 10 1), K. (xxx. 4, 5), ÇÇS (ii 2 14), their only variant being (in all) *huvema* for *havāmahe* at end of b, and Ppp has the same

3 (7.1) The well-preserving earth, the unenvious sky, the well-sheltering, well-conducting Adītī, the well-oared ship of the gods, unleaking, may we, guiltless, embark on in order to well-being

This verse is also RV x. 63 10 (and VS xxi 6, TS 1 5 115, MS iv 10 1, K ii 3 [cf MGS i 13 16, and p 157]), which (as also the others) reads *ānāgasam* at end of c. It and the preceding verse are associated in VS TS MS, and are so closely kindred in application and expression that, numbered as they are as successive verses in Bp, and lacking the usual sign of the end of a hymn after vs 2, we naturally enough regarded them as belonging to one continuous hymn. The verse lacks but one syllable of a fu *ragati* [In c, Ppp has *survidatrām* (a faulty reminiscence of *sv-aritrām*) *anāga sm*]

4 (7.2) Now, in the impulse of might (*vāja*), will we commemorate (*karāmahe*) with utterance (*vācas*) the great mother, Adītī by name, whose lap is the broad atmosphere, may she confirm to us thrice-defending protection

The first half-verse is found also in VS (ix 5 b), TS (1 7 7), MS (1 11 1), without variant, the second half-verse, common to them all, is totally different from ours. A whole series of VS verses begin with *vājasya prasava-* (ix 23-25 etc) Weber (*Vājapeya*, p 796 ff) renders "Zeug der Kraft" All the *pada*-mss read in c *upā*

*sthāḥ*, but SPP. strangely prefers to substitute *-ṣhe* on the authority of the comm. The comm. glosses *karāmahe* with *kurmahe*, but then explains it by *stumas*, the true text is perhaps *vācasā* "kar- 'would we gain' (Henry translates "puissions-nous la gagner"). TS has c in m. 3. 114 c, and its *pada*-text reads *updosthāḥ* [Ppp. has for c the c of VS. etc., and for d *sā no devī suhavā carma yacchatu.*]

### 7 (8). Praise of the Ādityas.

[Atharvan (as above) — *aditi-devatyam ḫṛṣī jagatī.\**]

Found also in Pāipp xx. Used by Kāuç. (59 18) with 2, as explained under that hymn. \* [The Anukr., defining as *trāistubham* the "first eight hymns," included this among them: by inadvertence, it would seem, since he here calls it *ṛṣī jagatī*.]

Translated Henry, 3, 52; Griffith, i 331.

i. Of Diti's sons, of Aditi's, I have commemorated the aid, of the great inviolable gods; for their domain (*dharmaṇam*) is deep in the sea; no one soever is beyond them by homage.

This translation is in part mechanical, understanding also *dvās* at beginning of b (which = RV x. 36. 11 b. cf. also 65 3 a), regarding *anarmāṇām* as = *anarvāṇām* (so RV), and giving *gabhisāk* (p *gabhirosāk*) the sense conjectured for it by BR, which is also that of the comm (*gambhiram*). The variants of Ppp and of MS (i 3 9) indicate that our text is without much authority. MS has *d p a. akāriṣam urūçarmanām brhatāṁ varūthīnām · yesāṁ nāmāni vīhitāni dhāmaçd cittātr yajanti bhūvanāya jīvāse*, Ppp (after a), *mahāçarmanām mahatām anrmāṇām. tvesāyu dhāmu gabhisat samudram na hi sāmī ye apasas paro 'sti kim cana* Nāmasā is perhaps corrupted from *mānasā* [cf. iv 39 9 n] and *enān* from *enā*. The great majority of our mss (all save D R.) read *akārsam* at end of a; SPP. reports the great majority of his as giving *akārisam*, which he accordingly adopts in his text. Ppp. has *akārsam*, MS *akārisam*. Our Bp has *enām* in d. The testimony of the Anukr as to *akārsam* or *-risam* is of no value.

### 8 (9). For some one's success.

[*Uparibabhrava. — bṛhaspatyam trāistubham*]

Found also in Pāipp xx. Kāuç (42 1) prescribes its use when setting out upon a business journey, and the comm quotes it from Çānti Kalpa 15, as accompanying various ceremonies for Bṛhaspati.

Translated: Ludwig, p 431, Henry, 4, 52, Griffith, i 331.

i Go thou forth from what is excellent to what is better; be Bṛhaspati thy forerunner. Then do thou make this man, on the width of this earth, remote from foes, with all his heroes.

Literally (d) 'having his foes at a distance, having his heroes whole'. The verse occurs also in TS (i 2 3<sup>3</sup>), ÇCS (v 6 2), and AÇS (iv 4 2), with *abhi* for *ādhī* in a, and, as c, d, *āthe* "in dva sya vāra ā pṛthivyā āre çatrūn krnuhi sārvavīrah, and its *pratīka* (with *abhi*) in KB (vii 10), and Ap (x. 19 8), and compare MB. ii 1. 13. The comm takes *āre* and *çatrūm* as two independent words. Ppp shows no variants. The first *pāda* lacks three syllables of being *trāistubh*.

## 9 (10). Praise and prayer to Pūshan.

[*Uparibabhrava — caturcam pāusnam trāstubham 3 3-p ārstī gāyatrī, 4. anustubh*]

Of this hymn only vs 4 is found in Pāipp (xx). For other correspondences see under the several verses Kāuç. (52 12), among the rites for welfare (*svastyayana*), uses the hymn in one for the recovery of lost articles of property, and verse 2 is reckoned (on account of *abhayatamena* in b) to the *abhaya gana* (note to 16.8) Vāit (8 13) makes it accompany a libation to Pūshan in the *cāturmāsyā* ceremony.

Translated. Henry, 4, 52, Griffith, 1 332, Bloomfield, 159, 542.

1. On the forward road of the roads hath Pūshan been born, on the forward road of heaven, on the forward road of the earth; unto both the dearest stations, both hither and yon, goeth he, foreknowing

The verse is, without variation, RV x 17 6 (also TB 11 8 53, and MS iv 14 16, the latter with *ājanīṣṭa* accented)

2. Pūshan knows throughout all these places, he shall conduct us by that which is most free from fear; giving well-being, glowing, preserving heroes, let him go before unremitting, foreknowing

This verse is again, without variation, RV x. 17 5 (also MS iv 14. 16, with *mesat* for *nesat*, TB 11 4 15 and TA. vi 1:16, with *āghrni* in c, but TA has further *pravidvān* at end)

3 O Pūshan, in thy sphere (*vratā*) may we at no time soever be harmed; thy praisers are we here

RV vi 54. 9 differs from this verse only by the accent *kādā* in b, VS (xxxiv 41) is the same with RV., TB (11 5. 55) has *kādā*, and combines at the beginning *pūṣans tāva* SPP reports three of his authorities as reading *nā* at beginning of b

4. Let Pūshan place about his right hand in front; let him drive back to us what is lost, may we be united with what is lost

The first three pādas of the verse are RV vi 54 10, which differs only by reading *parāstāt* instead of *pur-* SPP, having the comm and three of his (thirteen) authorities to support it, wrongly receives *parāstāt* into his text. [Pāda a is catalectic.] [Ppp's c is unintelligible, its d is *punar no nastam ā krdhi*] ]

## 10 (11). 10 Sarasvati.

[*Çāunaka — sārasvatam trāstubham*]

This hymn and the one next following are not found in Pāipp This verse is RV 1 164 49 (which has the pāda-order a, c, b, d), also occurring in VS (xxxviii 5), TA (iv 8 2), MS (iv 14 3), and CB (xiv 9 4 28) [See also *Katha-hss*, p 104] Kāuç (32 1), in the chapter of remedies, has it accompany the suckling of a child seized by the demon *Jambha* (suffering from dentition?)

Translated. Henry, 4, 53, Griffith, 1 332

1 The breast of thine that is unfailing(?), that is kindly, that is favorable, easy of invocation, that is very liberal, with which thou gainest

(<sup>?</sup>*pus*) all desirable things — O Sarasvatī, mayest thou cause [us] to suck that here

RV reads in a *çāçayās*; and in b (its c) *ratnadhā vasuvīd* (for *sumnayīh suhāvō*). TA MS agree in all respects with RV,\* save that TA has absurdly *vīçvāh* in c (its b) VS and ÇB have the RV readings,\* but our order of the pādas The comm reads *çīçayus* in a, explaining it as either ‘causing the prosperity of [its] young (*çīçu*)’ or ‘hidden (*nigūdhā*)’ [In d, Henry understands the “child” rather than “us”]\* [VS ÇB TA have *akar*, combined (*dhātave*) ‘kah, but the comm. to each of these texts renders it by *kuru*.]

## II (12). Against injury to the grain by lightning.

[*Çāunaka — sārasvatam trāstubham*]

Like the preceding hymn, not found in Pāipp, also not in any other known text Kāuç uses it (38 8), with 1 13, in a ceremony against the effect of lightning, and also (139 8), with the same and other hymns, in the rites of entrance upon Vedic study (*upākarmā*, comm.) And the comm. quotes it as applied in Çānti-Kalpa 15 with observances to *ketu*

Translated Ludwig, p 463, Grill, 66, 178, Henry, 5, 54; Griffith, 1 333; Bloomfield, 142, 543

I Thy broad thundering, which, exalted, a sign of the gods, spreads over (<sup>?</sup>*ā-bhūṣ*) this all — do not, O god, smite our grain with the lightning, and do not smite [it] with the sun’s rays

Sundry of the mss (including our Bp 2P M E O) read *risvās* in a (P M *yā* before it), the comm has *rusvas* The latter explains *ā bhūsatī* as = *vyāpnoti*. Some mss., as usual, retain the *h* of *prthūh* before *stan-*.

## 12 (13). For success in the assembly.

[*Çāunaka — caturrcam sabhyam 1 [dvidevatyā] uta pitryā\**, 3 *āindri*; 4. *mantra-kta devatyā ānustubham 1 bhurik triṣṭubh.*]

The first two verses are found in Pāipp xx Kāuç (38 27) uses it, with v 3 and other hymns, in a ceremony for gaining the victory in debate, or in the deliberations of an assembly (the comm describes it repeatedly as “of five verses,” apparently including in its uses 13. 1). \* [The London ms. reads *dvidevatyāuta pitryā*, the Berlin ms., *-tyāutatpitryā*.]

Translated. Muir, v 439; vss 1, 3, 4, Ludwig, p 253, vss 2-4, Zimmer, p 173, Grill, 70, 178; Henry, 5, 55, Griffith, 1 333, Bloomfield, 138, 543.— Cf Hillebrandt, *Veda-chrestomathie*, p 44.

I Let both assembly (*sabhiā*) and gathering (*sāmiti*), the two daughters of Prajāpati, accordant, favor me; with whom I shall come together, may he desire to aid (<sup>?</sup>*upa-çikṣ*) me, may I speak what is pleasant among those who have come together, O Fathers.

Ppp’s version of c, d is very different. *yena vadām upa mā sa tisthā ’ntar vaddām hṛdaye janānām* The verse is also found in PGS (iii. 13 3), with much variation ubhe for *avatām* in a, *sacetasām* for *samvidāne* in b, and, for c, d, *yo mā na vidyād*

*upa mā sa tishet sacetano bhavatu qansathe janah* The comm. explains *upa çiksāt* as either *upetya çiksayatu samicinam vādayatu* or *mām vaktum çaktam samaritam icchatu* He reads *vadāmi* in d. Henry renders *upa-çiks* by "pay homage," and emends *pitaras* to *nrsu* The meter is irregular

2 We know thy name, O assembly, verily sport (*naristā*) by name art thou; whoever are thine assembly-sitters, let them be of like speech with me.

Ppp reads very differently *veda vā sabhe te nāma subhadrā 'si sarasvati atho ye te sabhāsadaḥ suvacasah* Our Bp also reads *sīvācasas* The comm takes *naristā* as *na-ristā* 'not injured' The Anukr ignores the deficiency of a, as the redundancy of 3 a

3. Of these that sit together I take to myself the splendor, the discernment (*vijñāna*); of this whole-gathering (*samsād*) make me, O Indra, possessor of the fortune (*bhagin*).

4 Your mind that is gone away, that is bound either here or here—that of you we cause to turn hither, in me let your mind rest

This verse does not appear to have anything to do with the rest of the hymn.

### 13 (14). Against one's foes.

[*Atharvan (dviso varcohartukāmah) — dvycam sāuryam ānustubham*]

Verse 1 found also in Pāipp xix\* In Kāuç (48 35, 36) the hymn is used in a rite of sorcery, against enemies, with the second verse the user goes and looks at them The mention of the *pratīka* in the edition of Kāuç as contained in 58 11 appears to be an error On the other hand, the comm regards this hymn as intended in Kāuç 39 26 (not x. 1. 32, as in the edition), in a rite against sorcery The comm. further quotes the *pratīka* from the Naksatra [error for Çānti, Bl] Kalpa 15, in a rite against *nirṛti*\* [If I understand Roth's note, Ppp has vs 1 without variant, and for vs 2 what is reported below]

Translated Ludwig, p 241, Grill, 23, 179, Henry, 5, 56, Griffith, 1 334, Bloomfield, 93, 544

1. As the sun rising takes to itself the brilliances (*tējas*) of the asterisms, so of both women and men that hate me I take to myself the splendor

2 Ye, as many of my rivals as look upon me coming—as the rising sun that of sleepers, do I take to myself the splendor of them that hate me

[Ppp reads *va, cānsi yavater iwa. svā sapatnām aham varca indriyam & dadhe*] *Pratīpaçyatha*, literally 'that meet me with your looks' as I come The comm reads *paçyata* The Anukr appears to allow the contraction *sūrye 'va* in c.

The first *anuvāka* ends with this hymn, it contains 13 (14) hymns and 28 verses, the quoted Anukr says *asiāv ādye*, and another quotation, given in many mss (Bp P M W D T), says *prathame trayodaça sūktāh*, thus approving the division made in our edition

## 14 (15). Prayer and praise to Savitar.

[Atharvan — caturcam. sāntram ānustubham 3 tristubh, 4 jagati.]

The third and fourth verses are found in Pāipp xx. The first and second form together one long verse in SV. (i. 464), VS. (iv 25), MS (i. 2 5), and AÇS. (iv 6 3), and two, as in our text, in ÇCS (v. 9. 11). In Kāuç (24 3) the hymn appears only in a general rite for prosperity; in accordance with which, it is included (note to 19 1) among the *pustika mantras*. Vāit. (13 7) uses it in a more specific office, to accompany the winnowing of the soma, in the *agnistoma* ceremony.

Translated: Henry, 6, 56; Griffith, ii. 334.

1 Unto this god Savitar, of poets' skill (-krdtu), of true impulse, treasure-bestowing, unto the dear one, I, in the two oñt's, sing (arc) [my] prayer.

VS ÇCS AÇS. add at the end *kavim*, and MS has *satyásavasam* (for -savam) Two or three of the mss (including our O) read *satyásavām*, as if agreeing with *mattm*. The comm. explains *onyds* as 'heaven and earth, the two favorers (*avitr*) of everything,' and makes *matt* at the end masc. = *sarvāir mantavyam*. The construction of the verse is intricate and doubtful. The metrical definition by the Anukr. of the first two verses as *anustubh* is bad; they are really four *jagatī* pādas, to each of which are added four syllables that encumber the sense. [From a critical point of view, these additions seem to me comparable with those in ii. 5; see introduction to ii. 5.]

2. He whose lofty light (*amāti*), gleam, shone brightly in his impelling — he, gold-handed, of good insight, fashioned the heaven with beauty.

The translation assumes at the end the emended reading *krpā*, which is that of all the other texts and of the comm., and is also given by one or two of the AV mss (including our O.\*); SPP. adopts *krpāt*. ÇCS.AÇS curiously read at the end *krpā svās trpā svār iti vā*, taking as it were a variant into the text. All the *pada*-mss have *ardhvāh* at the beginning, instead of *vā*, as the sense demands; SPP. emends to *vā* in his *pada*-text. The comm. paraphrases *amatis* by *amanaçīla vyāpanaçīla* \* [Mistake for P.M? — Note to Prāt. i 65 may be compared]

3. For thou didst impel, O god, for the first father — height for him, width for him; then unto us, O-Savitar (impeller), do thou day by day impel desirable things, abundance of cattle.

The verse is found also in TB. (ii 7. 15<sup>1</sup>), AÇS. (iv. 10. 1), and ÇCS (v. 14. 8); all read, in c, d, *savitah sarvātā divī-diva ā*; and in a TB. has *prasavāya* instead of *prathamāya*. With ā compare also RV. iii. 56. 6 (quoted here by the comm.). Ppp shows no variants

4 May the household god, the desirable Savitar, assign to the Fathers treasure, dexterity, life-times; may he drink the soma; may [it] exhilarate him at the sacrifice; any wanderer walks (*kram*) in his ordinance

Ppp. differs only by combining *pitrbhya* "yāñsi in b; but AÇS (v. 18 2) and ÇCS. (viii. 3. 4: AB iii. 29 4 quotes the *pratika* only) have important and in part preferable

variants, especially in the second line, where they read *amadann enam istayah*, and *ramate* for *kramate*. In b, both give *daksa* and *āyuni*, and ACS *ratnā* [The verse has one *tristubh* pāda (c), and b is a very poor *jagati*]

### 15 (16). Prayer to Savitar.

[*Bhrgu — sāvitram trāstubham*]

Found also in Pāipp xx., and in VS (xvii 74), TS (iv. 6 54), MS (ii 10 6), and CB (ix 2 3 38) This hymn, like the preceding, is used by Kāuç (24.7) in a general rite for prosperity, with the binding on of a heifer-rope as amulet In Vāit (29 18), it accompanies the laying on of fuel in the *agnicayana* ceremony

Translated Henry, 6, 58, Griffith, 1 335

I This favor, O Savitar, of true impulse, very wondrous, having all choice things, do I choose for myself; which of him, full-fed, thousand-streamed, Kanva the bull (*mahiṣā*) milked for Bhaga

Or (at the end) 'for a portion,' as the comm understands it (*bhāgyāya*) The reading (alike in all) of the other texts is very different for a, *tām̄ savitūr vārenyasya citrām̄*, in b, *vīçvādanyām* at end, in d (for *mah-* etc) *pāyasā mahīm gām̄* This gives a decidedly more intelligible meaning Ppp is still different in a, *satyasavasya citrām̄*, for b, *vayam̄ devasya prasāve manāmahe*, and, in c, *prapīnām̄*

### 16 (17). Prayer to Savitar (or Brihaspati).

[*Bhrgu — sāvitram trāstubham*]

Not found in Pāipp, but occurs as VS xxvii 8, and in TS (iv. 1 73) and MS (ii 12 5) Used by Kāuç (59 18) in a *kāmya* rite with hymn 2 etc see hymn 2, but to it alone seems to belong (so also comm) the added direction "wakens a Vedic student [found asleep after sunrise (*abhyudita*)]", since in Vāit (5 9), in the *agnyādheyā* ceremony, one awakens with it priests who may have fallen asleep Both applications seem to imply (as Henry suggests) the reading *bodhayā* in a

Translated Henry, 7, 58, Griffith, 1 335

I O Brihaspati, Savitar, increase thou him, enlighten him unto great good-fortune, however sharpened, sharpen him further; let all the gods revel after him

The other texts make b and c exchange places, in a, they read *savitar* without accent (as does also the comm, it suits better with the singular verbs that follow), and *bodhayā* for *vardhayā*, in (our) b, they give *vardhūtyā* for *zyotyā* (the comm *dyotaya*), in (our) c, VS TS read *samtarām̄*, in d, MS inserts *ta* after *vīçve*

### 17 (18). Prayer to Dhātar for blessings.

[*Bhrgu — caturram̄ sāvitram uta bahudevatyam̄ ānustubham̄ 1 31 drsī gātatri, 3, 4 tristubh*]

The first verse is found in Pāipp 1, the other verses in Pāipp xx For further correspondences, see under the several verses In Kāuç (50 19), in the *kāmya* section, hymns 17, 19, 20, 24-26, 29, 42, 46, 51 79 So, 82 and 103 of this book are addressed to

Prajāpati by one desiring all kinds of benefits (*sarvakāma*). Further, apparently (so Keçava and the comm., the text of Kāuç. is not wholly clear), in a women's rite (35. 16), to procure the birth of a male child the hymn offers little to suggest this save the recurrence of the phrase *dhātā dadhātu*, the verse v. 25. 10 would be much more to the point

Translated · Henry, 7, 59; Griffith, i. 335.

1. Let Dhātar assign (*dhā*) to us wealth, [he] being master (*īç*), lord of the moving creation ; let him yield to us with fulness.

Literally (at the end) 'with full,' to which the comm. supplies *dhanena* Ppp shows no variants TS. (ii. 4. 5<sup>1</sup> et al.) has *dadātu* in a, and *vāvanat* for *yachatu* at the end MS [iv. 12. 6] has only a (with *dadhātu*), combining it with our 2 b-d.

2 Let Dhātar assign to his worshiper an unexhausted further life ; may we obtain the favor of the all-bestowing god.

TS (iii. 3. 113), MS. (iv. 12. 6), AÇS (vi. 14. 16)\*, ÇÇS. (ix. 28. 3), and ÇGS. (i. 22), have the same verse, with sundry differences : all † read *dadātu* in a, and TS.MS. have *no raylm* for *dāçuse* (thus substituting our 1 a), in b, ÇÇS. and ÇGS. have *aksitim* at end, in d, for *viçvārādhasas*, TS has *satyārādhasas*, MS ÇÇS. ÇGS. *satyādharmanas*, and AÇS. *vājintivatas* Ppp. is defective in this verse, but presents no variants The comm. explains *dhīmahi* once by *dhārayema* and once by *dhyāyema*. \* [So also AGS (transl.), p. 36, note, as in AÇS] † [Save MS.]

3. Let Dhātar assign all desirable things unto the progeny-wishing worshiper in his home ; for him let the gods wrap up immortality (*amīta*) — all the gods, Aditi, in unison.

This verse occurs only in TS (iii. 3. 113) and MS. (iv. 12. 6), both reading alike for a, *dhātā dadātu dāçuse vāsūni*; *mīdhuse* (for *dāçuse*) in b; *amītāh sām vyayantām* in c; and *devāsas* in d. Ppp gives, for a, *dhātā viçvāñi* [which rectifies the meter] *dāçuse dadātu*; for c, *tasyā prajām amṛtas samvayantu*; and, in d, *devāsas* (rectifying the meter) [and confirming my conjecture made at the former occurrence of this pāda at iii. 22. 1 d].

4. Let Dhātar, Rāti, Savitar enjoy this, let Prajāpati, Agni our treasure-lord ; let Tvashṭar, Vishnu, sharing (*rā*) together with progeny, assign wealth to the sacrificer.

The beginning of this corresponds with that of iii. 8. 2, above. The verse is found without *vāñi*\* in TS. (3. 4. 44<sup>1</sup>); VS. (4. 1. 7) and MS. (i. 3. 68). But different readings : in b, after *prajāpati*, VS. *nidhipā devō agnīḥ*, MS. *vāruṇo mitrō agnīḥ*; in c, MS begins *vīśvus tvāṣṭā*, VS. ends -*rārānāś*; in d, VS. ends *dādāta* Ppp, in d, has *pūṣā* instead of *vīśvus*. [MP. has c at i. 7. 12] \* [Save *nidhipātis* for *nidhipatis* cf. Gram. § 1267 a]

### 18 (19). Fer rain, etc.

[Atharvan — *dvīyam* *pārjanyam uta pārthivam* 1. 4-p *bhūrig uṣmīḥ*; 2. *tristubh*]

Found also in Pāipp xx. For the use of this hymn by Kāuç. (41. 1; 103. 3, 26. 24, note) in various rites, in conjunction with iv. 15, see under the latter. Verse 2 appears

in Vāit. (4. 8), in the *parvan* ceremonies, accompanying, with other verses, the offering of the *patnisamyāja* oblations

Translated Henry, 7, 59; Griffith, 1 336

1. Burst forth, O earth; split this cloud of heaven, untie for us, O Dhātar, that art master, the skin-bag of the water of heaven

Ppp reads, for a, *un nambhayā prthivīm*, which is better, it reads *bilam* for *drtim* at the end; also *udhno* at beginning of c, not a single ms has the right reading of this word, either here or in the other places [cf iii 12 4, n] where it occurs, here they vary between *utnō* (the great majority, including all SPP's *pada*-mss), *unnō*, *untō*, *utvō*, the comm reads correctly *udnas*, and SPP receives it into his text, our *udhnō* was a mistaken emendation Our Bp leaves *bhindhi* unaccented, putting after it the mark of pāda division, and several of the mss (including our P s m E p m I) accent in *samhitā* accordingly The verse is found also in TS (ii 4 8<sup>2</sup>) and MS (1 3. 26), both have a like Ppp, MS. has *adās* for *idām* in b, both read *udnō* in c, and TS has *dehi* for *dhātar*, and, in d, TS has *srjā* for *syā* The comm gives three independent explanations of *pra nabhasva* either *prakarsena samgatā uchvasitā bhava*, or *vrstyā* (? mss *krṣyā*, *prṣyā*) *prakarsena bādhitā mrditā bhava*, or [*nabhasva*=*nahyasva*] *saminaddhā bhava* For *dhātar*, in c, he reads *dhāta* “= *dhehi*” The verse is really *anustubh* (resolving at the beginning *pr-a*) [Play of words between *nabhasva* and *nabhas* cf. iv 7'1] [Correct *udhnō* to *udnō*]

2. Not heat burned, not cold smote; let the earth, of quick drops, burst forth, waters verily flow ghee for him, where Soma is, there is it ever excellent

In b, Ppp reads *sadasyate* for *nabhatām*, in c, *sadam* for *ghrtam* With c compare RV. i. 125 5 c.

### 19 (20). For progeny, etc.

[*Brahman — mantroktadevatyam jāgatam*]

Found also in Pāipp xix. Kāuç (35 17) uses it in a women's rite, with an oblation in the lap of a woman desirous of offspring, and further (59. 19), with hymn 17 etc see under the latter

Translated Henry, 8, 60; Griffith, 1 337

1 Prajāpati generates these offspring (*prajās*), let Dhātar, with favoring mind, bestow (*dhā*) [them], harmonious, like-minded, of like origin, let the lord of prosperity put (*dhā*) prosperity in me

The verse is to be compared with one in MS (ii 13 23) and ĀpCS (xiv 28 4), of which the second pāda precisely agrees\* with ours, and the fourth nearly (but reading *pustum pustipatir*), while for a both have अ nah *prajām janayatu prajāpatih*, and, for c, *samvatsarā rtūbhī samvidāñdh* (ĀpCS *rtubhīc cākupānah†*), and d is MB ii 4 7 c ‡ Our c, nom plur words, is left without any construction (but emendation to *sayonts* would make them accus, helping both the construction and the meter), Ppp has the same c as MS, and also gives *janayatu* (for -ti) in a, as does the comm, it is doubtless the better reading Two of the pādas are *tristubh* \* [But Āp has *dadātu*] † [Intending ca a-kupānah, as an isolated root-aorist pple? see Gram § 840 b] ‡ [But with *pustum pustipatir*, like MS Āp ]

## 20 (21). Praise and prayer to Anumati.

[*Brahman*.—*sadrcam ānumatīyam ānustubham 3, [4] triśubh, 4. bhuriṣ, 5, 6 jagatī; 6 atīcākvaragarbhā*]

Found also in Pāipp. xx. (in the verse-order 1, 2, 3, 5, 6, 4). Used by Kāuç. (59. 19) with hymn 17 etc. see under 17; and vs. 1 a appears also (45. 16) as first pāda of a *gāyatrī* verse accompanying an oblation at the end of the *vaçāçamana* ceremony. Verse 6 is also understood by the schol. as intended by *ānumati*, occurring in the rule *ānumatīm caturthim* in three different rites, house-building (23 4), acquisition of Vedic knowledge (42 11), and *vaçāçamana* (45. 10) In Vāit. (1 15), the hymn is quoted in the *parvan* ceremonies on the day of full moon.

Translated. Henry, 8, 60; Griffith, i. 337.

1. Let Anumati ('approval') approve [*anu-man*] today our sacrifice among the gods; and let Agni be oblation-carrier of me worshiping.

Ppp's only variant is *yachatām* for *manyatām* at end of b. The verse is found in various other texts VS (xxxiv 9), TS (iii 3. 113), MS. (iii. 16 4), AÇS. (iv 12 2), and ÇÇS (ix. 27. 2). In a, MS ÇÇS preserve the *a* after *no*, the others put *no* before *adyā* ('*dyā*), in d, all save TS change *bhāvatām* to *-tam*, and all have *máyah* for *máma* MB (ii 2 19) also has *mayas*, but in a *iyam* for *adya*, and in d *sa no 'dād dāç-*. The translation given implies emendation in d to *dāçūsas*; the comm regards it as a case of substitution of dative for genitive. The comm. takes *bhāvatām* as 3d sing middle, but it may perhaps better be viewed (like the *-tam* of the other texts) as dual active, with *anumati* and *agni* together as subject, the corruption of *máyas* to *máma* has rather spoiled the whole construction. The comm explains Anumati as intending here also, as elsewhere, the goddess of the day of full moon, there is nothing in the hymn that demands or implies that character.

2. Mayest thou, indeed, O Anumati, approve, and do thou make weal for us, enjoy thou the offered oblation; grant us progeny, O goddess

The first half-verse, with a wholly different second half, is found in the same texts that have vs 1 (VS xxxiv. 8, the others as quoted above also K xiii 16); all read *mányāsā* instead of *mánsase*, and TS combines *nah krdhi* Ppp has, for c, d, *isas tokāya no dadhat pra na āyūnsi tārisat*, of which the last pāda agrees\* with the other texts (they have, for c, *krātve dāksāya no hinu*) The comm reads *mansise* for *-sase*, both here and in 6 d. Our last half-verse is also 68 1 c, d, and nearly 46 1 c, d. \*[But VS TS-ÇÇS have *tārisas* ]

3 Let him, approving, approve wealth rich in progeny, not being exhausted, let us not come to be within his wrath, may we be in his very gracious favor.

The first three pādas correspond to that part of a verse in TS iii 3 114 (to which the comm., by an almost isolated proceeding, refers, with notice of the differences of reading) which preserves the consistency of the hymn by reading the feminines, *-mānā* at end of a, and *tāsyāt* in c, Ppp apparently intends the same with *-mānās* and *tāsyā*, and it further agrees with TS in giving, for d, *sā no devī suhavā çarma yachatu* The change of our text to masculines seems a mere corruption Our d is nearly RV viii 48 12 d

4. The easily-invoked, approved, generous (*sudānu*) name that is thine, O well-conducting Anumati— therewith fill our sacrifice, O thou of all choice things, assign us, O fortunate one, wealth rich in heroes

Ppp reads *sudāvas* at end of b, and has a wholly different second half-verse *tenavam sumatim devy asma isam pīnva viçvavāram suvīram*. The last half-verse is repeated below as 79 i c, d. [In c, *no* is superfluous.]

5 Anumati hath come unto this well-born offering, in order to [our] abounding in fields and in heroes, for her forethought (*prāmati*) hath been excellent; let her, god-shepherded, aid this offering

Ppp has a different first half *ā no devy anumatir jagamyāt suksatrā vīratā yā sujātā*, [its d appears to be *sa imam yajñam bhavatu nevajustā*, intending perhaps *avatu devajustum*. Roth's collation is not quite consistent with his note.] Neither this verse nor the next has any *jagati* character [For b, the Ppp version suggests that the original reading may have been *suksetrā suvīrātāyāt sūjātā* cf Roth, *Ueber gewisse Kurzungen im Wortende im Veda*, page 6.]

6 Anumati hath become all this—what stands, moves, and all that stirs, may we be in the favor [*sumati*] of thee as such, O goddess; O Anumati, for mayest thou approve us

Ppp has, for a, *anumatir viçvam idam jajāna*, [in b (omitting u and *viçvam*), it reads *yad ejati carati yac ca tis̄hati*, thus rectifying the meter]

### 21 (22). In praise of the sun.

[*Brahman — mantroktātmadevatyam ḡakvarīvīrādgarbha jagati*]

Found also in Pāipp xx., and in SV (i 372) According to Kāuç (86 16), the verse is used in the *pitṛnidhāna* division of the funeral ceremony accompanying the application of the *dhruvanas* (*sic*), [see xviii 3 10, 17.]

Translated Henry, 9, 61, Griffith, i 338

i Come ye together all with address (*vácas*) to the lord of the sky, [he is] the one mighty (*vibhú*) guest of people, may he, ancient, conciliate the present one, him, being one, the track hath much turned after

The verse is here literally rendered according to the AV version, but comparison with SV and Ppp shows plainly that its readings are very corrupt. SV reads, in a, *s viçvā ḡjasā*, it has at beginning of b *yā ēka tā bhūr*, in c, *ājigtsam*, in d, *vartanīr*, and *ēka* it at the end (omitting *puri*) Ppp's version is this a, b, *sam āitu viçvā oham ā pati divo esa ita bhūr aditir janānām*, in d, *vivrite 'kam it paruh* [Henry suggests some emendations] The meter (12+10 11+14=47) is not accurately defined by the Anukr

### 22 (23). To the sun (?).

[*Brahman — dvycam līṅgoktādevatyam 1 2-p 1-av virādgāyatrī, 2 3-p anustubh*]

Found also in Pāipp xx. Both verses form a single long verse in SV (i 458) Appears in Kāuç (66 14), in the *savayajñas*, with vi 31, on giving a spotted cow In Vāit. (13 8) it follows, in the *agnistoma*, next after hymn 14

Translated Henry, 9, 61, Griffith, i 338

i This one [is] a thousand for our seeing, thought of the poets, light in extent.

The translation is only mechanical, the real sense being wholly obscure. SV. reads *ānavo drçdh* (for *ā no drçd*) ; Ppp , *ā na rsiṣ*, and *aditir* for *matir*. SV ends with *vñdharmā* The comm divides the verses differently, ending the first with *sam āirayan*, against the mss , the Anukr , the SV , and the evident connection [but apparently with Ppp ] The metrical definitions of the Anukr. are bad , each verse is 12+8, the second having an added pāda of 11 syllables

2. The ruddy one sent together the collected dawns, faultless, like-minded, most-furious, in the gathered stall of the cow.

Even to make a mechanical version it has been necessary to read *āirayat*, with SV , which has further, at the end, *manyumāntaç citā gōh*; Ppp gives *īraya*, and *citayo gōh*

The second *anuvāka*, ending here, has 9 hymns and 22 verses ; the Anukr. quotation says *dve dvitīye tu vidyāt*.

[In the head-line of p 150 of the Berlin edition, correct the misprinted *kānda*-number 6 to 7 ]

### 23 (24). Against ill conditions and beings.

[*Yama — mantroktadusvapnanāçanadevatyam · ānustubham* ]

The hymn is merely a repetition of iv 17 5 above, and is not found in Pāipp other-  
wise than as part of the latter hymn It is used neither by Kāuç nor by Vāit. [As to its insertion in the second *anuvāka*, see p 389, near top ]

Translated Henry, 9, 62 , Griffith, i 338

i. Evil-dreaming, evil-living, demon, monster, hags, all the ill-named (f ), ill-voiced — them we make disappear from us.

### 24 (25). To various gods.

[*Brahman — sāvitrām : trāstubham* ]

Not found in Pāipp Used by Kāuç (59 19) only with 17 etc . see under hymn 17  
Translated . Henry, 10, 62 , Griffith, i 339

i. What Indra dug for us, what Agni, all the gods, what the well-singing Maruts — that may Savitar of true ordinances. may Prajāpati, may Anumati confirm to us

The comm reads *asanat* (= *adadāt*) in a, and so do our Bp I (E *asanat* p m ) although SPP. reports no such variant among his authorities.

### 25 (26). Praise to Vishṇu and Varuṇa.

[*Medhātithi — dvyrcam vāñnavam trāstubham* ]

The hymn is found also in Pāipp xx Used by Kāuç (59 19) only with hymn 17 etc (which see)

Translated Ludwig, p 429; Henry, 10, 63 , Griffith, i 339

1. By whose [du] force were established the spaces (*rājas*), who by heroisms are most heroic, most mighty, who by their powers lord it unopposed — to Vishnu, to Varuṇa hath gone the first invocation

The verse is found also in a number of other texts VS (viii 59), TB (ii 8 45), MS (iv 14 6), SB (1 5), AÇS (v 20 6), ÇCS (iii 20 4), all of them agree nearly in their variations from our text thus, *viryēbhīr* (but MS *vīrēbhīr*) for our *yāu viryālīr* in b, *yā* and *āpratītā* (but TB -*tītā*) in c, and *vīsnū*, *vārunā*, and *pūrvāhūtān* (but MS -*tim*) in d, TB further *çācīsthā* in b Ppp has *stabhitā* in a, and *çacībhīh* (for *çavīsthā*) in b

2. In whose (sing) direction is whatever shines out here, [whatever] both breathes forth and looks abroad mightily (*çacībhīs*), of old, by the god's ordinance, with powers (*sāhas*) — to Vishnu, to Varuṇa hath gone the first invocation.

The first pāda is found above as iv 23 7 a, and nearly as iv 28 1 b, also in TS iii 3 114 Ppp reads, for c, *maho\* rtasya dharmanā yuvānā*, and begins with *yayos* The comm, in b, seems to give *prā' nītī ca* The first pāda is rather *jagatī* \* [So Roth's collation his notes give *mahā*] ]

### 26 (27). Praise and prayer to Vishnu.

[*Medhātithi* — *astarcam vāsiṇavam trāstubham 2 3 p virādgāyatrī, 3 3-av 6-p vīrātçakvari, 4-7 gāyatrī, 8 tristubh*]

Only vss 1-3, and those not complete, are found in Ppp (xx) Most of the material of the hymn is found in RV [1 154 and 22] and elsewhere see under the different verses The hymn is found in Kāuç (59 19) only in connection with hymn 17 etc. (see 17) But in Vāit. the different verses appear many times Verse 1 is used (13 14) in the entertainment of Vishnu, in the *agnistoma* (next after hymn 5, above), and later in the same ceremony (15 12), with setting up the support of the *havirdhānas* Verse 3, in the *parvan* ceremonies, accompanies (4 20) the sacrificer's approach to the *āhavanīya* fire, and again, in the *agnistoma* (13 5), his exit from the sacrificial hut, while its second part (c-f) goes with the offering of an oblation to Vishnu at the beginning of the *paçubandha* (10 1) Verses 4 and 5 accompany (15 10) offerings to the two wheel-tracks of the *havirdhāna*-carts in the *agnistoma* With verse 6, in the *agnicayana* (29 2), mortar and pestle are set down, and with 6 and 7, in the *paçubandha* (10 10), the sacrificial post is set upright, and the comm regards vs 4 as intended by the "verse to Vishnu" in 2 3 and 23 14 The comm, moreover, quotes the hymn as used by the Naksatra Kalpa (18) in a *mahāçāntī* ceremony named *vāsiṇavī*, and vs 3 c-f by the same (14) with an offering to Vishnu in the *adbhutaçāntī*, and vs 4 by the same (19), in the rite called *trīvāstri*, with tying on of a triple amulet.

Translated Muir, iv<sup>2</sup> 68, 63 (nearly all), Henry, 10, 63, Griffith, 1 339

1 Of Vishnu now I would speak forth the heroisms, who traversed (*mā*) the spaces of the earth, who established the upper station, striding out triply, he the wide-going one

The verse is RV 1 154 1 (also VS v 18, TS i 2 133, MS 1 2 9, all precisely like RV ), which reads at end of a, in different order, *vīryāmī prā vocam Prā* in our text

is a misprint for *prā*, which all our *samhitā*-mss give [The vs seems to be suggested by RV. i 32. 1]

2 So Vishṇu praises forth his heroisms, like a fearful wild beast, wandering, mountain-staying,—

From distant distance may he come hither.—

The first two pādas of this verse, with the first two of our vs 3, form one verse in the other texts RV. i 154. 2, TB ii. 4 3<sup>4</sup>, MS 1 2 9, Āp. xi 9 1; and also in Ppp, which has it alone, besides our vs 1. RV MS read *vīryēna*, which is better, in a, TB Āp *vīryāya* instead. Our second pāda forms, together with our (intruded) third pāda, a first half-verse in several other texts RV. x. 180 2, SV. ii. 1223; VS xviii 71, TS 1 6 124, MS iv 12 3, instead of *jagamyāt* is read *jaganthā* by all except TS, which has *jagāmā*, the whole (RV. etc.) verse is our vii. 84 3 below. The comm unites to this verse the first two pādas of the one following, which certainly belong much more properly with it, but the mss and the Anukr. require the division as made in our text; and SPP also follows them.

3. Upon whose three wide out-stridings dwell all beings.

Widely, O Vishṇu, stride out; widely make us to dwell, drink the ghee, O thou ghee-wombed one; prolong the master of the sacrifice on and on

Made up of the second half of a RV etc *tristubh* verse (see above—no text shows in this half any various readings) and a whole *anustubh* verse, which also is found in a number of other texts (VS. v 38, TS 1 3 4<sup>1</sup>, MS. 1 2. 13; AÇS v 19 3, ÇCS. viii 4 3), and almost without variants (only TS. combines *nah krdhi* in b. and MS reads *ghṛtavane* in c). [Ppp. ends with b (*viçvā*).]

4. Here Vishṇu strode out; thrice he set down his steps; [it is] collected in his dust

This and the three following verses form one connected passage also in RV (i 22 17–20) and SV (ii 1019–22), but not in the other texts in which they are, in part or all, found. In this verse, RV SV read *padām* at end of b,\* and SV has *pānsulē* at end of c. Of the other texts, VS. (v. 15) and TS. (i 2. 13<sup>1</sup>) agree with RV, MS (1 2 9 et al.) has *padā*, like our text. The meaning of c is obscure and disputed. The comm here explains thus *viñoh pānsumati pāde lokatrayam samavasthāpitam samākṛstam vā*. Henry renders “for him it is reduced to a dust-heap.” \* [SV also at i 222.]

5 Three steps Vishṇu strode out, the unharvable shepherd, ordaining (*dhr*) here (*itās*) [his] ordinances

RV SV. read *ātas* at beginning of c, and VS (xxxiv 43) agrees with them; TB. (ii 4. 6<sup>1</sup>) has instead *tātas*. It seems hardly possible to give *itās* its distinctive meaning ‘from here’, but Henry combines it with *vi cakrame*: “from here” The comm has *atas*.

6 Behold ye the deeds of Vishṇu, from where he beholds [your] courses (*vratā*), [he] Indra’s suitable companion

Or *yātas* in b may mean simply ‘as’. Not only RV SV., but also the other texts containing this verse (VS vi 4 et al.; TS. i 3 6<sup>2</sup>, MS 1 2 14), have the same readings with ours. The comm explains *paspace* as *sprqati badhnati vā*!

The comm strangely \* closes the hymn here, and treats its last two verses as [belonging to the next see p 389] \* [Because he has got to the end of his "spoiled decad"?]

7 That highest step of Vishnu the patrons (*sūri*) ever behold, like an eye stretched on the sky

In all the texts, this verse is given in connection with the preceding one RV SV, and also VS (v 5), have precisely our text, TS (1 3 6<sup>2</sup> et al) differs only by accenting, according to its usage, *divī'va\**, MS (1 2 14) reads *çācyā* for *sādā* in b \* [Gram § 128, Prāt. iii 56]

8 From the sky, O Vishnu, or also from the earth, from the great wide atmosphere, O Vishnu, fill thy hands abundantly with good things, reach forth hither from the right, hither also from the left

The verse is found also in VS (v 19), TS (1 2 13<sup>2</sup>), and MS (1 2 9) VS TS insert *vā* after *divās* in a and *mahās* in b, and TS reads *utā vā* for *urōs* in b, while MS has, for b, *urōr vā visno brhatō antārikṣat*, TS combines both times *visnav u-*, VS has, for c, *ubhā hī hāstā vāsunā prṇāsva*, TS MS accent *vasavyāls*, which is decidedly more regular (but SV 1 298 has *vasāvye*), and all three accent ā *prā y-*, which is also more in accordance with usage (our *pada-text āopṛdyacha*) The first two pādas are of 10 syllables each, [but the *vā's* of VS TS make them good *tristubh*]

### 27 (28). Prayer and praise to Idā.

[*Medhātithi (?) — mantroretedādāvatam trāstubham*]

Not found in Pāipp., but occurs in ĀpCS iv 13 4 Kāuç makes no use of the verse, but in Vāit. (3 15) it accompanies a libation to Idā in the *parvan* ceremonies

Translated Ludwig, p 433, Henry, 11, 64, Griffith, 1 341

1 Let Idā herself dress us with the vow (*vratā*), [she] in whose place (*padā*) the pious purify themselves, ghee-footed, able, soma-backed, she, belonging to all the gods, hath approached the offering

Or *vratā* in a may mean the *vratā-milk* (comm simply *karman*) ĀpCS omits *eva* and reads *ghrtena* for *vratena* in a, and has for c, *vāñçvānari çakvari vāvrdhānā* The comm reads *upā 'strta* in d.

### 28 (29). Of the instruments of offering.

[*Medhātithi (?) — vedadevatākam trāstubham*]

Found also in Pāipp xx To this hymn, as to the preceding, Kāuç. pays no attention, but it is used twice by Vāit. once in the *parvan* ceremony (4 12), as the *hotar* unties the *veda-bunch*, and once in the *agnistoma* (13 2), in connection with the *prāyanīya* ritual

Translated Ludwig, p 19, Henry, 11, 65, Griffith, 1 341

1 The *vedā* [is] well-being, the tree-smiter well-being, the rib [is] sacrificial hearth (*vēdi*), the ax our well-being, oblation-making, worshipful, lovers of the offering, let those gods enjoy this offering.

The first half-verse corresponds to the initial clauses of TS iii 2 4<sup>1</sup> *sphyrāh svastīr vighnāh svastīh pārçur vēdih paraçūr nah svastīh* By the *vedā* is doubtless here

meant the bunch of sacred grass so called, used in the ceremonies of offering (*darbhāmusti*, comm.). The *n* of *drughanas* (p. *druoghanah*) is prescribed by Prāt. iii. 76 The comm explains it by *lavitrādīḥ*, because *drur drumo hanyate 'nena* Half of SPP's authorities accent *pāraçus* the first time, and of ours all but one (D.), and we accordingly adopted that reading in our text, as it seemed very unlikely that it would be so distinguished from *pāraçus* in the same pāda without reason—and the reason in fact seems to be that it stands for *pārçus* (TS) [which pronunciation the meter decidedly favors—for the *svastī* at the end of b must scan as 3 syllables]. SPP accents *pāraçus* both times The comm apparently understands *pāraçus*, as he explains it as *pārçuh pārçvavañkris* [*trnādicchedant*], but the second *pāraçus* by *vrksacchedanasādhana* He takes away the strange inconsistency in the use of *svasti* by reading (like TS.) *svastih* at end of b [Discussions of *drughana* Geldner, *Ved. Stud.* ii 3; von Bradke, *ZDMG* xlvi 462; Bloomfield, ib xviii. 546, Franke, *WZKM* viii 342.] [In b, Ppp. reads *pāraçur vedis paraçu nas svasti*, and, in d, *havir idam* for *yajñam imam*]

### 29 (30). To Agni and Vishṇu.

[*Medhātithi* (?) — *dvyrcam mantruktadārvatam trāstubham*]

Found also in Pāipp. xx. (in inverse order of verses); and, as connected passage, further in TS. (i. 8. 22<sup>1</sup>) and ÇÇS. (ii. 4. 3). Used by Kāuç (32. 3), with hymns 42, 46, 78, 112, in a remedial rite for various diseases, with binding of grass on the joints, and also (59 19) with 17 etc. see 17. In Vāit (8. 1), it accompanies an offering to Agni and Vishṇu at the beginning of the *parvan* ceremony. [Whitney seems to doubt whether the Anukr does not mean to ascribe this hymn (and 27, 28) to *Bṛgvañgiras*]

Translated Ludwig, p. 374; Henry, 12, 65, Griffith, i 341.

1. O Agni-and-Vishṇu, great [is] that greatness of yours; ye drink of the ghee that is called secret, assuming seven treasures in each house; may your tongue move on to meet the ghee

TS. has, in b, the imperative *vittām*, and ÇÇS *pātam*, and both *gūhyāni*, which makes of *nāma* an accus pl, at the end, TS. has *caranyet*, and ÇÇS -*nyat*, and both *dādhānā* at end of c ÇÇS further exchanges 1 c and 2 c, and has *upā* for *prati* at beginning of d. MS mixes up the material of the two verses still more, putting our 1 b, c after our 2 a in iv 10 1, and our 2 b, c after our 1 a in iv. 11 2 (in iv 10 1 it reads *gūhyāni* and *dādhānā*, like the other two texts, but *pāthās*, like ours), in d (iv 11 2), it has *ānu* (the text wrongly *nū*) instead of *prati*, and at the end -*nyat* KB (vii 2) has two pādas resembling d (one with *upā* and one with *prati* at the beginning, and both ending with *caranyat*) With b compare further RV iv 58 1 c, and with c RV v. 1 5 [c and vi 74 1 c] Ppp exchanges the place of 1 b and 2 b, and reads in the former (like ÇÇS) *pātam* and *guhyāni* [see my addition to note to vs 2]

2. O Agni-and-Vishṇu, great [is] your dear domain (*dhāman*); ye partake of (*vī*) the ghee, enjoying secret things, increasing by good praise in each house; may your tongue move up to meet the ghee

For the exchanges of pādas in the other texts, see under the preceding verse, for this verse we have here further AÇS (ii 8 3), without such exchange In the material corresponding to our 2, all the other texts read *jusānā* at end of b; at end of d, TS. has again -*nyet*, and all the others -*nyat*, TS MS have *vāvrdhānā* at end of c, and TS.

*sustutir*, MS *sus̄utī*, before it; while AÇS ÇÇS read instead *sustutir vām iyānā*, evidently corrupt. Ppp has, for b (putting it in the other verse), *pātam ghrtasya guhyā jusānah*. VS (viii. 24) and MS (in 1 3 39), finally, have a second half-verse nearly like our c, d, but addressed to Agni, with a wholly different first half – it reads *dāme-dame samīdham yaksy* (MS *yāksy*) *agne prāti te jihvā ghṛtām īc caranyat* [The “inversion” of the verses in Ppp, taken with the “exchange of pādas 1 b and 2 b,” seems to mean that the Ppp reading is as follows *agnāvisnū mahi dhāma priyam vām pātam ghrtasya guhyāni nāma dame-dame* etc.; and then, *agnāvisnū mahi tad vām mahitvam pātam ghrtasya guhyā jusānah dame-dame* etc.]

### 30 (31). For successful anointing.

[*Bhrgvañgiras*. — *dyāvāpṛthvīyam uta pratipāddokta devatākam bārhatam*]

Not found in Pāipp. Used by Kāuç. (54. 6) in the *godāna* ceremony, to accompany the anointing of the youth’s eyes. Vāit (10 5) makes it accompany, in the *paçubandha*, the anointing of the sacrificial post.

Translated Henry, 12, 65, Griffith, 1. 342

I. Well anointed for me have heaven-and-earth, well anointed hath Mitra here made [it]; well anointed for me may Brahmanaspati, well anointed may Savitar make [it]

The comm supplies *aksiyugam yūpam vā* for *svāktam* to agree with The meter is plainly *anustubh*

### 31 (32). To Indra: for aid.

[*Bhrgvañgiras* — *āndgam. bhuriktristubh*]

Like the preceding, not found in Pāipp. Used by Kāuç (48 37), with hymns 34 and 108, and with vii 59 [or vi 37. 3 (but see note to vii 59)], in a witchcraft ceremony against enemies, while laying on the fire fuel from a tree struck by lightning.

Translated Henry, 12, 66, Griffith, 1. 342

I O Indra, with abundant best possible aids, O generous hero, quicken us today; whoever hates us, may he fall downward; and whom we hate, him let breath quit

The verse is RV iii 53 21, which has for sole variant *yācchreṣṭhābhīs* [which the meter alone would suggest as an emendation] (p *yāt-ṣre-*) in b. The combination *sās padista* is prescribed by Prāt. ii 58. The comm treats *yāvat* and *ṣresthābhīs* as independent words

### 32 (33). Homage to Soma (?).

[*Brāhmaṇa* — *āyusyam ānustubham*]

Found also (except d) in Pāipp xx. It is, without variant, RV ix. 67 29 (which also lacks d). Used by Kāuç twice (58 3, 11) in rites for length of life (on account of the concluding pāda), with iii 31, iv 13, and other passages, in the ceremony of initiation of a Vedic student. It is reckoned (54 11, note) to the *āyusya gana*

Translated by RV translators, and Henry, 12, 66, Griffith, 1. 342

I Unto the dear, wonder-working, young, oblation-increasing one  
have we gone, bearing homage; long life-time let him make for me

The verse is in RV addressed to Soma. The comm understands it here of Agni.  
He explains *pániṣṇatam* as *cabdāyamānam stūyamānam vā*

### 33 (34). For blessings: to various gods.

[*Brahman — mantruktadevatyam pathyāpañku*]

Found, without variant, in Pāipp. vi, also in a number of other texts see below. The verse has various uses in Kāuç . next after hymn 15, in a rite for prosperity (24 8), with offering a dish of mixed grain, in the ceremony of reception of a Vedic student, twice (57 22, 25), in the [*agnikārya*], with sprinkling thrice repeated, and (note to 53 4) the schol add it in other rites, the *godāna* etc. In Vāit (29 21), the *brahman*-priest makes the sacrificer repeat it on being anointed, in the *agnicayana* ceremony.

Translated Henry, 13, 66, Griffith, i 342

I Let the Maruts pour me together, together Pūshan, together Brihaspati, together let Agni here pour me with both progeny and wealth, long life-time let him make for me

'Pour together' (*sam-sic*), i e mingle, combine, unite, the expression probably chosen as accompanying an action of mixing things together by pouring. In their corresponding verses, TA (ii. 184), JB (i 362), ĀpCS (xiv 18. 1), and PGS (iii 12. 10) have *īndras* instead of *pūṣā* in b; ĀpCS has *vas* instead of *mā* in a and c, in d, TA JB ĀpCS have *āyusā* for *prajdyā*, and TA JB *bālēna* for *dhānenā*; e is wanting in PGS ; ĀpCS has *sarvam* and *dadhātu*, TA *āyusmantam karota mā* The variants of K. (xxxv 2) are not accessible.

### 34 (35). To Agni: against enemies.

[*Atharvan — jātavedasam jāgatam.*]

Found also in Pāipp xx (but only the first half-verse). Used by Kāuç (36 33), in a rite concerning women, to prevent generation of a male child, also (48 37), with hymn 31 etc, against enemies see under 31. Vāit (29 6) applies the verse, with the next, 35. 1, in the *agnicayana*, while the bricks called *asapatna* are laid on the fifth course of the fire-altar

Translated. Henry, 13, 66, Griffith, i 343

I O Agni, thrust forth my rivals that are born; thrust back, O Jātavedas, those unborn; put underfoot those that want to fight [me], may we be guiltless for thee unto Aditi

The first half-verse (with a totally different second half) occurs also in VS (xv 1), TS (iv 3 121), TA (ii. 5. 2), and MS. (ii 8 7) [Cf *Katha-hss*, p. 73] They all read *nas* instead of *me* in a, and VS has *nuda* (not *nudd*) before it, and *nuda jātavedah* at end of b The comm (backed up by two or three of SPP's authorities) understands *te* instead of *te* in d, and T'P (unwisely) adopts that reading in his text. The meter is too irregular to be properly called simple *jagati* [The excision from d of *vayām* and the worse than superfluous *te* would make all regular, 11+11 12+11] [Ppp in a exchanges the place of *jātān* and *sapatnān* and omits *me*; has *errit* for *nudasva* in b; and omits c, d.]

## 35 (36). Against a rival (woman).

[Atharvan — trcam jātavedasam ānustubham 1,3 tristubh ]

The first two verses are found also in Pāipp xx, but not together Kāuç employs the hymn in the same rule (36 33) as hymn 34, to prevent an enemy's wife from bearing children, only vss 2 and 3 are suited to such use For the use of vs 1 by Vāit. (29 6), see under the preceding hymn.

Translated· Ludwig, p 477 (vss 2, 3), Henry, 13, 67, Griffith, 1 343, and 475, Bloomfield, 98, 545

1 Overpower away with power [our] other rivals, thrust back, O Jātavedas, those unborn, fill this royalty unto good fortune; let all the gods revel after him

Of this verse also the first half, with a wholly different second half, is found in VS (xv 2), TS (iv 3 12'), and MS (ii 8 7), all read, for a, sāhasā jātān prā nudā nah sapātnān Our second half, especially the last pāda, is rather wanting in connection with what precedes, Ppp improves d by reading anu tvā devās sarve jasantām The comm explains rāstram by asmadīyam janapadam, and enam by çatruhananakarmanah prayuktāram

2. These hundred veins that are thine, and the thousand tubes — of them all of thine I have covered the opening with a stone

Ppp reads sākam for aham in c The comm regards the verse as addressed to a vidvesint stri To him the hirās are the minute, and the dhamants the large vessels

3 The upper part of thy womb I make the lower, let there not be progeny to thee, nor birth; I make thee barren (asūl), without progeny, I make a stone thy cover

The mss are divided between sūtuh and sūnuh at end of b (our Bp D read sūnuh), and SPP adopts sūnuh (following half his authorities and the comm ), but wrongly, as the accent plainly shows \* The comm reads açvām at beginning of c, and supports it by a ridiculous explanation it stands for açvatarīm 'a she-mule,' and she-mules are not fruitful! [In the Berlin ed, the r of krnomi in c is wanting] \* [Cf the note to 1 11 1 ]

The discordance between vs 1 and vss 2 and 3 is so complete that it is difficult to believe them all to form one hymn together, and vs 1 evidently belongs with hymn 34, vss 2 and 3, moreover, are probably combined on account of their resemblance in the closing pādas But there is no disagreement among the authorities with regard to the division.

## 36 (37). Husband and wife to one another.

[Atharvan — mantrotktāksidevatyam ānustubham ]

Of this verse are found in Pāipp only the first words, a lacuna following Kāuç. (79 2) prescribes its use in the marriage ceremonies of the fourth day, as the two spouses anoint one another's eyes

Translated Weber, Ind Stud v 248, Grill, 55, 179, Henry, 13, 67, Griffith, 1 343, Bloomfield, 96, 546 — Cf also Bergaigne, JA 8 iii 200, note (1884)

i. The eyes of us two [bē] of honey-aspect ; our face [be] ointment ; put (*kr*) thou me within thy heart ; may our mind verily be together.

The comm. begins with *aksāu*, and Ppp also reads the same. The *pada*-text divides *sahā'sati* into *sahā . āsati*, which is plainly wrong (should be *asati*).

### 37 (38). The wife to the husband.

[*Atharvan.—līngoktadevatyam. ānustubham*]

Wanting in Pāipp., but perhaps by reason of the lacuna noted under the preceding verse Employed by Kāuç. (79 7) in the same ceremony as the preceding hymn, with the direction *ity abhichādayati*, which may well enough mean, as plainly required by the sense of the verse, ‘she envelops him,’ but is explained by the schol as ‘one envelops the two spouses’

Translated Weber, *Ind. Stud.* v. 248; Grill, 55, 179; Henry, 14, 67; Griffith, i 343; Bloomfield, 96, 546

i. I bridle (*abhi-dhā*) thee with my Manu-born garment, that thou mayest be wholly mine, mayest not make mention of other women.

The comm. explains *manu-* alternatively by *mantrena*, and takes *kirtayās* as = *uccares*, and he supplies *nāmadheyam* as the latter’s direct object, governing *anyāsām*. “Manu-born” is a strange epithet for a garment; perhaps the woman’s embrace is intended, or her hair—if this be not too poetic. The second half-verse is nearly identical with 38.4 c, d.

### 38 (39). To win and fix a man’s love; with a plant.

[*Atharvan —pañcārcam vānaspatyam ānustubham 3 4p usnih*]

The first two verses of this hymn are found in Pāipp xx., but in a fragmentary and corrupt condition; the remaining three, in iii. Used, according to Kāuç. (36 12), with vi 129, 139, in a rite concerning women, the plant is fastened to the head (of the woman [so the comm]), and she enters the village. (Keçava explains differently.) [He regards a man as object of the rite (*tasya çirasi baddhvā*), as indeed the text of vs 2 d requires.]

Translated: Weber, *Ind. Stud.* v 249; Ludwig, p 515; Grill, 59, 179; Henry, 14, 68; Griffith, i 344, Bloomfield, 103, 546

i. I dig this remedy, me-regarding, greatly wailing, the returner of one going away, greeter of one coming.

Only the first half-verse is found in Ppp. The comm, after Kāuç., understands the remedy to be that named *sāuvarcala*,\* “Sochal salt.” *Māmpacyam* he explains as either *mām eva nārīm paçyat* or *mām eva asādhāranyena patye pradarçyat*, there can properly be no causative force in *-paçya*. [Weber suggests that *māmpacyam* may be a misprint for *sā-*, but the mss of SPP and W. all appear to have *mā-*, except W’s Bp, which has *sā-*.] The other difficult epithet, *abhirorudam*, he makes no difficulty of explaining as if it contained the root *rudh* instead of *rud patyuh anyanārisamsargam abhito nirundhat!* That might be convenient, if admissible, the *abhi* with *rora* is obscure perhaps ‘wailing at or after [me].’

\*[But Kāuç, Dārila and Keçava, and the comm seem to intend by *sāuvarcala* a root or flower and not a salt decoction (cf OB vii 195) therefrom. See Bloomfield's note, p 539 He observes that the Sūtra does not here inspire us with confidence in its exactness — See further my addition to note on vs 5.]

2 Wherewith the Āsurī put down Indra from among the gods, therewith put I thee down, that I may be very dear [fem!] to thee.

The comm. explains *āsurī* alternatively as *asurasya māyā*, and renders *mī cakre* by *yuddhe svādhīnam kṛtavattī* [Weber, Henry, and Bloomfield understand this vs as relating to Indra's seduction by an *āsurī*. cf. Oertel, JAOS xix<sup>2</sup> 120] [Ppp. corrupt, as noted above.]

3 Correspondent (*pratīcī*) to Soma art thou, correspondent also to the sun, correspondent to all the gods, as such we address [*acha-ā-vad*] thee.

'Correspondent,' perhaps 'a match for, as effective as', Henry translates "looking in the face" The comm declares the plant *cañkhapuspī* to be addressed in the verse, and paraphrases *pratīcī* by *vāṭkaranārtham pratyag-āñcanā* Ppp inserts *osadhe* at end of a, and reads *anu* for *uta* in b. The verse admits of being read, artificially, as  $7 \times 4 = 28$ .

4 I am speaking; not thou; in the assembly verily do thou speak; mayest thou be mine wholly; mayest thou not make mention of other women

Ppp has, in a, *vadāni mahattvam*, and *vadāni* would be a preferable reading, but it is given by only one of our mss (D.) and three of SPP's, and is not admitted in either printed text. All the mss (except our I) accent *vāda* at end of b, which accent SPP. accordingly properly enough accepts, the accent is no more anomalous than that of *kīrlāyās* in d which, however, we might regard as imitated after 37 i d above, where the same half-verse is found nearly unchanged.

5 If thou art either beyond people, or if beyond streams, may this herb, having as it were bound [thee], conduct thee in hither to me

With *tirojanām* compare the oftener used *atijanām*\*, the virtual meaning is 'in uninhabited regions' Ppp makes better meter in c by reading *iyam tvā mahyam osadhīh* The comm. curiously reads *tirocanam*, "with concealed going" [tiras and acanam] The meter of the second half-verse is too irregular to be passed unnoticed \* [See OB vi 385 and BR. i 94.]

[Henry, in his note, conjectures that a plant was fastened to the man before his departure in order to ensure his return to the woman. Later, 1897, JA 9 ix. 328, he cites a symbolic practice, reported by Prince Henri d'Orléans from the Upper Irawadi a young woman fastens a hempen cord on the arm of her husband, who is about to be separated from her for a time, and he does the like This seems to him (and to me) to confirm his view — OB, under *suvarcalā*, reports that some assign to the word the meaning "hemp" Cf my addition to note to vs 1]

With this hymn ends the third *anuvāka*, containing 16 hymns and 31 verses, the Anukr quotations are, for the hymns, *trītyāntyādū* [cf *anuvāka*-note following h 118] *śodaṣa*, and for the verses *astāu tisraç cā 'vabodhyās trītye*

## 39 (40). In praise of Sarasvant (?).

[*Praskanva — mantroktadevatyam trāstubham*]

Found also in Pāipp xx Kāuç (24 9) employs it in a rite for prosperity, with offering to Indra of the omentum of a best bull, the verse is reckoned (note to 19 1) to the *pustika mantras*.

Translated Henry, 14, 69, Griffith, 1 344

1 [Him], the heavenly eagle, milky, great, embryo of the waters, bull of the herbs, gratifying with rain from close by (?), in our cow-stall standing in wealth may [one] establish.

The first three pādas are, with variants, RV. i 164 52 a, b, c (also TS iii 1 113) Our very senseless *payasām* in a is RV *vāyasām* (TS *vay-*); our *vṛṣabhbām* (so TS.) in b is RV *darçatām*, and RV (not TS) has *vrstibhus* in c Then, for d, RV has *sarasvantam* *āvase johavīmī* (TS nearly the same), which makes the whole verse one consistent construction, our d fits very badly Ppp reads *samudram* for *suparnam* in a, and has, for c, d, *abhiptam rayyā tapanti sarasvantam rahisthyā* (i.e. *rayiṣṭhām*) *sādaye 'ha* The comm understands Sarasvant to be intended throughout the verse, and supplies *indras* as subject for the concluding verb, *abhipatas* he explains variously *sarvataḥ samgatā āpo 'smi* or *abhipatanaçīlān vrstikāmān sarvaprāṇinah*. Henry renders "those who invoke him"

## 40 (41). Prayer and praise to Sarasvant.

[*Praskanva — dvycam sārasvatam trāstubham x bhury*]

Found also in Pāipp xx. Kāuç makes no use of the hymn, but it is quoted by Vāit. (8 2), with hymn 68, as accompanying offerings to Sarasvatī and Sarasvant at the full-moon sacrifice

Translated Henry, 14, 70; Griffith, 1 345

1. [He] whose [established] course all the cattle go, in whose course stand the waters, in whose course the lord of prosperity is entered — him, Sarasvant, we call to aid

The verse is found in several other texts: TS (iii 1 113), MS (iv. 10 1), AÇS (iii 8 1), ÇÇS (vi 11.8); and it is a supplement (Aufrecht,<sup>2</sup> p 678) to RV. vii 96. All these agree in reading *vratām* in b, *pustipātis* (the comm also has this) in c, and *huveema* at the end Ppp has *vrate* in a and *vratam* in b, and *juhuvema* at the end

2 We, putting on abundance of wealth [and] ambition (?), would [here] call hither to [us] Sarasvant, a bestower coming to meet his bestower (*dāçvāns*), lord of prosperity, standing in wealth, seat of wealths

The translation implies substitution of the Ppp reading, *çravasyam*, for -syūm in c, the construction is hard enough, even with that change Ppp also has *raynuām* for *rayiṣṭhām* in b, and *varānam* (which seems better) at end of c SPP reads in a the impossible form *dāçvānsam* (the comm has -vāñ-s-), alleging for it the support of most of his authorities, if any of ours have it, the fact was overlooked [Bp ' has *dāçvānsam*; Bp <sup>2</sup> *dāçvānssam*!]

## 41 (42). To the heavenly falcon (the sun).

[*Praskanva — dvycam ṣyenadāvataṁ १ jagatī, २ tristubh*]

Found also in Pāipp xx (in inverted verse-order) Used by Kāuç (43 3) in the house-building ceremony (to purify the site, Keç, comm) compare Bloomfield in JAOS xvi 12, further added by the schol (note to 8 23) to the *vāstū gana*, moreover, the verses are called (40 9) *samproksanyān*, and are variously made to accompany rites involving sprinkling (Bloomfield, ib p 13) Verse 2 appears in Vāit (22 23) in the *agnistoma*, with vi 122 and 123

Translated Henry, 15, 71, Griffith, 1 345 — Cf Hillebrandt, *Ved Mythol* 1 285.

1 Across wastes, across waters penetrated the men-beholding falcon, seeing a resting-place, passing all the lower spaces, may he come hither, propitious, with Indra as companion

Ppp combines (as often) -ksā 'vasāna- in b, and ḡivā "jagāma in d. *Avasāna-*, either 'his goal' (so Henry) or 'the settlements of men' The meter is pure *tristubh*

2 The men-beholding falcon, heavenly eagle, thousand-footed, hundred-wombed, vigor-giving — may he confirm to us the good that was borne away; let ours be what is rich in *svadhiś* among the Fathers

That is, probably, 'a pleasant life' Ppp makes *nrcaksās* and *suparnas* exchange places in a, and reads *vayo dhāt* at end of b Pāda c is *jagatī*

## 42 (43). To Soma and Rudra.

[*Praskanva — dvycam mantroktadevatyam trāṭistubham*]

Found also in Pāipp 1 Used in Kāuç (32 3) with hymn 29 etc see that hymn  
Translated Henry, 15, 71, Griffith, 1 346

1 O Soma-and-Rudra, eject asunder the disease that has entered our household, drive far to a distance perdition, any committed sin put away from us

The first three pādas occur in RV vi 74 2 (a, b, c) and MS ii 11 2, and the last two (repeating c) in RV i 24 9 and MS i 3 39, TS i 8 225 has the whole verse At beginning of c, all (RV MS in the former occurrence) have ārē bādhethām, omitting dūrām (in the latter occurrence, RV bādhasva dūré, MS ārē bādhasva, both *mumugdhi* in d) Ppp reads, in c, *dveso nirṛtīm ca*, and in d *asmāt* The comm explains *gayam* as *grham* *carīram* *vā* [We had c, d also above at vi 97 2, see also TS i 4 45<sup>1</sup>, which has *dveso* like Ppp]

2 O Soma-and-Rudra, do ye put all these remedies in our bodies, untie, loosen from us what committed sin may be bound in our bodies

Found also in RV (i 74 3), TS MS (as above) [TS *yurvam*, by misprint], all read *asmé* for the ungrammatical *asmāt* in a, and the translation follows them, and they have *dsti* for *dsat* in c.

## 43 (44). Of speech (?).

[*Praskanva — vāgdevatyam trāstubham*]

Not found in Pāipp, nor elsewhere Used in Kāuç (46 1), with v 1. 7, in a rite against false accusation, the details cast no light on the meaning of the verse.

Translated. Henry, 15, 72, Griffith, i 346.

I Propitious to thee [are] some; unpropitious to thee [are] some; all thou bearest, with well-willing mind Three voices (*vāc*) [are] deposited within him(it?), of these, one flew away after sound (*ghōsa*)

A mystical saying, of very doubtful interpretation, the comm gives a long and worthless exposition The ‘some’ and ‘all’ in a, b are feminine, like *vāc*, the ‘thou’ is masculine, the comm (after Kāuç) understands it of a ‘man causelessly reproached’ Henry imagines the thunder to be intended, *asmin* signifying Parjanya, and renders d “one of them has gone to pieces with no other result than sound i.e., without rain.”

## 44 (45). Extolling Indra and Vishṇu.

[*Praskanva — mantruktadevatyam bhurik tristubh*]

Found also in Pāipp xx Further, in RV (vi 69 8), TS (iii 2. 11<sup>2</sup> et al), MS. (ii 4 4), and PB (xx 15 7), AB (vi 15) gives a sort of comment on the verse, and a story fabricated to explain its meaning Used in Kāuç (42 6) in a rite for establishing harmony (on the arrival of a distinguished visitor, Keç). In Vāit. (25 2), joined with hymns 58 and 51 in recitation in the *atyagnistoma* ceremony

Translated. Henry, 16, 72, Griffith, i 347 — Discussed, as RV verse, by Muir, iv<sup>2</sup> 84 — It seems that W intended to rewrite this

I Ye have both conquered; ye are not conquered, neither one of them hath been conquered; O Vishṇu, Indra also, what ye fought, a thousand — that did ye triply disperse

The other texts have but a single\* variant, *enos* for *enayos* at end of b, but Ppp has instead of this *eva vām*, and further, in d, *sahasram yad adhīraethām* Some of the *pada*-mss (including our D.) divide *apa-sprdhethām* in c Henry renders d “ye made then three thousand (treasures?) to appear” The comm renders *yat* in c by *yad vastu prati*, and makes *tredhā* refer to the three things (*loka, veda, vāc*) stated to be conquered in the AB legend TS vii 1 67 views the act as a division of a thousand by three \* [The accent *visno*, we must suppose, is a misprint (delete the sign under *ca*) for the other texts have *visno*, accentless, as does the *Index Verborum*, and so has SPP Of his fourteen authorities, seven indeed give *visno*, and so does our I.—doubtless wrongly cf Haskell, JAOS xi 66 ]

## 45 (46, 47). To cure jealousy.

[*1 Praskanva — bhāsajyam āntustubham — 2 Atharvan — mantruktadevatyam, īrsyāpanu-yanam ānustubham*]

These two verses, notwithstanding their close accordance in meter and subject, are treated by the Anukr. and by part of the mss, hence also by the comm\* and in SPP’s text, as two separate hymns, and the double reckoning from this point on involves a

plus of two. Both are found together in Pāipp xx , and the quoted Anukr (see after hymn.51) counts thirteen and not fourteen hymns in the *anuvāka* The first verse (hymn 46) is used by Kāuç (36 25), in a women's rite, with vi 18 and vii 74 3, for removal of jealousy , the second (hymn 47), later in the same rite (36 27), with *paraçunaphānta* that is, apparently, giving to drink water into which a heated ax has been, dipped (*yaplaparaçunā kvāhitam udakam*, comm ) \*[ Cf p 389 ]

Translated Weber, *Ind Stud* v 250, Ludwig, p 514, Grill, 29, 180; Henry, 16, 72, Griffith, 1 347; Bloomfield, 107, 547

I From a people belonging to all peoples, away from the river (*sindhu*) brought hither, from afar I think thee brought up, a remedy, namely, of jealousy

Very probably (b) rather 'from the Indus' (*sindhu*). Ppp reads *-janānām viçām aruksatnām* (= *uruksit-*?), its second half-verse is corrupt. The comm explains *janāt* by *janapadāt* and its epithet by *viçvajanahitāt*

2 (47.1). Of him as of a burning fire, of a conflagration burning separately, this jealousy of this man do thou appease, as fire with water

*Asya* in a is here regarded as anticipatory of the *etasya* of c, it cannot be taken as adjective unless by emendation we give it an accent. Again (cf. 18 i above) all the mss. read, in d, *unnā*, *untā*, *utnā*, or *uttā* instead of the correct *udnā*, which the comm. has, and which is given, by emendation, in both printed texts. Ppp has a very different text *tat samvegasya bhesajam tad asunāmam grbhāhitam* and then, as second half-verse, our a, b, with *yathā* instead of *prthak*, in an added verse occurs the phrase *udnā 'gnim iwa vāraye* [“Do I appease,” *çamaye*, would be more natural, cf. Ppp’s *vāraye*.]

46 (48). To Sīnivālī (goddess of the new moon).

[Atharvan — trcam mantroktadevatyam anustubham 3 tristubh ]

Found also in Pāipp xx (in the verse-order 2, 1, 3) Used by Kāuç (32 3), with hymn 29 etc, and again (59 19) with hymn 17 etc see under hymns 29 and 17. In *tūjā*, 14), in the *parvan* sacrifice, it conciliates Sinīvāli.

2 An. Henry, 16, 73; Griffith, 1 347

Indrānī, Agī, of the broad braids, that art sister of the gods! enjoy  
the goddesses' station, appoint us progeny, O goddess

The other texts offering our Bp P) wrongly leave *dīt* unaccented in b. Most of  
c *rōdast sī*, as if the v but SPP reports nothing of the kind from his authorities,  
verse can be read as of *teis* RV 11 32 6 (also VS xxxiv 10, TS III 1 113, MS  
the second half is nearly the same with 20 2 c, d, 68 1 c, d  
5 ordant interpretations of *prthustuke*, and is uncertain  
in *dīc* [Gram § 218] or from *dīt* \* [And b is nearly

Most of the verses (5, 1, 2 in xx; 3 also in plain) are made up of heterologous words, of good fingers, bearing well, giving birth to, mistress of the people, offer ye oblation without variant (also TS MS, as above both with *sifnis*, b'ur'ur's susum*i*

3. Who, mistress of the people, art a match for (<sup>?</sup>*pratīcī*) Indra, the thousand-braided goddess coming on, to thee, O spouse of Vishṇu, are the oblations given; stir up thy husband, O goddess, unto bestowal.

Ppp reads *vīçvatas* (for *vīçpatnī*) in a, *sahasrastutā* in b, and *rādhasā* in d. Henry acutely points out that this verse probably belongs to Anumati, who is else left undressed in this group of hymns to the lunar deities, and that its description applies best to her.

#### 47 (49). To Kuhū (goddess of the new moon).

[*Atharvan — dvyrcam mantraktadevatyam 1 jagatī, 2 tristubh*]

Found also in Pāipp xx. Further, in TS iii 3. 115, MS. iv 12 6, K xiii 16, AÇS i 10. 8, ÇÇS ix 28. 3. This hymn, with the preceding (or also 48 and 49?) and hymn 6, makes up (Kāuç 59 18, note), according to the schol., a *patnīvantagana* (not acknowledged nor used in the Kāuç text). In Vāit. (1 16), it and hymn 48, paired respectively with 79 and 80, are used on the days of new and full moon at the *parvan* sacrifices.

Translated · Henry, 17, 74, Griffith, i. 348

1. The goddess Kuhū, well-doing, working with knowledge, in this sacrifice I call upon with good call; may she confirm to us wealth having all choice things; let her give a hero of hundred-fold value, worthy of praise.

All the other texts read *ahám* for *devím* in a, and for *sukṛtam* AÇS ÇÇS give *survitam* and TS *subhágām* (Ppp has *amṛtam*); all, in b, have *suḥavām*, which is better (so also the comm.). Their second half-verse is different from ours: *sā no dadātu ḥrāvanam pītrñām tásyār\* te devi havīṣā vīdhema*; and Ppp. gives the same, but with *ā* (for *sā*), *ḥrāvanam*, *as ta* (for *e*). Our Bp divides *vīdmānāoāpāsam*; two of SPP's mss give *-nāoāp-*. For *cataśāya*, see Roth in ZDMG xl. 672, the comm. says *bahu-dhanam bahupradam vā*. The meter is not full *jagatī* \* [TS *pītrñām tásyās*]

2. May Kuhū, spouse of the gods, [mistress] of the immortal, invocable, enjoy this our libation; let her listen eager to our sacrifice today; let her, knowing (*cikitūṣī*), assign abundance of wealth

Asya, in b, ought of course to be *asyā* (so TS MS), but this, so far as by *yad vastu* by only a single ms (our D.), and both printed texts give *asya*. As stated to be con- has *patnīr* (*h-*), at end of b, TS has *ciketu*, MS AÇS *crnoty* on of a thousand Instead of our c, all give *sām* (MS. *sā*; misprint?) *dāçuse kī* (elete the sign under *ca*) Ppp. has the same, save *kirate*, and *pustā* (for *vāmārīx Verborum*, and so has *dadātu*; just before, TS MS ÇÇS read *cikitūse* and *A*, and so does our I — doubt- gives several diverse explanations of *amṛtasya patnī*

#### 48 (50). To Rākā (goddess of theusy).

[*Atharvan — dvyrcam mantraktadevatyam — mantraktadevatyam, īrsyāpana-*

Found also in Pāipp. xx. Further, as RV ii 32 4, (iv 12 6), and MB (i 5. 3, 4) As to use in Kāuç adance in meter and subject, are The second half of verse 2 is further found in the *adbhi* by the comm \* and in SPP's part of a series of verses there given in full from this point on involves a

Translated · Henry, 17, 74; Griffith, i 348

1 Rākā I call with good call, with good praise, let the fortunate one hear us, let her willingly note; let her sew the work with a needle that does not come apart, let her give a hero of hundred-fold value, worthy of praise

The other texts agree throughout,\* and differ from ours only by reading in a *suhávām*, which Ppp also has, and the comm. The latter explains Rākā as *sampūrnacandra pāurnamāstī* [Our d repeats 47 1 d.] \* [But MB has *çatadāyu-mukhyam*] ]

2 The well-adorned favors that are thine, O Rākā, wherewith thou givest good things to thy worshipper,— with them do thou come to us today favoring, granting, O fortunate one, thousand-fold prosperity

The other texts agree throughout and differ from ours only by reading in d *sahasra-pōśdm*, which is given also by the comm, and by three of SPP's (ten) authorities. The meter is mixed *tristubh* and *jagattī*

#### 49 (51). To the spouses of the gods.

[*Atharvan.* — *dvycam mantraktadevapatnidevatdkam 1 ārsī jagatī, 2 4p pañkti*]

Not found in Pāipp. The verses are RV v 46 7, 8, also in TB iii 5 12<sup>1</sup> and MS iv 13 10. Not used in Kāuç (unless included in *patnivanta gana* see under hymn 47) Vāit. has it (4.8 not ix 7 6, comm) in the *parvan* sacrifice, with one of the *patnīsamayāja* offerings

Translated Henry, 17, 75, Griffith, 1 349

1 Let the spouses of the gods, eager, help us; let them help us forward unto offspring (*?tuji*), unto winning of booty (*vāja*), they that are of earth, they that are in the sphere (*vratā*) of the waters— let those well-invoked goddesses bestow on us protection

The translation implies the accent *devis* in d. The other texts read accordantly *devīḥ suhavāḥ* and *yachata*, ours substitutes *yachantu* and adapts *suhavāḥ* to it, but absurdly leaves *devis* vocative. The comm reads *yacchatu* at the end, he explains *tujāye* by *tokāyā patyāya*

2. And let the women (*gnā*) partake (*vī*), whose husbands are gods— Indrānī, Agnāyī, Aćvīnī the queen, let Rōdasī, let Varunānī listen, let the goddesses partake, [at] the season that is the wives'

The other texts offer no variants, save that the RV *pada*-text unaccountably reads in c *rōdasī tī*, as if the word were the common dual, instead of a proper name. The verse can be read as of 40 syllables

#### 50 (52). For success with dice.

[*An̄giras (kitavabādhanakāmas\*) — nāvarcam āndram ānustubham 3,7 tristubh, 4. jagatī, 6 bhurik tristubh*]

Most of the verses (viz. excepting 4 and 6) are found in Pāipp, but not together 5, 1, 2 in xx, 3 also in xx, but in another part, 7 in xvii, 8, 9 in i. The hymn is plainly made up of heterogeneous parts, pieced together with a little adaptation. Used

in Kāuç (41 13) with iv 38 and vii. 109, in a rite for good luck in gambling, the dice, steeped (*vāsita*) in a liquid [*dadhi-madhu*], are cast on a place that has been smoothed for the purpose. \* [The mss seem to have *kitava-dvamdhana-kāmas* Bloomfield suggests *-bandha-*, Dr. Ryder, *-dvamdu-dhana-*, but, considering the relation of *bādh* with *badh*, W's *-bādhana-* seems best in accord with *badhyāsam* of 1 d]

Translated Ludwig, p 455, Zimmer, p 285 (5 verses), Grill, 71, 180, Henry, 18, 75, Griffith, 1 349, Bloomfield, 150, 548 — Muir, v 429, may be consulted — Whitney seems to have intended to rewrite the matter concerning this hymn

1 As the thunderbolt always strikes the tree irresistibly, so may I today smite [*badh*, *vadh*] the gamblers irresistibly with the dice.

Ppp reads, in b, *viçvāham*, and, for c, *evā 'ham amum kitavam* The comm has *vadhyāsam* in d. Compare vii 109 4, below The Anukr overlooks the deficiency in a

2. Of the quick, of the slow, of the people that cannot avoid it (?), let the fortune come together from all sides, my winnings in hand.

That is, apparently, so as to be won by me The meaning of *āvarjusīnām* in b is extremely problematical, the translators "wehrlos" etc Comparison with *viçām vavarjusīnām*, RV. 1 134 6, and the irregularity of the unreduplicated form, make the reading very suspicious, Ppp gives instead *devayatīm*, the comm explains it [alternatively] as *dyūtakriyām aparityajantīnām*, sticking to the game in spite of ill luck For d, Ppp has *antarhastyam krtam manah*

3 I praise Agni, who owns good things, with acts of homage, here, attached, may he divide (*vi-ci*) our winnings, I am borne forward as it were by booty-winning chariots, forward to the right may I further the praise of the Maruts

The verse is RV v 60 1., found also in TB (11 7 124) and MS (iv 14 11) All these texts give *sv-āvasām* in a, of which our reading seems an awkward corruption, in b they have *prasattās* (but TB *prasaptās*), in c they accent *vājayādbhus*, in d they (also Ppp) read *pradaksīnīt*, at the end MS has *açyām* Some of our mss (Bp R T) give *rṇdhyām* The comm explains *vit cayat* as simply = *karotu* [*karotu* itself may be used technically, cf *Ved Stud* 1 119] *Kriam* he understands throughout as the winning die (*kṛtaçabdarācyam lābhahetumayatam*) The verse is brought in here only on account of the comparison in b

4 May we, with thee as ally, conquer the troop (?*vīt*), do thou help upward our side in every conflict, for us, O Indra, make thou wide space, easy-going, do thou break up the virilities of our foes, O bounteous one

The verse is RV 1 102 4, where *vārivas* is read in c instead of *vārfyas* The comm explains *vīt* as antagonist at play, *ança* as victory (*jayalaksana*), and *bhara* as the contest with dice

5 I have won of thee what is scored together (?); I have won also the check (?) as a wolf might shake a sheep, so I shake thy winnings

1 To verse (*īc*), to chant (*sāman*) we sacrifice, by (both) which men perform rites (*kárnan*), these bear rule at the seat (*sádas*), they hand (*yam*) the offering 'o the gods

The verse is SV 1 369, which, however, reads *yacāmahe* in a, *krnvatē* in b, *vt tē* for *etē* in c, and *vaksatah* in d, GGS iii 2 48, giving the *pratīka*, has *yajāmahe* Ppp also has *krnvate* and *vt te*, but *yachatām* at the end The comm explains *sadas* by *etannāmake mandape*

2 (57. 1) When (*yád*) I have asked verse [and] chant [respectively] for oblation [and] force, [and] sacrificial formula (*yájus*) for strength, let not therefore this Veda, asked, injure me, O lord of might (*çáci-*)

The construction of the six bare accusatives in the first line is made in accordance with the comm, and appears perhaps the most probable, though not beyond question [In c, Ppp has *bhūtir*, but whether for *esa* or for *tasn* *st* is not clear from R's note]

### 55 (57. 2). To Indra (?).

[*Bhrgu — dñndram virāt parosmih.*]

For the true position of this verse, see the introduction to the preceding hymn It is not found in Pāipp This verse (separate from its predecessor) is used in Kāuç (50 1-3) for welfare on setting out upon a road, etc (so at least the comm determines the *pratīka* is doubtful, being identical with that of xii 1 47)

Translated Henry, 21, 82, Griffith, 1 352

I (57. 2). The paths which are thine, downward from the sky, by which thou didst send the all — by those, O Vasu, do thou set us in what is pleasant

The first two pādas nearly correspond to SV i 172 a, b *yé te pánthā adhō dñvō yébhūr vyāçvam ātrayah*, with the wholly different close *utā çrosantu no bhīvah* The comm (as also the Anukr) regards the verse as addressed to Indra, 'O Vasu' may be 'O good one' The construction seems so decidedly to call for a locative in c that *sumnayā* (p *sumnaoyā*, by Prāt. iv 30) is rendered as if it were for *-yāñ*, from *-yū*, the comm glosses it with *sumne sukhe* The irregular verse (8+7 10=25) is but ill defined by the Anukr

### 56 (58). Against poison of snakes and insects.

[*Atharvan — astarcam mantraktavrçikadevatākam 2 vānaspatyā, 4. brāhmaṇaspatyā\* ānustubham 4. virātprastāpāpāñkti*]

The first four verses are found in Pāipp xx † It is used in Kāuç (32 5) in a remedial rite against venomous bites, with the direction "do as stated in the text", and vs. 5 accompanies, with vi 56 etc, an offering in the ceremony of entering on Ved (139 8) \* [The mss have *patyam ute 'dam* but the statement should refer rather to the verse than to the hymn] † [Also vs 8 see below]

Translated Ludwig, p 502, Grill, 5, 183, Henry, 21, 82, Griffith 1 353 Bloomfield, 29, 552

1. From the cross-lined [snake], from the black snake, from the adder (*pídāku*) [what is] gathered — that poison of the heron-jointed (?) one hath this plant made to disappear.

Ppp reads *añgaparvanas* in c; the comm says simply *etannāmakād dançakāviçesāt*. According to the comm, the plant intended is the *madhuka* (or -*kā*), which is the name of various trees and herbs.

2 This plant [is] sweet-(*mádhū*-)born, sweet-dripping, sweetish, sweet; it is the remedy of what is dissevered (*vr-hru*), also grinder-up of stinging insects

The comm. reads in b *madhuçcyut* [Henry renders *vihuta* by 'la morsure.']}

3. Whence bitten, whence sucked — thence do we call [it] out for thee; of the petty, hastily-biting (?) stinging insect the poison [is] sapless

The great majority of SPP's authorities, with some of ours (Bp O) read in c *tríprad-*, and so also the comm, who explains it as 'stinging with three organs, namely, mouth, tail, and feet', the *pada*-division *trprād-* is against this (it would be *tríoprad-*), and SPP. also accepts in his text *trprād-*. The comm. further reads *nir vayāmasi* in b. He explains *yáta*s in a as for *yátra*, 'in whatever part thou art bitten' etc., and *dhitdm* by *pítam sarpádinā*. Ppp reads *yataṣ pratam* at end of a, *nayāmasi* at end of b, and *trpradançmano* in c.

4 Thou who here, crooked, jointless, limbless, makest crooked twisted (*vrjñá*) faces — those [faces] mayest thou, O Brahmanaspati, bend together like a reed

*Sam-nam*, lit 'bend together,' virtually 'straighten out' i.e., apparently, 'reduce the distortion' (*rjukuru*, comm.). Half SPP's authorities read *nama*. Ppp has a different text in part *ayam yo vikaro vikaṭo viparvā aha mukhāny esām vrj-*, and, in c, *deva savitar* (for *brahmanaspati*)

5 Of the sapless *çarkóta*, crawling on, on the ground (*nicīna*) — its poison, verily, I have taken away, likewise I have ground it up

The comm reads in c *adisi* (taking it from *dā* 'cut') instead of *ādisi* (p. *asya-ñādisi*). He understands the *çarkoṭa* to be a kind of snake; Henry renders it "scorpion" [after Grill]

6. Not in thy (two) arms is there strength, not in thy head, nor in thy middle, then what petty thing bearest thou in that evil way in thy tail?

Or *kim* may be 'why?' (so the comm) instead of 'what?' In this verse the comm regards a [*pucchena*] *dançt vrçcikah* as the thing addressed. *Amuyā* is an adverb of disgust or contempt, *pāpdyā* here apparently intensifies it

7 Ants eat thee; pea-hens pick thee to pieces; verily may ye all say "the poison of the *çarkóta* is sapless"

All SPP's *pada*-mss read *pípilikā* (not -*kāh*) in a. SPP understands (one does not see why) the comm to take *bhalabrvātha* as one word, he (the comm) glosses it with *sādhū brūta*, in a, b he makes the addressee a snake [Pischel, *Ved Stud* i 62, discusses *bhala*]

8 Thou that strikest (*pra-hr*) with both, with both tail and mouth — in thy mouth is no poison, how then may there be in thy tail-receptacle?

Or, again, 'what may there' etc. The last two verses lack each a syllable, unheeded by the Anukr. The comm. this time once more declares a scorpion (*vr̄cīka*) intended, *pucchadhi*, according to him, designates a *romavān avayavāh* [Ppp has for c āsyē *cana te visam*]

### 57 (59). Prayer to Sarasvatī etc.

[*Vāmadeva — drycam sārasvatam jāgatam*]

The two verses are both found in Pāipp xx, but in different places. In Kāuç (46 6) it is joined with v 7 5 in a rite for success when asking for something (the schol. and comm. specify both verses as employed)

Translated Ludwig, p 446, Henry, 22, 84, Griffith, 1 354

1. What has gone wrong (*vi-kṣubh*) on the part of me speaking with expectation, what of [me] going about among people begging, what in myself of my body is torn apart — that may Sarasvatī fill up with ghee

Ppp arranges differently the matter in a, b *yad ācasā me carato janān anu yad yācamānasya vadato vicuksubhe*, and it has a different c *yan me tanvo rajasi pravistam*, further, it reads *prnād* in d. The authorities are divided between *tād* and *yād* at beginning of c, our Bp W I O s m T K and the comm. have *tād*, both editions give *yād*. Some of our mss. (Bp E D O p m) have *sārasvatī* in d, and one (E) has correspondingly *prna*. Both verses are irregular as *jagati*

2. Seven flow for the Marut-accompanied young one (*çīçu*), for the father the sons have made to understand righteous things; both indeed bear rule over ~~the~~ both kinds, both strive, both prosper (*pus*) of it

~~The verse is on [are] they~~ RV reads *ṛtām* at end of b, and twice (in c, d) *ubhā-tigga-for*, be ye hungerless, thin, follows the RV reading in c. "Both," it is to ~~the~~ not masculine. The sense is intended to be

Ppp has *svādusamaras* at end of b, a: in b, with all his authorities (at least, he *grhā nas santu sarvadā* Ap and HGS the comm., *avīvrtann* (the comm. glosses it of Ppp, save *sarvapūrusās* for *pūrnās* (HGS given by our M W I Ppp has a text

5 Called on here [are] the kine, called *sraवanti çīçavo marutvate pītā pītre-* wise [is] the sweet drink of food called on

The majority of authorities read *nah* at the end and Varuna.

in 3 1, ÇGS in 3, 7, HGS 1 29 1), the only variant *jāgatam 2 tristubh* ] in c

of a RV hymn (vi. 68 10, 11)

6 Full of pleasantness, well-portioned, full of them with hymns 51 and 44 merry (*hasāmudā*), thirstless, hungerless be ye, O *h* of us

HGS makes up a verse thus a = our 2 b, b = our 6 b, c, ana, *mā*, intoxicating, 6 d Ppp reads (in b, c) *hasāmuda alṣudhyā 'trsvā sta* ifice (?*adhvārā*), drink

RV reads *-vīatā* at end of b, *adhvaram* (which is much better) in c, and *yāti* in d. Ppp has 'dhvaram' in c, with *ayo* for *yuvō* [p *yuvoh*], and *yāhi* in d. The comm. explains *adhvaras* as *hinsārahitas*, qualifying *rathas*, and *svásaram* as = *yajamāṇasya grham*

2 O Indra-and-Varuṇa, of the bull soma, most rich in sweet, pour in, ye bulls; here is your beverage (*andhas*), poured about; sitting on this *barhis*, do ye revel

RV fills out the meter and sense of c by adding at the end *asme* (the Anukr ignores the deficiency), and Ppp seems to read *idam vām asme parisiktam andhā "sad-* etc ; it also has *vrsetā* at end of b. The comm. explains ā *vrsethām* by *ācṇitam*, quoting CB ii 4 2 20 as authority.

### 59 (61). Against cursers.

[*Bddarāyani* = *arinācanamantrokta devatākam* ānustubham]

Found also in Pāipp xx (as part of our hymn vi 37) This verse has the same *pratika* as vi 37 3, but the comm [on vi 37, page 70, line 2], doubtless with reason, regards vi 37 3 as intended at Kāuç 48 37 [Bloomfield there gives both], this hymn, then, is left without ritual use [In fact, the comm on this hymn, at p 418, line 4, does cite *yo nah ḡapāt* for use in the same rite for which he cited it in his comment on vi 37]

Translated Henry, 23, 86, Griffith, i 355

i Whoever shall curse us not cursing, and whoever shall curse us cursing, like a tree smitten by a thunderbolt, let him dry up from the root

The first half-verse is vi 37 3 a, b, and is found in other *anuva*<sup>ky esa</sup> referred to Ppp has the whole verse as our vi 37 3, and it on, on the ground (nūtne) *vrksāt 'va*. The Anukr seems to ratify the contraction *vr*, on, on the ground (nūtne)

The fifth *anuvāka* ends here, it has 8 *śikwaise* I have ground it up. for the verses is *pañcāt 'vo "rdhvam vīn/* from *dā* 'cut') instead of *ādisi* (p *asya - camo 'stāu*.

Here ends also the sixteenth *prap*;

there strength, not in thy head, nor in thy  
60 (62). To the *g* bearest thou in that evil way in thy tail?

[*Brahman* (*ramyān grhān vāstospe* comm) instead of 'what?' In this verse the comm *tikāh* as the thing addressed *Amuyā* is an adverb of *ere* apparently intensifies it

Found also in Pāipp iii times first, it \* is muttered ea-hens pick thee to pieces; verily may ye all say for some time, he taking *kota* is sapless." taking fuel, in a rite f, read *pīpīlikā* (not -kāh) in a SPP understands (one does not ceremony of prepar, to take *bhalabrvātha* as one word, he (the comm.) glosses it making the person in a, b he makes the addressee a snake [Pischel, *Ved Stud* i 62, the same direct, house; further,

reckon it among the *pustika mantras*. As to the separate uses of vs 7, see under that verse \* [For the first, fourth, and fifth uses, the comm., p 422, lines 5, 18, prescribes only vss 1-6.]

Translated Ludwig, p 434, Henley, 23, 86, Griffith, 1 356

1 Bearing sustenance (*ūrj*), good-winning, very wise, with mild friendly eye, I come to the houses, well-willing, greeting, be quiet, be not afraid of me.

The first and third pādas are found in VS iii 41, as a second half-verse, and also in LGS iii 3 1, ĀpGS vi 27 5, CGS iii 7. For *vasuvānīs* in a, all read *vah sumdānās*, in c, their reading is *grhān āt'mi* (LGS emi, ĀpGS ā 'gām) *mānasā mōda-mānah* (LGS *dāvena*). Ppp has a very different text. *grhān emi manasā modamāno* "ṛjam bibhrad vasumati sumedhā 'ghorena caksusā mitriyena grhānām paçyan paya ut tarāni [HGS (1 29 1 a) and Āp (vi 27 3) have a verse whose c is our a (but Āp has *vah suvanīh*), and whose d is Ppp's a (but Āp has āt 'mi)]

2 These houses [are] kindly, rich in sustenance (*ūrjas-*), rich in milk, standing filled with what is pleasant, let them recognize us coming

Ppp reads in c *vāmasya*, and at the end *jānatās*

3. On whom the absent one thinks (*adhi-i*), in whom is abundant well-willing — the houses we call on, let them recognize us coming

The verse is VS iii 42, and also found in ĀpGS vi 27 3 CGS iii 7 (both these agreeing in text with VS), LGS iii 3 1, HGS. 1 29 1. VS reads at the end *jānatās* for *āyatās* (like Ppp in 2 d, but Ppp in this verse has *āyatās*), LGS has *esu* for *yesu* in b, *hūyāmahe* in c, and *jāna* (misprint?) at the end, HGS has *eti* for *yesu*, *babhus* for *bahu*s in b, and *jānatās* at the end [Cf also MGS 1 14 5 and p 155, under *yesu a-*] The comm. glosses *adhyeti* with *smarati*

4 Called on [are] they of much riches, companions, enjoying sweets together, be ye hungerless, thirstless, ye houses, be not afraid of us.

Ppp has *svādusamnaras* at end of b, and its second half-verse is *aristās sarvapūrṇā grhānas santu sarvadā* Āp and HGS (as above) have our a, b, and a c-d like that of Ppp, save *sarvapūrusās* for *pūrnās* (HGS also *bhūrisakhās* in a)

5 Called on here [are] the kine, called on the goats and sheep; likewise [is] the sweet drink of food called on in our houses

The majority of authorities read *nah* at the end (our E O R have *n*), both editions give *nah* with the minority, and with the other texts (VS iii 43, Āp vi 27 3, LGS iii 3 1, CGS iii 3, 7, HGS 1 29 1), the only variant is in LGS, *yo*, *asas* for *kīlālas* in c

6 Full of pleasantness, well-portioned, full of refreshing drink (*īrā*), merry (*hasāmudā*), thirstless, hungerless be ye, O houses, be not afraid of us

HGS makes up a verse thus a=our 2 b, b=our 6 b, c, *anaçyā atrsyā*, d=our 6 d Ppp reads (in b, c) *hasāmuda alṣudhyā 'trsvā sta*

7. Be ye just here; go not after; adorn yourselves with all forms; I shall come along with what is excellent; become ye more abundant through me.

'Go not after' that is, 'do not follow me as I go away' (so the comm.) The verse is used in Kāuç. (23.6) in the ceremony of house-building, on the breaking of previous silence; and again (24.16), in a rite for prosperity, by one setting out on a journey, contemplating the house and its occupants

### 61 (63). For success of penance.

[*Atharvan.* — *dvyrcam agneyam anustubham*]

In Pāipp (xx.) is found only the second half \* of vs 1. The hymn is, according to Kāuç (10.22), to be pronounced at *āgrahāyana* full-moon, in a *medhājanana* rite (for acquisition of sacred knowledge), also (57.23), in the ceremony of reception of a Vedic student, in the [*agnikārya*], next after hymn 33 (both verses are quoted, each by its *pratīka*); and the schol (note to 53.4) introduce both verses in the *gōdāna* ceremony.  
\* [But R's notes give a variant for 1 b, as below!]

Translated Henry, 24, 87, Griffith, 1. 357.

1. In that, O Agni, penance with penance, we perform additional (?) penance, may we be dear to what is heard, long-lived, very wise.

'What is heard' (*çrutā*), the inspired or revealed word. Nearly all the mss (all ours save Bp & M.) read *priyā* instead of *priyāh* at beginning of c. Ppp. has for b *upa prksāmahe*\* *vayam*. The comm. gives several diverse guesses at the sense of the obscure first half-verse [The vs recurs with variants at MGS i 1.18] \* [R. suggests that *prksāmahe* (root *prc*) may be intended]

2. O Agni, we perform penance, we perform additional penance — we, hearing things heard, long-lived, very wise

It is questionable whether *upa-tapya* in both these verses has not a more pregnant meaning [as above BR., simply, 'Kasteiung leiden'] Henry takes it as equivalent to simple *tapya*.

### 62 (64). To Agni: against enemies.

[*Kaçyapa Mārica* — *agneyam jagati*]

Found also, almost without variant, in Pāipp xx. Kāuç (69.7) uses it, with XII 2, in the preparation of the house-fire, with scattering of holy water. In Vāit. (29.9) it appears in the *agnicayana*.

Translated Henry, 24, 88, Griffith, 1. 357.

1. This Agni, lord of the good, household priest, conquered them of increased virility (?), as a chariot-warrior [conquers] footmen; set down on earth in the navel, brightly shining, let him put under foot them who desire to fight [us]

Our pādas a, c, d are b, c, d of a verse that is found in VS xv 51, TS iv 7.13<sup>3</sup>, MS. ii 12.4 with the following first pāda *ā vācō madhyam aruhad bhuranyūs*, they also read *clkitānas* for *vrddhāvrasnas*, and, at beginning of c, *prsthe prthivyās*, and TS

has *krnute* in d Ppp. has in c *prthivyd(s)*, which is better The new version of our text so decidedly calls for an accus in a that the translation implies *vrddhávrsnyān*, or else the understanding of -*vrsnas* as accus pl of -*san*, which is perhaps not impossible, though against usage in composition. The comm reads -*nyas*, also *patnīm* in b (having to labor hard to make out a sense for the latter) The mss vary between *patnīn* and *patnīn* (our Bp P.M.W.E I have the former) The first pāda is *tristubh*

### 63 (65). To Agni: for aid.

[*Kaçyapa Mārīca — jātavedasam jagatī*]

Found also in Pāipp xx. Kāuç (69 22) uses it in the preparation of the house-fire, with invocation

Translated Henry, 25, 88, Griffith, 1 357

1 The fight-conquering, overpowering Agni do we call with songs from the highest station, may he pass us across all difficult things, may divine Agni stride (?) across arduous things

The translation implies emendation of *ksāmat* to *krāmat* in d, as suggested by BR (and adopted also by Henry), since the former seems to give no good sense, and both form and composition with *ati* are elsewhere unknown for root *ksam* cf also xii 2 28c But the parallel verse TA x 1 (68) has *ksāmat* [so both ed's, text and comm] and Ppp reads *ksāmād devo 'dhi* Our comm explains *ati ksāmat* as = *u.yartham ksāmāni dagdhāni karotu!* TA further gives *ugrām agnīm* for *agnīm ukthāis*, rectifies the meter of b by reading *huvema*, leaves the combination *devō dīti* in d, and has *duritā 'ty* for -*tāni* Our c is the same with RV 1 99 1 c The verse has no *jagatī* character at all

### 64 (66). Against evil influence of a black bird.

[*Yama — duvrcam mantruktadevatyam uta nārrtam s bhurig anustubh, 2 nyān- kusārīnī brhatī*]

Found also, with very different text, in Pāipp xx. Used by Kāuç (46 47), in a rite to avert the evil influence of a bird of ill omen

Translated Grill, 41, 186, Henry, 25, 88, Griffith, 1 357, Bloomfield, 167, 555

1 What here the black bird, flying out upon [it], has made fall — let the waters protect me from all that difficulty, from distress

Ppp. reads thus *yad asmān krsnaçakunir nispatañ dñāce ā m t enaso d p viçvatah* The second half occurs also in LGS ii 2 11, which (like Ppp) has *viçvatah* at the end \* Prāt iv 77 appears to require as *pada*-reading in b *abhi-nihpātan*, but all the *pada*-mss give -*nisp-*, and SPP also adopts that in his *pada*-text *abhinipātan* would be a decidedly preferable reading The second half-verse is found again as x 5. 22 c, d. The comm says that the bird is a crow \* [And *enaso* in c.]

2 What here the black bird hath stroked down with thy mouth, O perdition — let the householder's fire release me from that sin

Ppp has instead *yadi vā 'mrksata krsnaçakunir mukhena nūrte tava agnis fat sarvam qundhatu havyavāñ ghrtasūdanah*, which is the same with ĀpGS ix. 17 4 (only this begins *yad apā 'mrksac chakunir*, rectifying the meter, and has -*vād* in d)

The second half-verse is found without variant in AÇS. ii. 7. 11. The comm. takes *amrksat* from root *mṛṣ*, as the translation does, cf. TS. iii 2 6<sup>2</sup>, *yát kṛṣṇāçākunāh .. avamṛçét ... yáç chvā 'vanṛçét* [See the note of Henry or Griffith] Such a verse (8 + 11 8 + 8) is elsewhere called by the Anukr. an *urobhātt*.

### 65 (67). To the plant apāmārgā: for cleansing.

[*Çukra — tr̥cam apāmārgavīruddāvatam. ānustubham*]

Not found in Pāipp. Used by Kāuç (46.49) in a ceremony of expiation, with a fire of *apāmārgā*, and vss. 1, 2 are reckoned (note to 39 7) to the *kṛtyā gana*. And the comm regards vss. 2 and 3 as intended at 76 1 in the nuptial ceremonies, instead of XIV 2 66 (both verses having the same *pratīka*); in this he is evidently wrong. Translated. Grill, 38, 186; Henry, 25, 89; Griffith, i 358, Bloomfield, 72, 556.

1. Since thou, O off-wiper (*apāmārgā*), hast grown with reverted fruit, mayest thou repel (*yu*) from me all curses very far from here.

[The verse closely resembles iv 19. 7] All the authorities (except one of SPP's) read *apāmārga* without accent at beginning of b; both texts make the necessary correction to *áp-*. The comm. understands the plant (*Achyranthes aspera* see note to iv. 17 6) to be used here as fuel.

2. What [is] ill-done, what pollution, or what we have practised evilly — by thee, O all-ways-facing off-wiper, we wipe that off (*apa-mṛṣ*)

Or (b) 'if we have gone about evilly' All the authorities have *tāyā* instead of *tvāyā* at beginning of c, but both texts make the obviously necessary correction. The comm reads *tvayā*.

3. If we have been together with one dark-toothed, ill-nailed, mutilated, by thee, O off-wiper, we wipe off all that.

The comm. reads *vandena* in b; and he has also *āçimā* for *āsimā*, which is not a bad emendation.

### 66 (68). For recovery of sacred knowledge (brāhmaṇa).

[*Brahman — brāhmaṇam tristubh*]

Found also in Pāipp xx Reckoned in Kāuç. (9 2) to *brhachāntigāra*, with some of the hymns next following

Translated Henry, 25, 89; Griffith, i 359.

1. If it was in the atmosphere, if in the wind, if in the trees, or if in the bushes — what the cattle heard uttered — let that *brāhmaṇa* come again to us.

Ppp. reads *yady antariksām yadi vā rajānsi tata vṛkṣesu bhayanalapesu ajas-ravan pāç- etc.* Nearly all the authorities give *āsravan* in c, our D has *āçr-*, and, according to SPP., three of his *pāda*-mss, he therefore gives in his text *āçravan*, which is also the comm's reading; and that is implied in the translation. The comm. connects the hymn with the prescriptions as to the time of study or refraining from study

of the sacred texts (referring to ĀpCS xv 21 8), and regards it as a spell for recovering what has been lost by being learned under wrong circumstances—in cloudy weather, in sight of green barley, within hearing of cattle, etc.

### 67 (69). For recovery of sense, etc.

[*Brahman.—ātmadevatyam purahparosnig brhatī*]

Not found in Pāipp. Employed by Kāuç for several purposes first (45 17, 18), after the end of the *vaçāçamana*, in a rite of due acceptance of sacrificial gifts, after any ceremony performed, second, in the *godāna* ceremony (54 2), with vi 53 2, third, in the Vedic student ceremonies (57 8), when supplying the place of a staff lost or destroyed, fourth, in the *savayajñas* (66 2), with v 10. 8 and vi 53, with the direction *iti pratimantrayate*, it is also reckoned (9 2), with 66 etc., to the *bṛhacāñti gana*; and the schol add it (note to 6 2) to hymn 106 in a rite of expiation for anything spilt or forgotten in the *parvan* sacrifices, and further, in the *upanayana*, in the reception of girdle and staff (notes to 56 1 and 3) In Vāit. (18.4) it appears in the *agnistoma*, following the distribution of the fires

Translated Henry, 26, 90; Griffith, i 359

i. Again let sense (*indriyā*) come to me, again soul, property, and *brāhmaṇa* (sacred knowledge); let the fires of the sacred hearth again officiate just here in their respective stations

The verse occurs in ÇCS viii. 10 2, with *mām* for *mā* in a, and, in c, d, *dhisnyāśo yathāsthānam dhārayantām ihā 'va*, and the *pratika pūnar mām ātv indriyām* is found in TA 1 32 1, but might rather be intended to quote the parallel but quite different verse found at AGS. ii 6 8 *pūnar mām ātv indriyām pūnar dyuh pūnar bhagah pūnar dravinaṁ ātu mām pūnar brāhmaṇam ātu māri*, which MB (1 6 33) also has, with *mā* in c and d. [Cf. TA. i 30 1; also MGS 1.3 1, and p 152] AGS adds a second verse, of which the first half corresponds with our c, d *ime ye dhisnyāśo agnayo yathāsthānam ihā kalpatām* [cf. MGS 1.3 1] The Anukr seems to scan a and c as 7 syllables each

### 68 (70, 71). Praise and prayer to Sarasvati.

[*1-2 Čānd. —dyūrēam sārasvatam 1 anustubh; 2 triṣṭubh — 3 Čānd. — sārasvatam gāyatrī*]

None of the verses are found in Pāipp. Here again the Anukr., the comm., and some mss differ in division from our first mss., and make our third verse a separate hymn\*. In Kāuç (81 39) the first two verses (= hymn 70) come in with other Sarasvati verses in the *pitrmedha*; the third verse (= hymn 71) not with them, in spite of its kindred character, but in both the *bṛhat* and *laghucañti ganas* (9 2, 4) Vāit. introduces the hymn (doubtless the two verses) twice (8 2, 13), once with hymn 40, once with hymn 9 and other verses, in praise of Sarasvati. \* [So also SPP's text. The decad-division cuts the hymn between vss 2 and 3. cf. p. 389]

Translated. Henry, 26, 90, Griffith, i. 359

i. O Sarasvatī, in thy courses, in thy heavenly domains, O goddess, enjoy thou the offered oblation; grant us progeny, O goddess.

The second half-verse is the same with 70 = c, d and nearly so with 46 = c, d.

2 This [is] thine oblation, rich in ghee, O Sarasvatī; this the oblation of the Fathers that is to be consumed (?) ; these thy most wealful utterances ; by them may we be rich in sweet.

The translation implies the emendation of *āsyām* in c to *āgyām*, the comm makes it from the root *as* ‘throw,’ and = *kṣepanīyam*. Perhaps (Roth) *āyyam* is the true reading ; Henry understands *yāt* as pple. “going to the mouth of the Fathers.” The first pāda is *jagatī*

3 (71. 1). Be thou propitious, most wealful to us, very gracious, O Sarasvatī ; let us not be separated from sight of thee.

The verse occurs in TA iv. 42. 1 and AA. 1. 1 1, with the variant, for c, *mā te vyōma samdr̥gi*, and LGS v. 3 2 has the same, but with *samdaças* (misprint for -*dṛç*-?) at the end. In 1 1 3, TA has another version, with the same ending, but with *bhava* in a expanded to *bhavantu divyā ápa osadhayah* [Cf also *Katha-hss.*, p. 115, MGS. 1. 11 18 and p. 156 under *sakhā*.]

### 69 (72). Prayer for good fortune.

[*Çamtāti — sukhadevatākam pathyāpañkti*]

Found also in Pāipp xx. Included, like the preceding hymn, in the two *çanti ganas* (Kāuç 9 2, 4), and by the schol (note to 9 7) in yet a third.

Translated Henry, 26, 91, Griffith, 1 360

1 Weal for us let the wind blow ; weal for us let the sun burn ; be the days weal for us ; [as] weal let the night be applied , weal for us let the dawn shine forth

The whole verse occurs in TA iv 42 1, with *pavatām mātarīçvā* for *vātu* in a, and *rātrih* in d MS, in iv. 9 27, has only four pādas, with ‘*bhi* added before *vātu* in a. VS has the same amount, our a, b being xxxvi 10 a, b (with *pavatām* for *vātu* in a), and our c, d being xxxvi 11 a (with *rātrih* instead of our *rātri*) All have alike in d the strange expression *prāti dhīyatām* The Anukr. ignores the deficiency of two syllables in a. [Ppp has *me* for *nas* all four times ; also ‘*bhivāte* for *vātu*, and *tañati* for -*tu* ]

### 70 (73). Against an enemy's sacrifice.

[*Atharvan — pañcarcam mantraktadevatyam uta çyenadevatākam trāstubham 2 atyaga-tigarbhā jagatī, 3-5 anustubh (3 purahkakummali)*]

The first two verses are found in Pāipp xix. Used by Kāuç (48.27), with vi 54, in a charm to spoil an enemy's sacred rites

Translated Ludwig, p 374 ; Grill, 46, 187, Henry, 26, 91, Griffith, 1 360, Bloomfield, 90, 557

1 Whatsoever he yonder offers with mind, and what with voice, with sacrifices, with oblation, with sacred formula (*yájus*), that let perdition, in concord with death, smite, his offering, before it comes true

That is, before its objects are realized (comm *satyabhūtat karmaphalat pūrvam*). This verse and the next are found also in TB ii. 4. 21-2, which reads here, at end of b,

*ydyusā havirbhīh* (Ppp has the same), in c, *mṛtyūr nīrrtyā samvidanāh*, and, for a, *purā distād āhutīr asya hantu*, Ppp has, for d, *purā drstā rājyo hantu asya* [intending *drṣṭād ājyam?*]

2 The sorcerers, perdition, also the demon — let them smite his truth with untruth, let the gods, sent by Indra, disturb (*math*) his sacrificial butter; let not that meet with success which he yonder offers

TB (as above) omits the meter-disturbing *devās* in c, and reads, in d, *sāmrddhim* (error for *sām ardhī?*), and, at the end, *karōti*. The comm understands at the beginning *yātudhānā* (as fem 'sing') The verse (11+11 13+11) is in no proper sense *jagatt*

3 Let the two speedy over-kings, like two falcons flying together, smite the sacrificial butter of the foeman, whosoever shows malice against us

The comm understands in a, 'two messengers of death, thus styled', the meaning is obscure. Almost all the authorities (save our R?T, and this doubtless by accident) have at the end *-aghāyānti*, the comm however, reads *-yāti*, as do, by emendation, both the edited texts

4 Turned away [are] both thine arms, I fasten up thy mouth, with the fury of divine Agni — therewith have I smitten thine oblation

The comm understands *bāhū* in a also as object of *nāhyāmī*, and understands the arms as fastened behind (*prsthabhāgasambaddhāu*) [TB (ii 4 2<sup>2</sup>) has our a, b (with *āpa* for the *āpī* of our b) as the c, d of a vs which is immediately followed by our next vs]

5 I fasten back thine arms, I fasten up thy mouth, with the fury of terrible Agni — therewith have I smitten thine oblation

SPP has at the beginning *āpī*, his authorities being equally divided between *āpī* and *āpa*. The majority of ours (only D noted to the contrary) have *āpa*, which is decidedly to be preferred, as corresponding also to 4 a, and as less repetitious [TB (ii 4. 2<sup>3</sup>) has our vs, with *āpa* again (see vs 4) in b, *devasya brāhmaṇā* for *ghorasya manyūnā* in c, and *sārvam* for *tēna* and *kṛitām* for *havīs* in d]

### 71 (74). To Agni: for protection.

[*Atharvan — ḍgneyam ānustubham*]

Found also in Pāipp xix Used in Kāuç (2 10), in the *parvan* sacrifices, to accompany the carrying of fire thrice about the offering In Vāit., it occurs in the *agnistoma* (21 15), and also in the *agnicayana* (28 8), in the same circling with fire

Translated Henry, 27, 92, Griffith, 1 361

i Thee, the devout [*vipra*], O Agni, powerful one, would we fain put about us [as] a stronghold, [thee] of daring color, day by day, slayer of the destructive one

The verse is RV. x. 87 22, which has at the end the plural (-*vatām*), further found in VS (xi 26) and MS (ii 7 2), both of which agree with RV, and in TS (1 5 6<sup>4</sup> et al),

which has for *d bhettāram bhaṅgurāvataḥ* Emendation in *b* to *vāpram* ‘rampart’ seems called for; moreover, *drśādv-* in *c* would be acceptable [see Roth, ZDMG xlvi 108] Ppp has at the end *-vataḥ*, and *sahasva* in *b*\* The verse is also found in our text as viii 3. 22 [Winternitz, Hochzeitsrituell, p 57, cites it from Bāudh i. 6.] [W. interlines a mark of doubt as to his version of *bhaṅg-* and gives Henry’s *trompeur* in the margin.] \* [Roth’s Collation says simply “71 ebd citiert” That means ‘Found in Pāipp xix, cited’ [from its previous occurrence in xvi, where, according to R’s Collation for viii 3 22, the variants are *sahasva* and *bhaṅgurāvataṁ*]. R. in his Notes says expressly that Ppp too “has *vipram* for the correct *vapram*”]

## 72 (75, 76). With an oblation to Indra.

[*1, 2. Atharvan — dvycam āindram 1 anustubh; 2 tristubh — 3. Atharvan. — dīndram. trāstubham*]

Here again, following our leading ms and the sense, we combined into one what the Anukr. etc. treat as two hymns, our vs 3, which begins a new decad,\* being reckoned as a separate hymn No one of the three verses is found in Pāipp, but they are a RV. hymn (x 179) Kāuç (2 40) uses the hymn in the *parvan* sacrifices, for Indra (the schol adds *iti tisras*, as if the three verses were to be regarded as one hymn, there is no quotation of vs 3 as a separate hymn) In Vāit., vs 1 (or vss 1, 2?) is repeated (14 3) by the *hotar* in summoning the *adhvaryu* to milk the cow in the *agnistoma* ceremony, and again in the same (21 18), vs. 3 (= hymn 76) accompanies the offering of the *dadhigharma*. \*[Cf p. 389]

Translated Henry, 27, 92, Griffith, i 361.

1. Stand ye up; look down at Indra’s seasonable portion; if cooked, do ye offer [it]: if uncooked, do ye wait (*mad*).

RV makes the construction in the second half-verse more distinct by reading *grātās* and *āgrātās*, nominatives, the comm regards our *grātām* (= *pakvam*) and *āgrātām* as made neuter to qualify a *havis* understood, he explains *mādātana* [cf BR v 471] as = *pacata* or *taptam kuruta* (referring to the expression *madantī* applied to water), or, alternatively, as *indram stutibhir madayata*; those addressed are the priests (*ṛtvijah*).

2. The oblation [is] cooked; hither, O Indra, please come forward; the sun hath gone to the mid-point of his way; [thy] companions wait upon (*pari-ās*) thee with treasures (*nidhi*), as heads of families on a chieftain (*vrājapati*) as he goes about.

RV. reads in *b* *vīmadhyam*, for which our text is only a corruption, and accents [cf Gram § 1267 a] *vrājāpatim* in *d*. The comm explains *vīmadhyam* as *vikalam madhyam*, *īsadūnam madhyabhāgam*, he calls the offering referred to the *dadhigharma* (as Vāit.).

3 (76 1). Cooked I think [it] in the udder, cooked in the fire; well cooked I think [it], that newer rite (*?rtā*), of the curds of the midday libation drink thou, O thunderbolt-bearing Indra, much-doing, enjoying [it].

RV. reads *sūcīratam* in *b*, and *purukrd* (vocative) in *d*. [For *a*, cf Aufrecht’s *Rigveda* i p xvii, preface.]

## 73 (77). With a heated offering to the Aćvins.

[*Atharvan — ekādaśarcam gharmaśūktam āćvinam ita pratyrcammantratradāvatam  
trāstubham 1, 4, 6 jagatī, 2 pathyābrhati*]

Found also, except vss 7-9, in Pāipp xx (the first six verses in the order 2, 1, 4, 5, 6, 3), the first six verses, further, in AÇS iv 7 and ÇÇS v 10 (in both, in the order 2, 1, 6, 5, 4, 3), the last five are RV verses etc , see under the several verses The hymn in general does not appear in Kāuç (the sacrifice which it accompanies not falling within its sphere), but the last verse (so the comm , it might be ix. 10 20) is applied (24 17) in settling the kine in their pasture by one who is going away from home , and again (92 15), in the *madhuparka* ceremony, when the presented cow is released instead of being sacrificed Vāit. uses several of the verses, all in the *agnisṭoma* ceremony vss 3 and 4 (14 5) with the offering of the *gharma*, vs 7 (14.4) in summoning the *gharma* cow, vs 11 (14 9) before the concluding *homa*

Translated Ludwig, p 429 (vss 1-6), Henry, 28, 93 , Griffith, 1 361

1.. Kindled, O ye two bulls, is Agni, the charioteer of heaven , heated is the *gharmā*, honey is milked for your food (*iṣ*), for we singers (*kārū*), of many houses, call on you, O Aćvins, in joint revelings

The translation implies in b the accent *duhyātē*, which is found in no ms , the comm makes the same construction Ppp reads *aćvinā* for *ursanā* in a, and also, with both AÇS and ÇÇS, *purutamāsas* in c, doubtless our word is a corruption of this [Roth, ZDMG xlvi 107] But for *ratiḥ*, in a, AÇS has *ratis* and ÇÇS *rayis*, plain corruptions The *gharmā* is either the hot drink into which fresh milk is poured, or the heated vessel containing it. The comm interprets the verses according to their order and application in AÇS He explains the *gharma* as the heated sacrificial butter in the *mahāvīra* dish

2 Kindled is Agni, O ye Aćvins, heated is your *gharmā*, come! now, ye bulls, the milch-kine are milked here, ye wondrous ones (*dasrā*), the pious ones are reveling

AÇS and ÇÇS both read *gāvas* for *nūnam* in c, and (with Ppp) *kāravas* for *vedhasas* at the end The first half-verse occurs also in VS (as xx 55 a, b), which omits *vām* in b, and reads *virāt sutāḥ* for *ā gatam*

3 The bright (*ciuci*) sacrifice to the gods accompanied with "hail," the Aćvins' bowl that is for the gods to drink of—this all the immortals, enjoying, lick respectively by the Gandharva's mouth

The two Sūtras and Ppp agree in reading *gharmas* for *yajñas* in a, the former have also *tm* for *u* in c. The comm declares this verse to be used after the *ghurma* offering, the "bowl" is the one called *upayamana*, the "Gandharva" is either the sun or the fire

4 The offered ghee, the milk, which is in the ruddy [kine], that is your portion here, ye Aćvins; come, ye sweet ones, maintainers of the council (*vidāthā*), lords of the good, drink ye the heated *gharmā* in the shining space of the sky.

In b, ÇÇS has *sū* for *sa*; at the end, AÇS has *somyam madhu* (for *rocane divah*) There ought to be more than one accent on the series of vocatives in c, to guide us to their right combination, which is doubtful. The comm. takes *mādhvī* as *madhuvidyāveditārāu*.

5. Let the heated *gharmā*, its own invoker (*hōtar*), attain to you; let your offerer (*adhvaryū*) move forward, rich in milk; of the milked sweet, O Açvins, of the offspring (?), eat (*vī*) ye, drink ye, of the milk of the ruddy [cow].

The two Sūtras read *naksati* in a, and *carati prayasvān* at end of b, the comm also has *pray-*, and explains it as *prīnanakāriprayayuktah*, *pray-* is doubtless the more genuine reading. The obscure *tanāyās* in c (omitted in Ludwig's translation)\* is made by the comm an adjective qualifying *usriyāyās*, and signifying *payodadhyājyārūpahavipradānena yajñam vistārayantyāh* Ppp has in a *sma hotā*, the comm takes *svāhotā* as possessive, which suits the accent better. — Verses 4 and 5 the comm. declares to have the value of *yājyā* verses in the ceremony. \* [In fact Ludwig does render *tanāyās* (accent!) by "this," and *tānā* and *tānāya* correspondingly *Tandya* is the Ppp. reading here for *tanāyās*.]

6. Run up with milk, O cow-milker, quickly; pour in the milk of the ruddy [cow] in the *gharmā*, the desirable Savitar hath irradiated (*vi-khyā*) the firmament; after the forerunning of the dawn he shines forth (*vi-rāj*).

SPP's text has *godhuk* (voc.) in a, but nearly half his authorities have *godhuk*, and so also nearly all ours (all those noted save Bp), for which reason our text gives it; *godhuk* is doubtless the true reading, and it is followed in the translation. ÇÇS. reads after it (perhaps by a misprint?) *osum*; AÇS (also probably by a misprint?) gives *payasā gosam* (omitting *dhug o*) ÇÇS has *damūnās* for *varenyas* in c, and its d is *anu dyāvāprthivī suprānītē*, while AÇS. and Ppp have nearly the same: 'nu dyāvāprthivī suprānītih' This seems most likely to be the true ending of the verse; in our text has been somehow substituted a half-verse which is RV. v 81.2 c, d, and found also in several other texts. VS xii 3, TS iv 1 104, MS ii 7 8; all of them accent *ānu* as an independent word, as our text doubtless ought to do (p. *anuoprayānam*); one of SPP's authorities, and the comm., do so. The comm. does not recognize the adverb *oṣām*, but renders it by *taptam* [*gharmam*, 'the heated *gharma*-vessel'], he explains *vi akhyat* by *prakāçayati* Two, if not three, of the pādas are *tristubh*

7. I call upon that easy-milking milch-cow, a skilful-handed milker also shall milk her; may the impeller (*savitār*) impel us the best impulse; the hot drink is kindled upon — that may he kindly proclaim.

This and the following verse are also two successive verses in RV (1 164 26, 27; they are repeated below as ix. 10. 4, 5, where the whole RV hymn is given). RV. has at the end the better reading *vocam*. The comm. declares the verse to be used in the calling up of the cow that furnishes the *gharma* drink, that she may be milked.

8. Lowing (*hiñ-kṛ*), mistress of good things, seeking her calf with her mind, hath she come in; let this inviolable one (*aghnyā*) yield (*duh*) milk for the Açvins; let her increase unto great good-fortune.

RV. (as above) reads *abhyāgāt* (p. *abhi*: ā · agāt) at end of b. The RV. *pada-* text divides *hiñokṛṇvati* at the beginning, and SPP gives the same reading; but our

*pada*-mss (with the doubtful exception of D) read here *hūñkr-*, without division; at ix 10 5 they agree with RV. The verse accompanies, says the comm., the coming up of the cow for milking.

9. As enjoyable (*jiśṭa*) household guest in our home (*duronā*), do thou come, knowing, unto this our sacrifice, smiting away, O Agni, all assaulters (*abhiyūjī*), do thou bring in the enjoyments of them that play the foe

This verse and the following one are found in RV (v 4 5, 28.3), and also occur together in TB ii 4 11 and MS. iv 11.1. RV MS read at end of c *vihātyā*, p *vihātya*, there is no other variant. The Comm paraphrases *abhiyujas* in c by *abhiyoktrīḥ parasenāḥ*. [For d, cf iv 22 7 d]

10 O Agni, be bold unto great good-fortune; let thy brightnesses (*dyumna*) be highest; put together a well-ordered house-headship; trample on the greatnesses of them that play the foe

The verse is (as noted above) RV v 28 3, and found also in TB and MS, and further in VS xxxiii 12 and ĀpCS iii 15 5—everywhere without variant. Our comm explains *çardha* as = *ārdrahrdayo bhava*. The Prāt iv 64, 83 prescribes *jāhpatyām* as *pada*-reading in c, but all the *pada*-mss read *jāhpatyām*, divided, and SPP accordingly gives that form in his *pada*-text. The RV *pada* reads *jāhpatyām* and *jāhpātīḥ*, but, strangely, *jāhpatīm* (the two latter occurring only once each) [Winternitz, *Hochzeitsrituell*, p 57, cites the verse]

11 Mayest thou [verily] be well-portioned, feeding in excellent meadows, so also may we be well-portioned; eat thou grass, O inviolable one, at all times, drink clear water, moving hither

The verse is RV i 164 40 (hence repeated below, as ix. 10 20), found also in ĀpCS ix 5 4, and KCS xxv i 19, all these read *ātho* for *ādhā* in b. and KCS has *bhagavātī* in a (if it be not a misprint)

The sixth *anuvāka*, with 14 (or 16) hymns and 42 verses, finishes here. The quoted Anukr says of the versés *dvir ekavincatīḥ sasthah*, and, of the hymns, *sasṭhaç caturdaça*

#### 74 (78). Against apacīts: against jealousy: to Agni.

[*Atharvāṅgiras — caturrcam mantrikladevatyam uta jātavedasam ānustubham*]

This hymn and the one following are not found in Pāipp. There is apparently no real connection between the three parts of the hymn. Used by Kāuç (32 8 according to Keç and the comm., vss 1 and 2, which alone are applicable) in a healing ceremony, with the aid of various appliances, “used as directed in the text.” It is added “with the fourth verse one puts down upon and pierces [them]” (32 9), but the fourth verse of this hymn suggests no such use, and Keç declares 76 2 to be intended. Verse 3 appears (36 25), with hymn 45 etc, in a rite against jealousy, and vs 4 is made (i 34) an alternate to v 3 when entering on a vow; in Vāit. (i 13) it follows v. 3 in a like use. The comm. here [p 457] quotes *apacitām* [vii 74] as read at Kāuç, 31 16, and understands this hymn instead of vi 83 [*apacitas*] to be there meant, but under vi 83 he quotes *apacitas* and understands accordingly!

\* [If we may trust Keçava (p. 333<sup>27-32</sup>), the verses are indeed four in number, and are VII 74. 1 and 2, VII 76. 1, and then VII 76. 2. With each of the first three the performer pricks the boil with a colored arrow; 1 with the fourth verse (*caturthyā* — namely VII 76. 2) he pricks it with a fourth arrow — But why should Kāuç in 32. 9 say *caturthyā*? are we to assume a gap in the text of Kāuç? — Cf. Bloomfield's hypothesis, SBE xlii. 558, n. 2, that VII. 74. 1-2 and 76. 1-2 together formed a single hymn for Keçava. They are so associated by the comm at p. 457<sup>1</sup>, as Whitney observes in the preceding paragraph.]

Translated Bloomfield, JAOS XIII p. ccxviii = PAOS Oct. 1887, and AJP. xi. 324 (vss. 1 and 2), Henry, 29, 95; Griffith, 1 363, Bloomfield, SBE xlii. 18, 557.

1 Of the red *apacit*'s black is the mother, so have we heard, by the root of the divine anchoret I pierce them all.

The comm makes at great length several discordant attempts to explain who the divine anchoret (*mūni*) is. His explanation of *apacit*, fuller than elsewhere given, may be reported *dosavaçād apāk cīyamānā galād ārabhya adhastāt kaksādisamdhishthānesu prasrtā gandamālāh yadvā pacinvanti purusasya vīryam ity apacitah* । At vi. 83. 3, the *apacit* is “daughter of the black one”]

2 I pierce the first of them, I pierce also the midmost; now the hinder one of them I cut into like a tuft (*stukā*)

The comm. says, at the end, *yatho "rnāstukā 'nāyāsenā chidyate tathā*

It is strange that the two following verses, which concern different matters, are combined with the above and with one another. But the hymn is not divided by any one of the authorities

3. With the spell (*vácas*) of Tvashtar have I confounded thy jealousy; also the fury that is thine, O master (*páti*), that do we appease for thee.

Some of the mss. (including our W) combine *manyús te* in c

4. Do thou, O lord of vows, adorned by the vow, shine here always, well-willing; thee being so kindled, O Jātavedas, may we all, rich in progeny, wait upon (*upā-sad*).

Nearly all the mss. (our Bp. E p m are exceptions, with four of SPP's authorities) read *tvām* in a, and so do the mss. of the Kāuçika [save Ch. Bu] and Vāitāna Sūtras in the *pratīka*; both printed texts give *tvām* [with the comm]. His full exposition of his uncertainty as to the meaning of *jātavedas* may be quoted *jātānām bhūtānām veditar jātāir vīyamāna jñāyamāna vā jāta-prajña jātadhana vā*. The definition of the verse as *tristubh* is lacking in the Anukr.

### 75 (79). Praise and prayer to the kine.

[*Uparibabhrava — dvycam aghnyam trāstubham 2 3-av bhurik pathyāpañkti*]

Like the preceding hymn, not found in Pāipp. Not used in Kāuç (if iv. 21. 7 is intended in 19. 14). But the comm says here that the ritual application in the rite for prosperity of kine has already been stated, referring, probably, to his exposition under iv. 21. 7, where he spoke of two verses, although the hymn had none after 7, possibly the two verses of this hymn are what he had in mind.

Translated Ludwig, p. 469, Henry, 30, 96, Griffith, 1 364.

1. Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place — let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.

Repeated here from iv 21 7, for the parallel passages with their variants etc., see the note to that verse

2. Track-knowing are ye, staying (*rāmati*), united, all-named, come unto me, ye divine ones, with the gods, to this stall, this seat; sprinkle us over with ghee

*Ramati* is called by the comm a *gonāman*, to "united" he adds "with their calves, or with other kine" [The Anukr seems to scan 8+7 to 8+8]

### 76 (80, 81). Against apacīts and jāyānya: etc.

[1-4 Atharvan — caturrcam apacidbhāsājyadevatyam ānustubham 1 virāj, 2 parosnī  
5, 6 Atharvan — dvyrcam jāyānyāndradārvatam trāstubham 5 bhurig anustubh ]

Once more (and for the last time) we followed our first mss and the *anuvāka*-endings in reckoning as one hymn what other mss, the Anukr, the comm, etc, and hence SPP, regard as two. The verses (except 2) are found scattered in different parts of Pāipp 1 in 1, 3-5 (as two verses) in xix., 6 in xx. This, and not either our division or SPP's, is in accordance with the sense of the verses 1-2 concern the *apacīts*, 3-5 the *jāyānya*, and 6 is wholly independent. The hymn (that is, doubtless, the first two verses [cf the comm, p 456<sup>21</sup>]) is used [with vi 83 (*apacitas*) or else vii 74 (*apacitām*)—see introd to hymn 74] by Kāuç (31 16) in a remedial ceremony against *apacīts*, and Keç adds vs 1 also to [the citation *apacitām* (which he takes to mean vii 74 1 and 2) made in Kāuç] 32 8, for the use, according to Keç., of vs 2, see under hymn 74. The third verse (the comm says, vss. 3-5) appears also by itself in 32 11, in a rite against *rājayaksma*, with a lute-string amulet. Of vss 5-6 (= hymn 81) there is no appearance in Kāuç; but verse 6 is used by Vāit (16 14) at the noon pressure of Soma.

Translated Ludwig, p 500, Zimmer, p 377 (vss 3-5); Bloomfield, JAOS xiii p ccxvii (vss 1-2), p ccxv (vss 3-5) = PAOS Oct. 1887, or AJP xi. 324, 320, Henry, 30, 97, Griffith, 1 364, Bloomfield, SBE xlii 17, 559

1 More deciduous (pl) than the deciduous one, more non-existent than the non-existent ones, more sapless than the *sēhu*, more dissolving than salt

Said, of course, of the *apacīts*, which are distinctly mentioned in the next verse. The translation implies the emendation of the second *susrāsas* to *susrāstarās*, suggested by Bloomfield, as helping both sense and meter, Henry alters instead to *asīrasas*. The ā at the beginning seems merely to strengthen the ablative force of the first *susrāsas*, or we might conjecture it to be an interjection of contempt or disgust. The comm understands *āsusrāsas* as one word, the ā having an intensive force, he paraphrases by *śru* *disravanaçīlās*, as if *śru* were the root of the word. He reads *çehos* in c, and explains it as *viprakīrnāvayavo* 'tyantam *nīhsāras* *tulādirūpah* *padārthah*, which seems a mere guess; Henry substitutes *arasāt*. The prefixion of ā to *śhos* would rectify the meter. Ppp gives no help in explaining the verse. It reads, for a, b, *nāmann asam svayam srasann asatibhyo vasattard*.

2. The *apacīts* that are on the neck, likewise those that are along the sides, the *apacīts* that are on the perineum (? *vijāman*), self-deciduous

In translating the obscure *vijāman*, the comm. is followed; he says *vijesena jāyate patyam atre 'ti vijāmā guhyapradeṣah*, Ludwig renders it "knochel" *Upapakṣyās* he paraphrases with *upapakṣe paksasamīpa upakakṣe bhavāḥ*

3 He that crushes up the breast-bone (? *kīkasās*), [that] destines to the sole (?) — the whole *jāyānya* have I cast out, also whatever one is set in the top.

That is, apparently, has become seated in the head (or the prominence at the base of the neck behind?), Ppp reads *kaçcit kakudhi*. The obscure *talidyām* is here translated according to Bloomfield's suggestion in AJP. xi 329 or JAOS xv p xlvi. The comm. explains the word as follows: *talid ity antikanāma antike bhavam talidyam. . . asthisamīpagatam mānsam*. a worthless guess, Ppp reads *talābhyaṁ*,\* which might mean 'palms' or 'soles' For *nir āstam* in c was conjectured *nir-astam* in the AV. Index — not successfully, on account of the gender of *jāyānya* (m) Ludwig proposes *nir āsthām*, and Bloomfield [l c ] does the same, this seems acceptable (whatever the real origin of *āsthām*), and the translation follows it [For the "root *asth*," see note to xii i 5 below] The comm., however, reads *nir hās* (*hār*, from the root *hr* = *nir haratu*) *tām*, which SPP accepts, thinking that the comm. "has doubtless preserved the genuine reading" (!), and he even admits it into his text The comm. further reads *prasrnāti* in a, and *cit* for *ca* in d He calls the *jāyānya* a *rājayaksma*, and also regards it as identical with the *jāyēnya* of TS, and quotes the TS passage (ii 3 5<sup>2</sup>) that explains the origin of the latter *yāj jāyābhya vindat*; he states it thus *sa ca jāyāsambandhena prāpnoti*, or *nirantarajāyāsambhogena jāyamānam*, this might be understood as pointing to a venereal disease, R conjectures gout \* [In fact, R's Collation gives *talābhyaṁ*. W. seems to take it as a slip for *-bhyaṁ* — Further, this is followed by *upa-*, not *ava-*.]

4. Having wings, the *jāyānya* flies; it enters into a man; this is the remedy of both, of the *āksīta* and of the *sūksīta*.

Ppp has in b *yā viçati* (i.e. *ya ā v-*) *pān-*, and lacks c, d. The meaning of the words *āksīta* and *sūksīta* is very doubtful and much disputed They seem most likely to be two kinds of *jāyānya*, as the intrusion of any other [malady] here would be very harsh Yet it is also much to be questioned whether the two half-verses belong together. Their discordance of form is strange. one would expect an antithesis of *āksīta* and *sūksīta*, or else of *āksīta* and *sūksīta* In fact, the comm. reads *sūksīta*, and explains the two as meaning respectively *çarīre cirakālāvasthānarahitasya* and *cirakālam avasthitasya*, or, alternatively, as *ahinsakasya çarīram açosayatah* and *çarīragatasarvadhātūn susthu niñçesam çosayatah* Ludwig's translation accords with the former of these two explanations Zimmer and Bloomfield, on the other hand, would emend to *āksatasya*, Bloomfield quoting for *āksatā* from both the Kāuçīka and its commentary and from the later Hindu medicine, his rendering, however, 'not caused by cutting' and 'sharply cut,' is unacceptable, since *ksan* does not mean distinctively 'cut,' but more nearly 'bruise' There is no variation of reading in the mss as regards the two words, and it seems extremely unlikely that, if they once agreed, they should have become thus dissimilated

5 (8i 1). We know, indeed, O *jāyānya*, thine origin (*jāna*), whence, O *jāyānya*, thou art born [*jāyase*], how shouldst thou smite there, in whose house we perform oblation?

Ppp has only c, d, as second half-verse to our 4 a, b, and reads *tvam hanyād yatra kuryān n̄ zhām havih* [We had our d at vi 5. 3 a.— The new decad begins here cf p 389]

6 (81. 2) Daringly drink the soma in the mug, O Indra, being a Vritra-slayer, O hero, in the contest for good things, at the midday libation pour [it] down, a *dēpōt* of wealth, assign wealth to us

The verse is RV. vi 47 6, RV has *rayisthānas* in d. Ppp offers no variant.

### 77 (82). To the Maruts.

[*Añgiras — trcam mantruktamaruddevatākam 1 3-p gāyatrī, 2 tristubh, 3 jagati*]

The second and third verses are found also in Pāipp xx Used by Kāuç (48 38), next after hymn 31 etc, with laying on of fuel from an upright dry tree, in a witchcraft rite In Vāit. (9 2) it appears in the *cāturmāsya* sacrifice, with noon offering to the Maruts

Translated. Ludwig, p. 373, Henry, 31, 99; Griffith, 1 366

1. Ye much-heating (*sāmtapānd*) ones, here [is] oblation ; enjoy that, ye Maruts, with favor to us, O foe-destroyers (? *rīcādas*).

This verse and the next following are two successive RV verses (in inverted order, vii 59 9, 8), and are also found together (in the AV order) in MS (iv. 10 5), and, with our verse 3 added, in TS (iv. 3 133-4) The other texts all have *yusmāka* for *asmāka* in c. The warming winds after the cold season are probably intended by the *sāmtapana* Maruts

2. Whatever very inimical mortal, O Maruts, desires to smite us, O good ones, across [our] intents, let that man put on the fetters of hate, smite ye him with the hottest heat

*Tirāc cittāni*, in b, is an obscure and doubtful expression, Henry renders “without our suspecting it.” The RV text (with which MS agrees throughout) omits *mārtas* in a, inserting *abhi* after *marutas*, in c, it has *sā mūciṣṭa* for *mūncatām sā*, and, in d, *hāṇmanā* for *tāpasā* TS makes *marutas* and *vasavas* exchange places in a and b, reads in b *satyāni* (for *cittāni*) and *jīghānsāt*, and has in c *pācām prāti sā mūciṣṭa* Ppp. has, for c, d, *tasmin tān pācān prati mūncata yūyam tapisthena tapasām aṣvīnā* SPP. reads, in c, d, *sās tāp-*, with half his authorities, we have noted no such reading in ours, and it appears to be unparalleled elsewhere The verse (11 + 12 10 + 11 = 44) is irregular, but sums up as *tristubh*.

3 The Maruts, of the year, well-singing, wide-dwelling, troop-attended, humane (*mānusa*) — let them release from us the fetters of sin, they the much-heating, jovial, reveling.

TS, in b, accents *uruks̄yās* and reads *mānusesu* (which is better); in c it combines *smāt* and reads *ānhasas* (for *ēnasas*), in d it has *madirās* (for *matsarās*) Ppp gives, in c, *pācān prati mūncantu sarvān* The comm explains *saṃvatsarāndīs* by *vāsevārse prādurbhavisyantah* This “*jagati*” is half *tristubh*.

## 78 (83). To Agni: in favor of some one.

[Atharvan' - *dvyrcam* *āgneyam*. 1 *parosmīh*, 2 *tristubh*]

Found also in Pāipp. xx. Used in Kāuç (32.3) with 29 and other hymns of this book, in a remedial rite · see under 29. Also vs 2 by itself (2.41), with x. 6 35, as substitute for xii 1 19-21, with laying on of fuel, in the *parvan* sacrifices; and in the *āyatantra* (137 30), with other verses, with strewing (of *barhis*), its second pāda is further found as first part of a verse given in full in 3.1. In Vāit. (4 11) it accompanies, with other verses, the untying of the sacrificer's wife in the *parvan* sacrifice.

Translated: Henry, 31, 99; Griffith, i. 366

1. I loosen off thy strap, off thy harness, off thy halter; be thou just here, unfailing, O Agni.

TS (1.6 4<sup>3</sup>) and MS. (1 4 1) have a verse corresponding to the first part of this and the second half of the next following verse · the first half reads thus: *vī te muñcāmī* *raçanā* (MS. -nām) *vī raçmīn vī yōktrā yāñi paricārtanāñi* (MS. *yōktrāñi par-*). [Cf. MGS. i. 11. 23, and p. 155.] Ppp. combines *ajasre* 'dhū' in c. The comm gives a double explanation, regarding the verse as addressed either to Agni or to one vexed with disease; and he adds at the end that the sacrificer's wife may also be regarded as addressed. The commentary to TS views the sticks of *paridhi* as intended by the harness etc.

2. Thee, O Agni, maintaining dominions for this man, I harness (*yuj*) with the incantation of the gods; shine thou unto us here excellent property; mayest thou proclaim this man as oblation-giver among the deities

The second half-verse is given quite differently by TS and MS. (as above) · thus, *dhattād asmāsu* (MS. *asmābhyaṁ*) *drāvīnam yáca* (MS. *drāvine'hā*) *bhadrām prā* *ṇo* (MS. *mā*) *brūtād bhāgadhbāñ* (MS. -dāñi) *devātāsu*. Ppp. makes a and b change places. The *pāda*-text analyzes in c *drāvīñā* : *ihā*, but probably the original value was *-vīnam*, and this the translation assumes

## 79 (84). To Amāvāsyā (night or goddess of new moon).

[Atharvan — *caturrcam*. *amāvāsyādevatākam*. *trāstubham* 1 *jagatī*]

The first verse is found in Pāipp xx., the second and third in Pāipp. i. Used by Kāuç (5 6) in the *parvan* sacrifice on the day of new moon; also (59 19) with hymns 17 etc (see under 17), for various benefits. It has in Vāit. (1.16) an office similar to that prescribed by Kāuç 5 6

Translated Henry, 32, 100; Griffith, i 367.

1. What portion (*bhāgadhbēya*) the gods made for thee, O Amāvāsyā, dwelling together with might, therewith fill our offering, O thou of all choice things; assign to us, O fortunate one, wealth rich in heroes.

The verse occurs in TS. (iii. 5 1<sup>1</sup>), with *ādadhus* for *dk̄nvān* in a, and [rectifying the meter] *sā* for *tēñā* in c. Ppp. combines *devā* 'kr̄vān' in a, and has *saṁvadantas* in b, and *sa imam* y- at beginning of c. *Sam-vās* plays upon the equivalent *amā-vās*, which gives name to the day and its goddess. The verse has no *jagatī* character. [We had the second half-verse above at 20, 4 c. d.]

2 I myself am Amāvāsyā ; on me, in me dwell these well-doers , in me came together all, of both classes, the gods and the sādhyās, with Indra as chief (*jyēṣṭha*).

The Petersburg Lexicon\* suggests the plausible emendation of *mām ā* to *amā* at beginning of b if it is not rather *ā mā vasanti* intended as a play on *amāvāsyā*. For the sādhyās, see note to vii 5 1 The Anukr overlooks the irregularity of a \* [vi 832]

3 The night hath come, assembler of good things, causing sustenance, prosperity, [and] good to enter in ; we would worship Amāvāsyā with oblation , yielding (*duḥ*) sustenance with milk is she come to us

TS has (iii 5 11) a verse quite accordant with this in general meaning, but too different in detail to be called the same , it reads *nivēṣṭā samgāmanī vāsūnām vīṣvā rūpāni vāsūny āveḍyāṇī sahasraposām subhāgā rārānā sā na ā 'gan vārcasā śāmvidānā* Ppp reads, in b, *vīṣvam* for *ūrjam*, and, in d, *vasānā* (for *duhānā*) and *nā "gam*

The comm , and some of the mss , end the hymn here, carrying over our vs 4 to the following hymn , our division agrees with the sense, the Anukr , and other of the mss.; and SPP accepts the same [The decad ends here cf. p. 389 ]

4 O Amāvāsyā, no other than thou, encompassing, gave birth to all these forms , what desiring we make libation to thee, be that ours ; may we be lords of wealth

This is, with alteration of the first word only, a repetition in advance of 80.3 For the parallels etc., see under that verse

#### 80 (85). To the night or goddess of full moon (pāurnamāsi).

[Atharvan — caturrcam pāurnamāsam 3 prājāpatyā trāstubham 2 anustubh ]

The first and fourth verses are found also in Pāipp i The hymn is used in the same manner as the preceding one (Kāuç 5 5, Vāit. i 16), but on full-moon day , it also appears (Kāuç 59 19) with hymn 17 etc For the separate use of vs 3, see under that verse.

Translated · Henry, 32, 101 ; Griffith, i 367 See also Zimmer, p 365 (vss 1-2)

1 Full behind, also full in front, up from the middle hath she of the full moon been victorious , in her, dwelling together with the gods, with greatness, may we revel together with food (*zs*) on the back of the firmament

The first half-verse is met with in TS (in 5 11) and TB (in i 112), without variant, the second half-verse reads thus *tāsyām devā ddhi samvāsanta uttamē nāka zhā madavantām* Ppp , in b, puts *pāurnamāsi* before *madhyatas* [and ends b with *zs ngāya* ]

2 We sacrifice to the vigorous bull of the full moon ; let him give us unexhausted unfailing wealth

The first half-verse occurs in TB (iii 7 5<sup>13</sup>) and ĀpÇS (ii 20 5), both of which read *rsabhdm* and *pāurnamāsam*, their second half-verse reads thus *sd no dohatām suvīryam rāyāspōsam sahasrīnam* The comm reads *dadhātu* in c.

3. O Prajāpati, no other than thou, encompassing, gave birth to all these forms, what desiring we make libation to thee, be that ours; may we be lords of wealth.

[Cf vii 79 4.] This verse is RV. x. 121. 10, and is repeated in various other collections VS (x 20 et al), TS. (1 8 14<sup>2</sup> et al), TB (11 8 12 et al), MS (11. 6 12, iv. 14 1), MB (ii 5 9). [Cf MP 11 22 19] RV reads, for b, *vīśvā jātāni pāri tā babbhūva*; and TS TB MB agree with it throughout, VS. differs by giving, with our text, *rūpāṇi*; MS is more independent, having in the second occurrence *nāhī tvāt tāmī* (for *nā tvād etāmī*) in a, and in both occurrences *yāsmāī kāmī* (for *yāthāmās te*) in c. The verse is variously employed by the *sūtras* in Kāuç, in the *parvan* sacrifice (5 9), by addition to iv 39, and by special mention, beside vs 1, with h 17 etc (59 19. see under 17), while it is added by a schol to the ceremony of acceptance (56 2, note) of a staff by the Vedic student,—in Vāit (1. 3) as an introductory formula prescribed by Yuvan Kāuçika [cf note to Kāuç 1 6], also (2 12), in the *parvan* sacrifice, with an offering of fat to Prajāpati; and it is to be had in mind (7 12) as accompanying an offering in the *agnihotra*. The comm. quotes it further from the Naksatra Kalpa (18), as used in a *mahācānti* called *mārudgantī*.

4. She of the full moon was the first worshipful one in the depths (?) of days, of nights. They who, O worshipful one, gratify (*ardhiāya-*) thee with offerings, those well-doers are entered into thy firmament.

The translation implies in d the reading *te*, given in our edition on the authority of part of our mss (Bp P M T.K.\* ) and as decidedly better suiting the requirements of the sense [than *tē*] (a combination of *amī tē* is hardly possible), SPP. reads *tē*, with the great majority of his authorities. Ppp has *uta çarvaresu* for *atīç-* in b, and, in d, *nākāmī sukrtas paretāh*. The comm gives *ardayanti* in c. He explains *atīçarvarāñi* to mean either *rātrīm atītya vartamānesu somādihavissu* or else *trīyasyasavanavyāpīsu havissu* thus akin in meaning with *atīrātra*, and this is perhaps right. \* [I find no note of P.M.]

### 81 (86). To the sun and moon.

[Atharvan — *sādrcam sāvitrīsūryacāndramasam trādistubham 3 anustubh; 4,5 āstāra-pāñkti (5 samrāj)*]

[Partly prose—4 and 5] Wanting in Pāipp. The verses of this hymn are by Bloomfield regarded as intended by the name *dārçibhis*, and so directed by Kāuç. (24. 18) to be used [to accompany the worship of the *darça* (see vs 3 and note)], Keç. also says that some mutter the hymn at new moon on first sight of the moon, for the sake of prosperity and this seems to be the true value of the hymn; but the comm does not acknowledge it. The comm regards vss 1 and 2 as intended to be quoted at Kāuç 75 6, in the nuptial ceremonies, with xiv 1 1, but the verse intended must be rather xiv 1 23, as marked in the edition. The comm further quotes a use of vss 3–6 from the Naksatra Kalpa (15), in a planet-sacrifice, with an offering to Mercury (*budha*).

Translated Henry, 33, 101, Griffith, i 368 — Cf Hillebrandt, *Ved Mythol*, 1 302–3

1. These two move on one after the other by magic (*māyd*), two playing young ones (*cīçu*), they go about the sea; the one looks abroad upon all beings; thou, the other, disposing the seasons art born new

Said of the sun and moon. This and the next following verse are RV x. 85 18, 19, and are also found in MS. iv 12 2, this one, further, in TB ii 7 12<sup>2</sup> (repeated in ii 8 9<sup>3</sup>) all read *adhvarām* (for ‘*rnavām*) at end of b, they have, for c, *vīçvāny anyo bhīvanā bhi-* (but MS vi) *caste*, and, at end of d, *jāyate* (the comm also has *jāyate*) *pūnah*, and TB combines *rtūn an-*. Repeated below as xiv 1 23 and (a, b, c) xiii 2 11 [On the latter verse Henry has an elaborate comment, *Les Hymnes Rohitas*, p 38–40] [As for the thrice occurring haplography, *vīçvānyo* for *vīçvānyanyo*, cf iv 5. 5, note] Too irregular (11 + 12 9 + 12 = 44) to be passed simply as *tristubh* [The other texts suggest the true rectification of the meter of c]

2 Ever new art thou, being born ; sign (*ketū*) of the days, thou goest to the apex (*āgra*) of the dawns, thou disposest their share to the gods as thou comest, thou stretchest out, O moon, a long life-time

In RV and MS (as above), and TS ii 4 14<sup>1</sup>, the four verbs are in the third person, and we have *candrāmās* nom in d. Further, TS reads *āgre* at end of b, and *tirati* in d. The application of b to the moon is obscure. The absence of any allusion to the asterisms is not without significance [Over “stretchest” W interlines “extendest”] [Vss 1–2 are repeated below as xiv 1 23–24]

3 O stem of soma, lord of fighters! not-deficient verily art thou by name, make me, O first-sight (*darçā*), not-deficient, both by progeny and by riches

The *darçā* is the slender crescent of the new moon when first visible, and here compared with one of the stems or sprouts from which the soma is pressed, and which swell up when wetted, as the crescent grows. The identification of the moon and soma underlies the comparison. The comm first understands the planet Mercury (called, among other names, *somaputra* ‘son of the moon’) to be addressed, and explains the verse on that basis, and then gives a second full explanation on the supposition that the address is to the moon itself.

4 First sight art thou, worth seeing art thou, complete at point art thou, complete at end, complete at point, complete at end may I be, by kine, by horses, by progeny, by cattle, by houses, by riches

[Prose] Some mss (including our O) combine *darçatō si*. The *pāda*-division *sāmoantaḥ* is prescribed by Prāt iv 38

5 He who hateth us, whom we hate—with his breath do thou fill thyself up, may we fill ourselves up with kine, with horses, with progeny, with cattle, with houses, with riches

[Prose] The mss read in c *phyāçisimahi*, which SPP accordingly adopts in his text, although it is an obvious and palpable misreading for *phyāsisimahi* (which the comm gives), *phyāsisimahi* is found in many texts (VS TA ÇÇS ÇGS HGS), but also *phyāyisimahi* (is is-aorist from the secondary root-form *phyāy-*) in ĀpÇS (iii 4 6). It is by an error that our printed text has *phyāyis-* [instead of *phyāsis-* see Gram § 914 b] These two prose “verses” are very ill described by the Anukr.

6 The stem which the gods fill up, which, unexhausted, they feed upon unexhausted—therewith let Indra, Varuṇa, Brihaspati, shepherds of existence, fill us up

The verse is found also in TS (ii. 4. 14<sup>1</sup>), MS (iv 9 27, 12 2), ÇÇS (v 8 4): in a, all read *ādityāś*, thus rectifying the meter, and MS. has *yāthā* before it, and also at beginning of b, with a correlative *evā* at beginning of c, in b, all end with *āksitayah* *plbanti*, and MS ÇÇS have *āksitum* before it, in c, TS.ÇÇS give *no rājā* for *asmān* *īndrah*. The late idea of the subsistence of the gods upon the moon is to be seen in the verse. The Anukr. seems to balance deficient a with redundant c.

With this hymn ends the seventh *anuvāka*, of 8 (or 9) hymns and 31 verses, the quoted Anukr. says of the verses *triṇçad ekā ca saptamah*, and, of the hymns, *saptamāv* [is this to be joined with the colophon of the fifth *anuvāka*, p. 428? thus, *pañcama-saptamāv*] *astāu*

### 82 (87). Praise and prayer to Agni.

[*Çāunaka (sampatkāmah)*.— *sadrcam agnyam. trāstubham 2 kakummatī brhatī,*  
*3 jagatī*]

Of this hymn, verses 2 and 6 are found in Pāipp xx, and verse 3 in iii. It is used in Kāuç (59 15), with 11 6, in a rite for success; and also (59 19), with hymn 17 etc. see under 17, further, vss 2–6, in the *upanayana* ceremony (57 21), accompany the laying of five pieces of fuel in renewing a lost fire\*, and the comm quotes it from the Naksatra Kalpa (17–19) in various *mahācānti* ceremonies Vāit. (29 19) employs it (or vs 1?) in the *agnicayana*, after laying on fuel with vii 15, further (5. 16) vs 2, in the *agnyādheya* ceremony, while blowing the fire with one's breath, and yet again (2 7) vs 6, in the *parvan* sacrifice, while ladling out the sacrificial butter \* [Keç, p 359<sup>25</sup>, comm, p 484 end]

Translated Ludwig, p 428, Henry, 34, 102; Griffith, 1 369

1 Sing (*arc*) ye good praise unto the contest for kine, put ye in us excellent possessions; lead ye this sacrifice of ours unto the gods; let streams of ghee purify themselves sweetly.

The verse is found also as RV. iv 58 10 and VS xvii 98 Both read in a *arsata* (which is better), and at the end *pavante* The comm understands *devatās* in c. He regards the waters or the kine as addressed, and explains a in several different ways

2. I seize in me Agni at first, together with dominion, splendor, strength; in me I put progeny, in me lifetime,—hail!—in me Agni

The first and third pādas are read in TS v 7 9<sup>1</sup>, and the first three in MS 1 6 1, with sundry variants both put *grhnāmi* in a before *āgre*, and MS rectifies the meter by inserting *ahām* between the two, for b, MS has *sahā prajāyā vārcasā dhānenā* (TS entirely different, *rāyāś pōṣāya* etc), in c, MS puts *ksatrām* in place of *prajām*, and, for *āyus*, MS gives *rāyas* and TS *vārcas* (d is different in each text). Ppp reads at the end *agnih*. The meter (8 + 11. 11 + 6 = 36) is imperfectly described by the Anukr.

3 Just here, O Agni, do thou maintain wealth, let not the down-putters, with previous intents, put thee down; by dominion, O Agni, be it of easy control for thee, let thine attendant increase, not laid low.

The verse occurs also in VS (xxvii 4), TS (iv. 1 7<sup>2</sup>), MS (ii 12 5), all have the better reading *ksatrām* at beginning of c, and, for the difficult and probably erroneous *pūrvacittās* of b, VS TS read *pūrvacitas*, and MS *pūrvacittāu* (the editor noting

that K and Kap. S read with VS) The word, in whatever form, probably refers to other worshipers who get the start of us and outdo our Agni by their own, the comm says *asmattah pūrvam tvadvisayamanaskāh* or *tvadvisayayāgakaranamanasah* All the *pada*-mss read at the end *ānīh-strtah*, and this is required by Prāt. ii. 86; but SPP alters to *āni-strtah* — which, to be sure, better suits the sense The RV *pada*-text also has (viii 33 9) *ānīh-strtah*, TS (and by inference MS, as the editor reports nothing), *ānīstrtah*, unchanged The verse in Ppp stands in the middle of our hymn ii 6 (between vss 3 and 4), [and it is important to remember that its position in the Yajus texts, VS TS MS, is similar see note to ii. 6 3] Ppp reads *dabhan* for *ni kran* in b, and *ksatram* [and *sūyamam*] in c. This *jagati* has one *tristubh* *pāda*

4 Agni hath looked after the apex of the dawns, after the days, [he] first, Jātavedas, a sun, after the dawns, after the rays, after heaven-and-earth he entered

*Anu* ‘after’ seems here to have a distributive force Agni is ever present to meet the first dawn etc with his brightness; or it is the opposite of *prati* in vs 5 *anu* ‘from behind,’ as *prati* ‘from in front’ The verse is found as VS xi 17, and in TS. iv 1 2<sup>2</sup>, TB 1 2 1<sup>23</sup>, and MS 1 8 9 All these have in c *ānu sūryasya pūrurāca raçmīn* (an easier and better reading), and, at the end, VS MS give *ā tatantuha*, and TS TB *ā tatāna* This verse and the next are repeated as xviii 1 27, 28

5 Agni hath looked forth to meet the apex of the dawns, to meet the days, [he] first, Jātavedas, and to meet the rays of the sun in many places, to meet heaven-and-earth he stretched out

A variation of the preceding verse, perhaps suggested by RV. iv 13 1 a, which is identical with its first *pāda*, its second half agrees much more closely with the version of the other texts than does 4 c, d The comm is still more faithful to that version, by giving the (preferable) reading *pūrurā* in c.

6 Ghee for thee, Agni, in the heavenly station; with ghee Manu kindleth thee today, let the goddesses thy kin (*nāpit*) bring thee ghee; ghee to thee let the kine milk, O Agni

Ppp reads *duhrate* in d. The comm gives *nāpīryas* in c, and declares it to mean the waters, it is more probably the daughters of the sky in general.

### 83 (88). For release from Varuna's fetters.

[*Cunahcepa.—calurrcam vārunam ānustubham 2 pāthyāpañkti 2. & tristubh (4 brhatigarbhā)*]

The first two verses are found in Pāpp. xx. The hymn (the whole, says the comm) is, according to Kāuç (32. 14), to be repeated in a remedial rite for dropsy, in a hut amid flowing waters, also (127. 4) all the verses in a sacrifice to Varuna, after iv. 16 3, in case of the portent of obscuration of the seven *r̄ṣis* Vāit. (10 22) has vs 1\* at the end of the *pācubandha*, when the victim's heart has been set upon a spit, and vs 3 in the *agnicayana* (28 17), on loosening the cords by which the fire-dish has been carried The comm quotes the hymn from Naksatra Kalpa (14), with an offering to Varuna in a *mahāfārti* for portents \*{According to Garbe, the whole hymn.]

Translated Henry, 35, 104, Griffith, 1 370; Bloomfield, 12, 562

1 In the waters, O king Varuṇa, is built for thee a golden house, thence let the king of firm courses release all bonds (*dāman*).

All the authorities have *mithás* at end of b, and SPP. admits this in his text, although it is a palpable misreading for *mitás* [cf. Roth, ZDMG. xlvi. 107], which is given by Ppp and by AÇS in the corresponding verse (iii 6 24), our text has by emendation *mitás*, the comm makes for *mithas* the forced interpretation *ananyasādhāranah paresām anabhigamyo vā*. Our text also makes the clearly called-for emendation of *dhāmāni* to *dāmāni* [Roth, l.c., p. 108] in d (the translation is made accordingly), and of *dhāmno-dhāmnas* in 2 a to *dā-*, yet not only all AV authorities, but also Ppp. and AÇS, are opposed to it in both verses and a whole series of texts in vs. 2, it is not without sufficient reason, then, that SPP retains *dhā-*, although we can only wonder at the wide-spread corruption of the text. The comm explains *dhāmāni muñcatu* by *sthānāny asmadīyāni tyajatu*. The AÇS. version of the verse reads. *dvīpe rājño varunasya gr̄ho mito hiranyayah sa no dhrtavrato rājā dhāmno-dhāmna iha muñcatu*. Ppp. has its b like AÇS; in d it reads *dhāmā vi no suce*

2 From every bond, O king, nere, O Varuṇa, release us; if “O waters, inviolable ones!” if “O Varuṇa!” we have said, from that, O Varuṇa, release us

The whole verse is found in many other texts. VS. vi 22 b, c; TS. 1.3 II<sup>1</sup>; MS. 1.2.18, AÇS. iii. 6 24; ÇÇS. viii 12 11, LÇS. v 4 6. TB. ii 6 6<sup>2</sup> and VS. xx. 18 have pādas c-e; [and MGS, ii 1 11, has the *pratīka*. cf. p. 151, under *dhāmno*]. All, including also Ppp., as noted above, begin with *dhāmno-dhāmnah* (so SPP.: the comm. explains by *sarvasmād rogasthānāt*; our text emends to *dā-* [see note to vs 1]), VS. ÇÇS. LÇS. have (in a-b) *rājans tāto*, all, as also Ppp., have *no muñca* in both b and e, VS. unaccountably gives *āhūs* instead of *āpas* in c (but it has *āpas* in xx. 18), TS. MS. TB. accent *āghnyās* and, with LÇS., omit the *it* after it; for *yād uicimā* in d, VS. TS. TB. AÇS. ÇÇS. LÇS. read *çāpāmahe* (printed *sayā-*, LÇS.), while MS. has *çāpāmahāi*. The accent *āghnyās* (as nom.) and the reading *váruna* (voc.) are inconsistent, and *āghnyās* of TS etc seems to be preferable, but all the AV. *pāda*-mss. (except a single one of SPP's) read *várunah*, though all the *samhitā*-mss. without exception combine *várune 'ti*. Our translation implies *āghnyās* (or *āghnyās*), the comm says *he aghnyāh*. Pādas c, d are repeated below as xix. 44. 9 a, b; they relate doubtless to adjurations made in support of what is false [The Anukr. seems to sanction our pronouncing the *āmredita* as six syllables]

3 Loosen up the uppermost fetter from us, O Varuṇa, [loosen] down the lowest, off the midmost; then may we, O Āditya, in thy sphere (*vratā*), be guiltless unto Aditi.

The verse is RV. i 24. 15, and found also as VS. xi. 12, and in TD. (i 5 II<sup>3</sup> et al.), MS. (i 2 18 et al.), SV. 1 589 (Nāigeya appendix i 4), and MB. (i 7 10). All agree in reading *ādhā* at beginning of c instead of our *ādhā* (the comm. has *atha*), and SV and MB further put *vayām* after *vratē* in c, while SV accents *anāgásas* in d. [Knauer, Index to MGS, p. 148, cites many occurrences of the verse] [Repeated below as xviii. 4. 69]

4. Release from us, O Varuṇa, all fetters, that are uppermost, lowest, that are Varuṇa's. remove from us evil-dreaming [and] difficulty; then may we go to the world of th. well-done.

The last three pādas are identical with those of vi 121 1, above. Our text ought to read in c, as there, *nītī sv-* [Pronounce, as there, *nītī suvāsmāt*] There is no *bṛhatī* element in the verse

### 84 (89). To Agni: and to Indra.

[*Bhrgu — tream āndram i ḍgneyī trāstubham i jagati*]

Only the first verse is found in Pāipp, in iii For the use by Kāuç and Vāit (not of vs 1), see under vss 2, 3

Translated Henry, 35, 105, Griffith, 1 371

1. O Agni, shine thou here unassailable, Jātavedas, immortal, wide-ruling (*vīrājī*), bearing dominion, releasing all diseases by humane, propitious [aids], do thou protect round about today our household

The comm supplies *śūtbhis* in c, d, and the translation given follows his lead. The verse is found also as VS xxvii 7, and in TS iv 1 73 and MS ii 12 5, MS makes c easy by reading *mānusānām* (it also has *vi* for *viçvās*), and VS TS by reading *mānustr bhyāh*. MS VS give after this *çivebhīs*, and VS TS have *āçās* for *āmīvās* in c. All read *ānistratas* (Ppp *anistatas*) for *āmartyas* in a, and *vrdhē* for *gáyam* at the end (Ppp *gayāih*). Ppp has, in c, d, *manusyebhyah* *çivebhīr*. All the texts thus relieve in various ways the difficulties and awkwardnesses of the second half-verse

We should expect here a separation of the hymn into two, as the remaining verses are addressed to Indra, but no ms or other authority so divides

2 O Indra, unto dominion, [unto] pleasant force, wast thou born, thou bull of men (*carsanī*), thou didst push away the inimical people, thou didst make wide room for the gods

This verse and the next are two verses, connected (but in inverted order), in RV (x 180 3, 2), found also in TS 1 6 124. Both these read in c *amitrayāntam*, their only variant in this verse. In d *carsantnām* is most naturally made dependent on *ursabha*, although, as such, it ought to be without accent, Henry takes it as governed by the nouns in a. The verse (doubtless with vs 3) is used by Kāuç (17 31) in the consecration of a king [Weber, *Rājasīya*, p 142], and (140 17) in the *indramahotsava*, with libation to Indra, and service of Brahmans [RV TS accent *carsantnām* and all of W's and SPP's mss seem to do so. Perhaps, in spite of W's version, we have no right to correct our text by deleting the accent, but the accent can hardly be aught else than an old blunder].

3 Like a fearful wild beast, wandering, mountain-staying, from distant distance may he come hither, sharpening, O Indra, [thy] missile (*'srkā*), [thy] keen rim, smite away the foes, push away the scorner.

The first half-verse was read above as 26 2 b, c. The verse is RV x 180 2, TS 1 6 124 (as noted under the preceding verse), and also SV ii 1223, MS iv 12 3, VS xviii 71, their only variant is at *jagamyāt* in b, for which TS has *jagāmā*, and all the rest *jaganthā*. The comm takes *srka* as an adj, = *saranaçṭīla* [Cf Knauer's Index to MGS, p 153] [For use by Kāuç, see under vs 2] Vāit. (29 5) uses the verse in the *agnicayana*, in the covering of the first layers

## 85 (90). Invocation of Tārkshya.

[*Atharvan (svastyayanakāmāḥ) — tārkṣyadevatyam. trāstubham*]

Not found in Pāipp. Used in Kāuç (59.14), with 86 and 117, in a rite for general welfare, and by the schol (note to 137.4) in making a sacrificial hearth for the ājyatāntra; it is also reckoned (note to 25.36) to the *svastyayana gana*

Translated : Henry, 36, 105, Griffith, i 372 — See also Foy, KZ. xxxiv 266.

i. We would fain call hither for [our] welfare Tārkshya, this vigorous, god-quickenèd, powerful overcomer of chariots, [Tārkshya,] having uninjured tires, fight-conquering, swift. .

The verse is RV. x 178.1 and SV 1.332. For our *sāhovānam*, in b, RV reads *sahāvānam* and SV. *sahovānam*; both have *prtanājam* (undivided in RV *pada*-text) in c instead of -ājīm (p. -āojīm); and, in d, the RV *pada*-text understands *ihā* as simply *ihā*, ours as *ihā. ā*. The comm also reads *prtnājam*, but explains it as containing either the root *aj* or *ji*.

## 86 (91). Invocation of Indra.

[*Atharvan (svastyayanakāmāḥ) — āindram. trāstubham*]

Wanting in Pāipp. Follows in its applications closely those of 85 (Kāuç 59.14, and notes to 137.4 and 25.36), but appears further (140.6) in the *indramahotsava*, with hymn 91 and v. 3.11, accompanying an offering of butter.

Translated. Henry, 36, 106, Griffith, i 372.

i. The savior Indra, the helper Indra, the hero Indra, of easy call at every call — I call now on the mighty (*çakrā*), much-called Indra: let the bounteous (*maghāvan*) Indra make well-being for us

The verse is RV vi 47.11, also SV 1.333, VS xx. 50, TS. i 6.125, MS iv. 9.27 et al. In a, TS. accents *āvitāram*; in c, RV VS. begin *hváyāmī* (for *huvé nū*); for d, they all read *svasti no* (but SV *idám havír*) *maghāvā dhātu* (SV *vetv*) *īndrah* [Cf also MGS. i 11.16, and p. 150.]

## 87 (92). Homage to Rudra.

[*Atharvan — rāudram jāgatam*]

Found also in Pāipp xx. Found in Kāuç (59.29) in a rite for welfare, with worship of the Rudras, and reckoned (note to 50.13) to the *rāudra gana* Used repeatedly by Vāit. in the *parvan* sacrifice (4.10), when the cleansing tuft is thrown in the fire, and again, in the *cāturmāsyā* sacrifice (9.18), with a cake to Tryambaka, also (24.17) at the end of the *agnistoma*, when the priests quit the place of sacrifice.

Translated Muir, iv. 333, Henry, 36, 106; Griffith, i 372

i. The Rudra that is in the fire (*agnī*), that is within the waters, that entered the herbs, the plants, that shaped (*klp*) all these beings — to that Rudra, to Agni, be homage

TS, at v. 5.93, has a nearly corresponding address, but making no pretense to a metrical character it reads *yō rudrō agnāū* (so far, Ppp. agrees) *yō apsū yā bṣadīśū*

*yó rudrō vīçvā bhūvanā "vivéça tāsmāt rudrāya námo astu,* thus omitting the perplexing *agnaye* at the end, for which Ppp also has the better reading *adya*. The comm explains *cākṛpe* by (*sraṣṭum*) *samartha bhavati*. Pāda b is *tristubh*, [but a is not to be made good by pronouncing *rudrō* as a trisyllable]

### 88 (93). Against poison.

[*Garutman — taksakadevatyam 3 av brhati*]

[Prose] Found in Pāipp xx, but so defaced as not to be comparable in detail  
Used by Kāuç (29 6) in a healing rite against snake-poison, rubbing the bite with grass and flinging this out in the direction of the snake

Translated Ludwig, p 511, Henry, 36, 106, Griffith, 1 373

I Go away! enemy (*āri*) art thou, enemy verily art thou; in poison hast thou mixed poison, poison verily hast thou mixed, go away straight o the snake,~ smite that!

It can be seen in Ppp that the combination *āri vā'si* is made. Addressed to the poison (comm), or to the wisp of grass that wipes it off (Henry)—or otherwise. The “verse” (12 14 10=36) is *brhati* only in number of syllables [The comm reads *abhyupēhi*. He takes the “that” to mean the snake. With regard to the auto toxic action of snake-venoms, see note to v 13 4.]

### 89 (94). To Agni and the waters.

[*Sindhudvīpa — caturcam āgne Yam ānustubham + 3 p mertparosuh*]

[Partly prose—“verse” 4] The first three verses are found also in Pāipp 1. Various use is made of the hymn and of its several verses in the sūtras. In Kāuç it is addressed to the holy water (42 13) on occasion of the Vedic student’s return home, and (42 14) vss 1, 2, 4 accompany his laying of fuel on the fire after sunset with vs 3 (57 24) his hands are washed in the *upanayana* ceremony, and with vs 4 (57 27) he partakes of hot food, two phrases occurring in the latter (*edhu'si*, *tejo'si*) appear (6 12, 13) in the *parvan* sacrifice, but are hardly to be regarded as quotations from it (the comm, however, considers them such), and the schol (note to 46 17) and comm reckon the hymn as intended by the *śāṇīyās*, or verses to be recited at the bath taken after the death of one’s teacher. In Vāit. (3 18), vss 1–3 accompany in the *parvan* sacrifice the priests’ cleansing, vs 1 (or more?) in the *agnistoma* (24 6) is repeated on approach to the *āharanīya* fire, with vs 3, the sacrificer’s wife is decked in the *cātūrmāsyā* sacrifice (8 20), with vs 4, fuel is laid on the fire in the *parvan* sacrifice (4 1).

Translated Henry, 36, 106, Griffith, 1 373

I The heavenly waters have I honored (*cāy*), with sap have we been mingled, with milk, O Agni, have I come, me here unite with splendor

The verse is, with differences, RV 1 23 23, and is found also in VS (xi 22), TS (1 4 45<sup>3</sup>), MS (1 3 39), JB (ii 68), LGS (ii 12 13). RV has, for a, *āpo adyāt 'rv acārisam*, the others nearly the same [see also note to vs 4 below], only all give the more regular grammatical form *apāts*, and TS omits *adyat*, while JB reads *acārīsam*, in b, RV has at end *agasmahi*, LGS *agamamahi*, VS TS.MS *asiksmahi*, in c, TS combines *phāyasyān ag-*, and RV reads *gāti* for *agamam*; VS adds a fifth pāda. The

verse is repeated as x 5 46, and its second half is the last part of ix 1. 14 Ppp. agrees in a with RV, and has *aganmahi* in b The comm. glosses *acāyisam* with *pūjayāmi*.

2. Unite me, O Agni, with splendor, with progeny, with life-time; may the gods know me as such, may Indra know, together with the seers (ṛṣi).

The verse is repeated below as ix. 1 15 and x 5 47 It is RV. 1. 23 24, RV. reads, in c, *asya* unaccented, as the comm. also defines our word to be, and one or two of our mss (Bp.K R s m) so give it The comm. explains *me asya* by *enam mām* (supplying *pūtam*), or, alternatively, *etādr̥asya me* (supplying *abhimataphalam sādhayitum*). Ppp. reads, for b, *prajayā ca bahum krdhi*, and combines in d *sahars-* [Perhaps the Anukr. scans c, d as 7 + 9.]

3 O waters, do ye carry forth both this reproach and what is foul (*mála*), and what untruth I have uttered in hate, and what I have sworn fearlessly (?)

The majority of our mss (all but R T) accent *āpas* in a, and SPP. reports that three of his mss also do the same both texts emend to *āpas*. Ppp. omits *abhi* in c, and combines in d *çepē 'bhī-* The verse is found, with pervading differences of reading, as RV. 1 23 22, and also, less discordant, in VS. vi 17, ĀpCS vii 21. 6, LÇS ii 2 11. VS. differs from our text only by accenting *abhīrunam*; Āp has *vā* for *ca* in c and d; LÇS. agrees throughout. The RV text is this *idām āpah prā vahata yāt kīm ca duritām māyi yād vā 'hām abhidudrōha yād vā çepā utā 'nritam* The sense of our *abhīrunam* at the end is extremely questionable, very possibly it may contain *abhi* and have nothing to do with the root *bhī*, it occurs only in this verse The comm. explains it as *abhi* and *runa* for *rna* 'debt.'

4 Fire-wood (*edhas*) art thou, may I be prosperous (*edhi*); fuel (*samīdh*) art thou, may I altogether prosper (*sam-edhi*); brightness art thou, put thou brightness in me.

[Prose] This address to the pieces of kindling-wood or fuel piled on the sacred fire, punning on the similarity of the roots *idh* 'burn' and *edh* 'prosper,' is found also in VS. xxxviii 25, K. ix. 7, xxxviii. 5, AÇS iii 6 26, LÇS. ii 12 12, ÇGS ii. 10. VS and ÇGS have all three parts, only omitting *sām edhiṣṭya* in the second\*, LÇS has only the first two addresses, and reads in each *edhiṣṭmāhi*; AÇS reads as LÇS, but has also our third address prefixed as its first, with the variant *me delhi* The Anukr. scans 8 + 9 + 10 = 27. [MGS. has the first two addresses at 1. 1. 16 (cf p. 149, 156), then follows *apo adyānv acārisam*, and *tejo 'si* is at ii. 2. 11 (cf p. 150)] \*| And reading *edhiṣṭmāhi* in the first.]

### 90 (95). To destroy some one's virile power.

[*Añgiras — tr̥cam. mantraktadevatyam 1 gāyatrī, 2 virāt purastādbrhatī,  
3 3-av 6-p bhurig jagatī]*

Found also in Pāipp. xx Used by Kāuç (36. 35) in a women's rite, being directed against the lover of one's wife

Translated Henry, 37, 107. Griffith, 1. 374 and 475.

1. Hew on, after ancient fashion, as it were the knot of a creeper; harm the force of the barbarian (*dāśa*).

3 The eager gods, O god, that thou didst bring — them, O Agni, send forward in [thine] own station (*sadhdstha*), having eaten, having drunk sweet things, assign to this man good things, ye good ones (*vásu*)

This and the following verse are given together in VS (viii 18, 19), TS (1 4 44<sup>2-3</sup>), MS (1 3 38), but in different order and combination namely, in VS, our 4 before 3,\* and in the others our 4 a, b and 3 c, d as one verse, and our 3 a, b and 4 c, d as a following one. In our 3 a, VS begins with *yān áv-*, and TS ends with *deván* (-), in c, all-end with *-saç ca vīçve*, and after it VS has *asmé*, and TS MS 'sme Ppp reads, in b, *preraya punar agne sve sadhasthe*. The fourth pāda is deficer\* \* [More precisely, our 4 a-c with 3 d before our 3 a-c with 4 d.]

4 We have made for you easily accessible seats, O gods, ye that have come enjoying me at the libation, carrying, bearing [your] own good things, ascend ye to heaven after the good hot drink (?)

TS (as above) reads at the beginning *svagá*, and later in a *sádanam*, MS *sádanā krnomi*, in b, VS MS have *-gmé 'dám sávanam jus-*, TS *sávane 'dám j-*, Ppp also has *krnomi*, followed by the unintelligible *yā caste 'dam savne jusānāh*, the AV text (p *sávane mā*) is apparently a corruption of *sávane 'mā*, which the comm reads. In c, VS inverts the order of the two participles, and all read *havínsi* for *svā vásūni*, in d, VS MS have *ásuñ* for *vásuñ*, and VS *svār* for *dvām*, and all *tishata* for *rohata*. Ppp gives, for c, d, *v bh dudhās tvam gharṇam tam u tishatā 'nu*. All the AV *pada*-mss (except a single one of SPP's) read *váhamānā bháramānā*, without final *visarga*, and all the *samhitā*-mss (except our P p m) have *-nā svā*, both printed texts make the necessary emendation in *samhitā* to *-nāh svā* (which the comm also reads), and SPP adds the *visarga* to both p'ples in his *pada*-text. The *pada* reading in a is *sádanā akarma* (our Bp *-nāh s m*), and the irregular hiatus must be regarded as falling under Prāt in 34, although the passage is not quoted by the commentary to that rule, SPP. takes no notice of the anomaly. The comm explains *gharmám* in d by *ādityam*. The Anukr passes without notice the redundancy of c, due to the apparently intruded *svā*.

5 O sacrifice, go to the sacrifice, go to the lord of sacrifice, go to [thine] own source (*yómi*) hail!

[Prose] The same formula is found, without variant, as VS viii 22 a, and in TS 1 4 44<sup>3</sup>\* and MS 1 3 38. The *samhitā*-mss add a stroke of punctuation before *svām* which is wanting in the other texts, and which our edition also omits, SPP retains it. The comm explains Vishnu as intended by *yāñam* \* [Also vi 6 2<sup>2</sup>] ]

6 This [is] thy sacrifice, O lord of sacrifice, accompanied with song-utterance, of excellent heroism hail!

[Prose] Again the AV mss add a punctuation-mark before *suvíryah*,\* omitted in our text, but given by SPP, the other texts (VS viii 22 b, TS MS as above) do not have it. TS differs only by reading *suñi* / MS does the same and omits *svāhā* (adding instead *téna sám bhava bhrájam gacha*), VS ends with *sárvavíras táj jusasva svāhā*. Ppp has a yet more different version *esa te yajño yajamānas svāhā súktanamovākas suvírás svāhā* \* [To avoid taking the word as an adjective, BR., s v, would read with TS *suvírah*] ]

7. *Vāshat* to those offered to; *vashat* to those not offered to; ye way-(*gāti*-)finding gods, having found the way, go ye on the way

[Prose] The second part of the formula is found without a variant in VS viii 21 et al., TS 1 4 44<sup>3</sup> et al., MS 1.3.38 Ppp reads *svāhūtebhyo vasadhūtebhayah.*

8. O lord of mind! [put] this offering of ours in heaven among the gods; hail! in heaven—hail! on earth—hail! in atmosphere—hail! in wind may I put [it], hail!

[Prose.] In VS TS.MS. (as above) a corresponding formula immediately follows our 7 b, but it is briefer thus VS *mánasas pata imám deva yajñám svāhā vāte dhāh*, TS. m p 1. no *devésu yajñám svāhā vācī svāhā vāte dhāh*, MS m p. *sudhātv imám yajñám diví devésu vāte dhāh svāhā* Ppp, again, m. p *imam deva yajñam svāhā vāce svāhā vācaye dhās svāhā*. The Anukr. apparently scans this bit of prose as  $8 + 7 \quad 9 + 12 = 36$

### 98 (103). With an oblation to Indra.

[*Atharvan — mantraktadārvatam trāstubham i virāj*]

Found also in Pāipp xx In Kāuç. (6 7), the verse accompanies, at the *parvan* sacrifice, the distribution of *barhis* to each divinity, and again (88 6), in the *pindapitryajña*, the sprinkling of rice-grains joined with *darbha* In Vāit (4 6), it goes with the casting of the *prastara* into the fire in the *parvan* sacrifice

Translated. Henry, 40, 112, Griffith, 1 377

1 The *barhis* is all (*sám*) anointed with oblation, with ghee, all by the good Indra, all by the Maruts, [it is] all anointed by the gods, by the all-gods, let the oblation go to Indra: hail!

A corresponding but quite different verse is found as VS ii 22 (immediately following a repetition of the VS version of our 97 7, 8) it reads *añktām* instead of *aktām* in a and c, has *ādityātr vásuhis* for *indrena vásunā* in b, *Indras* for *devāls* in c, and, for d, *divyām nábho gachatu yát svāhā* Ppp also has (better) *vasuhis* for *vasunā* in b, and *devebhis* in c, rectifying its meter The comm reads *barhis* for *havis* in d. The verse lacks three syllables in its second half

### 99 (104). When bestrewing the vēdi.

[*Atharvan — mantraktadārvatam trāstubham s bhury*]

Wanting in Pāipp. Is in Kāuç (2 20) the priest's direction for strewing the *barhis*; and the same in Vāit (2 7). both in the *parvan* sacrifice

Translated. Ludwig, p 434, Henry, 40, 113, Griffith, 1 377 — Henry gives an elaborate comment Oldenberg, *Indogermanische Forschungen, Anzeiger*, III 3, refers to Hillebrandt, *Neu- und Vollmondsopfer*, 19, 64

1 Strew thou around, enclose the sacrificial hearth (*vēdi*), do not rob the sister lying down yonder; the *hōtar*'s seat [is] yellow, golden, those [are] jewels (*niská*) in the sacrificer's world

The comm regards the bunch of *darbha* grass as addressed Ludwig conjectures the 'sister' to be the *uttaravēdi*, and Henry also understands the same, it is perhaps

rauer the grass that lies about, the comm gives several diverse guesses A corresponding verse is found in TB III 7 5<sup>13</sup> and Āp III 13 5 they read *abhi* for *pārī* at beginning of a, *jāmīm mā hinśīr amuyā cāyānā* for b, -*danā hāritāh suvārnāh* in c, and, in d, *imē* for *ett* and *brādhne* for *lokē*

### 100 (105). Against bad dreams.

[*Yama — duḥsvapnañāçanadevatyam dnustubham*]

Found also in Pāipp xx Used by Kāuç (46 11) in a rite against bad dreaming, and reckoned (note to 46 9) to the *duḥsvapnañāçana gana*

Translated: Ludwig, p 498, Henry, 40, 115, Griffith, 1 378

i. I turn away from evil-dreaming, from bad dreaming, from ill-success (*ābhūti*); I make *brāhmaṇ* my inner [defense], .[I put] away the pains having the aspect of dreams

The comm (also Ppp) reads *svapnāt* in b A corresponding verse is found in KCS. xxv 11 20, for b it has *pāpah svapnād abhūtyāt*, it reads *karave* for *kruve* in c and, for d, *parah svapnamukhā krdhi* Ppp ends with -*mukhā suva*. Near half of SPP's authorities have *pārāk* in d The comm explains *svapnamukhās* by *svapnadvārikāh*. [Griffith says "I turn away and lie on my other side"— to prevent the recurrence of nightmare As to c, cf 1 19 4 and v 8 6 ]

### 101 (106). As to food enjoyed in a dream.

[*Yama — duḥsvapnañāçanadevatyam dnustubham*]

Found also in Pāipp xx Used by Kāuç (46 12) in a rite against ill effect from food eaten in dreams, and reckoned (note to 46 9) to the *duḥsvapnañāçana gana*

Translated Ludwig, p 444, Henry, 40, 115, Griffith, 1 378 — Given by Bergaigne-Henry, *Manuel* p 157, without other comment than is implied in the title

i. What food I eat in dream, [and that] is not found in the morning — be all that propitious to me, for that is not seen by day

The comm appears to regard *nāhī* in c as two independent words A corresponding verse is found in ĀpCS x. 13 11 and HGS 1 17 4, reading thus *yad annam adyate naktam* (H *sāyam*) *na tat prātah kṣudho 'vati* (H *av ks*) *sarvam tad asmān mā hinśīr* (H *-sīn*) *nāhī tad dadṛce divā* (H *divā dadṛce divak*) Ppp has *nas* instead of *me* in c. See p 1045 ]

### 102 (107). Accompanving self-relief

[*Prayāpats — mantroktanāñādevatyam virūpā prastādbṛhatī*]

Wanting in Pāipp. Kāuç (52 15) prescribes it in a rite for weurare, "with action as given in the verse" (*iti mantroktam*)

Translated Henry, 41, 115. Griffith, 1 378

i Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect, let not the lords (*īcvara*) harm me

All the authorities read *mekṣāmī* in c, and SPP retains it in his text, although it is a wholly impossible form, and the misreading of *s* for *sy* is an easy and familiar one, even

the meter demands *me-kṣṭ-* [rather *ūrdhvāś*?] The comm. has instead *māi 'syāmī*, explaining it as = *mā gamisyāmī*' Virtually all the authorities, too, leave *tisthan* unaccented (two out of fourteen of SPP's and our R.s.m. *tisthan*), this both editions emend [The Anukr seems to scan as 11 + 8 7 + 8 = 34]

[The squatting posture in making water is, I believe, general with the natives of India to this day So Hesiod, *Works and Days*, 727 μῆδ ἀντ' ἡελίοι τετραμμένος ὥρθος ὅμιχεν. ἔξόμενος κτλ Cf xiii 1. 56 and my note]

Here ends the ninth *anuvāka*, of 12 hymns and 21 verses. the old Anukr says *navamo dvādaṣṭa* and *ekavīṇça*

### 103 (108). For betterment.

[*Brahman — ātmadārvatam trāstubham*]

Found also in Pāipp xx Used by Kāuṣ (59 19) with hymn 17 etc (see under 17)

Translated Ludwig, p 269; Henry, 41, 116, Griffith, i. 378 — Cf Bloomfield, AJP. xvii 408-9

I What Kshatriya, seeking betterment, shall lead us up out of this reproachful hate — who that desires sacrifice, or who that desires bestowal? who wins long life-time among the gods?

This is apparently the appeal of a Brahman seeking employment (so Ludwig also) The comm (also Ppp) reads *vanate* in d, he gives alternative conjectural explanations, and tries, of course, on account of the repeated *ka*, to bring the verse into connection with Prajāpati (Ka) Ppp further has no 'syā in a, and *kaś pur ko yaj* in c

### 104 (109). Concerning Atharvan's cow.

[*Brahman — ātmadārvatam trāstubham*]

Found also in Pāipp xx Used by Kāuṣ (66 17) in a *savayajña*, having as *sava* a cultivated field (*urvarākhye savayajñe*, comm)

Translated Henry, 41, 116, Griffith, i 379 — Cf. above, v 11, introduction

I Who, enjoying companionship with Brihaspati, shall shape [its] body at his will — the spotted milch-cow, well-milking, with constant calf, given by Varuṇa to Atharvan?

The translation implies in d *tanvām* as read by Ppp, compare RV x 15 14 d (AV xviii 3 59 reads *tanvāś*, but with much better reason than here), also iii 48 4 b and vii 101 3 b The comm refers to v. 11 as explaining the cow referred to Some of the mss (including our Bp E O K) accent *sakhyām* in c, and SPP adopts it in his text, ours has the correct *sakhyām* Ppp begins with *kam*, and has in b, for *nityavatsām*, *dhenum etām*, and in c *tām brhaspatyā sakhyā*

### 105 (110). An exhortation to holy life.

[*Atharvan — mantraktadevatyam ānustubham*]

Found also in Pāipp xx Quoted by Kāuṣ (55 16) in the *upanayanā* ceremony, as the teacher takes the pupil by the arm and sets him facing eastward; and the second half-verse later in the same (56 16), as he makes the pupil turn so as to face him

Translated Henry, 41, 117; Griffith, i. 379

i Striding away from what is of men, choosing the words (*vácas*) of the gods, turn thou unto guidances, together with all [thy] companions

Ppp reads *saha* for *vacas* in b, and, for d, *devo devānām sakhyā jnsānah* The comm paraphrases *pranītis* by *prakrstanayanādivedabrahmacaryaniyath*

### 106 (111). Deprecation for offenses.

[*Atharvan* — *mantroktadāvataṁ uta jātavedasam* (c, d, *vārunam*) *bṛhatīgarbhā tristubh*]

Found also in Pāipp xx Applied by Kāuç (6 2), in the *parvan* sacrifice, with offerings in expiation of any thing spilt or overlooked in the ceremony; and later (46 24), when a direction at the sacrifice has not been fully executed Used also for a similar purpose in Vāit. in the *agnistoma* (12. 5), and again later (16 8)

Translated Henry, 41, 117, Griffith, i 379

i If (*ydt*) in forgetful ness we have done aught, O Agni, have offended, O Jātavedas, in our behavi (*cárana*), from that do thou protect us, O forethoughtful one, unto beauty be there immortality for us [thy] companions

The sense of the last pāda is obscure and doubtful The comm. takes *çubhē* as loc., = *çobhane sāṅge karmani* Ppp reads *tasmāt* for *tatas* in c, and *çukhe* in d. The second half-verse is more irregular than the Anukr admits.

### 107 (112). To relieve a stinging pain.

[*Bhrgu* — *sāuryam uta rāvataṁ dnustubham*]

Wanting in Pāipp Used by Kāuç (31 27) with vi 105, in a remedial rite against cold and catarrh

Translated Henry, 42, 117, Griffith, i 379

i Down from the sky the seven rays of the sun make pass the waters, streams of ocean; these have made fall thy sting (*çalyā*)

The comm regards *çalya* as used figuratively of a stinging disease *çalyavat pīdā-kārinam kāsaçlesmādirogam* The seven rays are to him the seven forms of the sun, as given in TA. i 7 1

### 108 (113). Against enemies: to Agni.

[*Bhrgu* — *dvycam āgneyam trāstubham x bṛhatīgarbhā*]

Wanting in Pāipp Used by Kāuç (48 37) in a witchcraft rite with hymns 31, 34, and 59 (see under 31); and both verses separately are reckoned to the *duhsvañpanā-çana gana* (note to 46 9)

Translated Ludwig, p 517, Henry, 42, 118, Griffith, i. 380.

i. Whoever seeks to harm us in secret, whoever us openly — us, O Agni, one of our people, knowingly, or a stranger — to meet them let the toothed *drañi* go, let there be of them no abode (*vāstu*), O Agni, nor offspring

The comm. explains *arant* as *ārtikārīni rāksasī* ‘a pain-causing she-demon’, by its form it should be a fem. to *ārana* ‘strange’. Again (as at iv 16. 1) SPP unaccountably reads (with the comm., who explains it as an *antarhitāman*) in a *nas tāyāt* (instead of *na stāyāt*), and in *pada*-text *tāyāt*, although every known *pada*-ms. [begins the word with *s-* and] *stāyāt* alone has etymological justification. Some of the *samhitā*-mss. (including our W I.) read *āvī sv-* in a, b. The mss. also vary between *tān* and *tām* (our Bp and all our *samhitā*-mss. have the latter, both editions give the former). [One does not easily see how the Anukr. justifies its definition.]

2. Whoever shall assail us asleep or waking, standing or moving,  
O Jātavedas, in accord with Vāīçvānara as ally, do thou meet and burn  
them out, O Jātavedas.

All SPP's *pada*-mss., and one of ours (D), read *suptām* in a, by a frequent error. Ludwig suggests *vāīvasvatena* for *vāīçvānarena* in c; it would certainly be an improvement to the sense.

### 109 (114). [For success with the dice.]

[*Bāddardyaṇi*\*—*saptarcam. agneyam uta mantrorktaddāvataṁ dnuṣṭubham 1. virḍī purastādbrhatī; 2, 3, 5, 6 triṣṭubh*]

Found also in Pāipp. iv. (in the verse-order 6, 1, 2, 5, 3, 7, 4). Used by Kāuç. (41. 13), with hymn 50 etc., in a rite for success in gambling: see under 50, and by Vāit. (6 10), in the *agnyādheya* ceremony, when the sacrificer hands the *adhvaryu* the anointed dice, for winning at play the *somakrayaṇī* cow. [The decad division cuts the hymn between vss. 3 and 4. cf. p. 389.] \* [Note that iv 38 is for luck in gambling and is ascribed to the same rishi. Cf. introd. to iv. 38 and 40.]

Translated: Muir, v. 429 (vss. 1-4); Ludwig, p. 456; Henry, 42, 118; Griffith, i. 380 — Cf. Zimmer, p. 285, 284.

1. This homage to the formidable brown one, who among the dice is self-controller; with ghee do I aid (?) Kali; may he be gracious to us in such plight.

[In a, Henry would suppress either *idām* or else *nāmo*.] Ppp. combines *yo 'kṣesu* in b, and reads *kalyam* in c. The comm. explains *babhravē* as *babhruvārṇāyāī* ‘*tatsamjñakāya dyūtajayakārīne devāya*; of Kali he says *parājayahetuḥ pañcasamikhyāyukto 'ksavīṣayo 'yah kalīr ity ucyate*, and quotes TB i. 5. 11'; *cikṣāmi* is either *tādayāmī* or *samarthām kartum icchāmī*.

2. Do thou, O Agni, carry ghee for the Apsarases, dust for the dice, gravel and waters; enjoying in their respective shares the oblation-giving, the gods revel in both kinds of oblations.

Ppp. puts *agne* after *ghītam* in a [a great improvement of the meter], reads *naknebhīyas* in b, makes c refer to Agni by giving *yathābhāgas* and *jusānas*, and has *madantu* in d. Some of the mss. (including our D K.) also read *madantu*, and it gives the preferable sense; but both editions have *-ti*, as being better supported. Half SPP's mss., and at least one (D.) of ours, give *pañcūn* in b. The comm. boldly declares *aksebhīyas* in b to mean *pratikilavebhīyas*. they are to have dust etc. flung at them, that they may be beaten.

3 The Apsarases revel a joint reveling, between the oblation-holder (*havirdhāna*) and the sun , let them unite my hands with ghee , let them make the rival gambler subject to me

Ppp begins *yā'ps-*, puts *antarā* first in b, reads in c *tā nāu* [intending no?] *hastam krtena* (this is a great improvement) *sam sr-*, and has *nas kit-* in d . The comm understands *havirdhāna* in b to signify the earth The first half-verse is identical with xiv 2 34 a, b

4 Ill luck (?) to the opposing player , do thou shed upon us with ghee , smite thou him who plays against us as a tree with a thunderbolt

Compare above, 50. i The obscure word at the beginning is divided *ādīnavām* by the *pada*-mss , SPP , however, alters his *pada*-text to *ādīnavām*, simply to agree with the comm's grammatical explanation ! as if that were of the smallest authority or value , and here it is even worse than usual , the comm. makes the word a verb-form from root *dv + ā*, and glosses it with *ādtvuyāmy aksāt̄r ādīvanam\** *'karomi'* Ppp treats the verse as a cited one , but it has not been found elsewhere in its text. \* [In the Corrections to vol II, p. 5355, SPP suggests *ādevanam* ]

5 He who made this riches for our playing, who the taking (?) and leaving of the dice — that god, enjoying this libation of ours — may we revel a joint reveling with the Gandharvas

The Ppp version is quite different *yo no devo dhanam idam dideṣa yo 'ksānām grahanam çasanam ca sa no 'vatu havir etc , also gandharvās sadh-* in d The comm explains *glāhanam* and *çasanam* respectively by *grahanam svak्यात् aksāt̄r fitvā svikaranam*, and *sviyānām aksānām jayāhvasthāne* (one ms -*yāñhva-*) *'vaçestānam*

6 Having good things in common (?*sāmivasu*) — that is your appellation ; for stern-looking, realm-bearing [are] the dice ; you as such, O drops, would we worship with oblation , may we be lords of wealth

Ppp begins c with *tasmāt ta indro hav-* Emendation in b to *aksāh* (voc ) would be a welcome improvement , Henry so translates The minor Pet. Lex. conjectures that *indavas* in c means ' the marks or pips on the dice ' perhaps rather applied figuratively to the dice themselves\*, the comm renders by *sōmavantah somopalaksitahaviryuktāh*,† as adj qualifying *vayam* The comm is uncertain whether the Gandharvas or the dice are addressed in a ; in b he understands the two epithets to be gen. sing , *ugrampacyā* being for *-ydyās* ! and he refers to and quotes TA ii. 4 1, where they are found as singular, instead of our own text vi 118 2 The third pāda is *jagat̄* [only by count] \* [The major Lex. takes it as 'dice.' — W. put a sign opposite *indavo* as if he meant to make a text-critical remark about it. His Collation-book notes no variant ms reading , but SPP. reports *idām vah* and *indavāh*, none give *indavah*] †[As if it were *indavah = indumantah* ]

7. If (*yāt*) a suppliant I call on the gods, if we have dwelt in Vedic studentship, if I take up the brown dice — let them be gracious to us in such plight.

Ppp begins with *yad devān*, and reads *avimā* in b. One would like to emend to *alebhē* in c.

## 110 (115). To Indra and Agni: for help.

[*Bhrgu — trcam āindrāgnam 1 gāyatrī, 2 tristubh, 3 anustubh*]

Found also in Pāipp xx., vs 3 not with vss 1, 2 Kāuç. (15 11) employs the hymn (the comm says, vss 1 and 2), with vii 3 etc, in battle incantations: see under 3; further (59 20), for the satisfaction of various desires, with worship of the deities mentioned in the verses. Vāit. (8 6) has it (vss 1, 2?) with an oblation to Indra and Agni, in the *āgrayana iṣṭi*, and vs 3 (3 17), in the *parvan* sacrifice, as the priests receive and partake of their *idā*-portion.

Translated: Henry, 43, 121, Griffith, i. 381.

1. O Agni, together with Indra, ye slay the Vritras irresistibly for your worshiper (*dāçvāns*); for ye are both best Vritra-slayers.

The translation implies emendation of *hatás* in b to *hathás*, which the construction clearly demands, and which is read by the comm., as also, in a corresponding verse, by TB. (ii 4 57 · this has also *mednā* for *dāçuse* in a, and *yuvām* for *ubhā* in c) Both editions give *hatás*, with all the mss. Ppp is defaced, but seems to read *atho* for *hato*, and for c *ugrāya vrtrahantamām* [Render rather, 'ye slay the adversaries . . . adversary-slayers'? cf iv. 32 7, note.] [MS. has *āgnā īndraç ca dāçuso* just after its version of our vs 2 ]

2. By whom in the very beginning they won the heaven (*svār*), who stood unto all existences, the two men Helpers (?), bulls, thunderbolt-armed — Agni, Indra, Vritra-slayers, do I invoke.

Found also in TB (ii 4 57) and MS (iv 12 6), TB puts in a *sūvar* before *ājayan*, much improving the meter; MS. does the same, but corrupts to *ājanan*; in b, TB has *bhūvanasya, mādhye*, in c, both accent *prā carṣāñi*, and TB *vrsanā* (as voc)\*, in d, MS ends with -hānam *huvema*, while TB has *agnī īndrā vrtrahānā huve vām* Ppp has at the beginning *yābhām svar itayaty agre* (eva wanting), and *huvāma* at the end. The 'they' of a, according to the comm., are the gods. For *prācarṣāñi* is given a conjectural rendering, though the word is doubtless a corruption, the Pet. Lex. had conjectured an emendation to *prā carṣāñi* [comparing RV i 109.5]; the comm. gives it an alternative explanation: either *prakarṣena drastārāu*, or *prakṛṣṭā manusyā yaylor yastrīvena santi*. [As to *vrtra*-, see note to vs. 1] \* [And MS. reads *vājrabāhum*]

3 Divine Brihaspati hath served (? *upa-grah*) thee with a bowl; O Indra, enter into us with songs — for the sacrificer, the soma-presser.

In a, *upa-grah* is rendered as if equivalent to *upa-hṛ*, the comm takes it thus *anya-trā yathā na gacchasi tathā svādhīnam krtavān* The comm. regards Indra as addressed in a, b, but it is rather the drink itself, as received in the bowl so in Vāit iii 17 One might conjecture *īndo* for *īndra* in c (our P.O. *īndram*), but *īndra* is cited in Vāit. (ib), [Garbe overlooked the fact that the second half of this vs was intended] Ppp adds to the somewhat meaningless d a fifth pāda: *sarvam tam ritradhāsi nah*. compare the Ppp. version of vi. 54.3 [Ppp reads in a *upāi 'nam devās*] \*

## 111 (116). To a soma-vessel.

[Brahman — *vārsabham parabrhatī tristubh* ]

Found also in Pāipp xx For uses, see below

Translated Henry, 44, 122, Griffith, 1 382

1 Indra's paunch art thou, soma-holding, soul of gods and of human beings; here do thou generate offspring that [are] thine in them (f); let those that [are] elsewhere rest here for thee

Ppp combines *-dhānā* "tmā, and reads in b (after *devānām*) *asya viçvarīpah*, and at the end *tās te svadhito grnantu* The comm regards the verse as addressed either to a bull let loose (as quoted in Kāuç 24 19) or to the *pūtabhṛt* soma-vessel (as quoted in Vāit. 17 9) In c, *āsiū* is obscure, and is perhaps to be emended to *āsūs*; the comm explains it as either = *purovartīnsu gosu* or *yajamānādirūpāsu vikṣu* The verse is further reckoned [note to Kāuç 19 1] to the *pūṣṭika mantras* It is a pure *tristubh*, without *brhatī* element, but the *pada*-mss make the third pāda end with *yā* [With a, cf RV m 36 8 a.]

## 112 (117). For release from guilt and distress.

[Varuna — *dvyrcam mantrōktābdāivatam ānustubham s bhury* ]

Wanting in Pāipp Used in Kāuç (32 3) in a remedial rite, with vii 29 etc see under 29, it is also reckoned to the *anholīṅga gana* (note to 32 27) The comm regards it as quoted by Kāuç (78 10), but doubtless the verse there intended is the equivalent xiv 2 45.

Translated Henry, 44, 122, Griffith, 1 382

1 Beautiful (*çūmbhanī*) [are] heaven and earth, pleasant near by, of great vows, seven divine waters have flowed, let them free us from distress

The epithets in the first half-verse are found only here,\* and are obscure, for *āntisumne* the comm substitutes *antahsvapne*, *çūmbhanī* † he renders by *çobhākārinyāu*, and *māhvrate* by *māhat karma yayoh* Henry would rectify the meter of c by reading *ā* for *āpas* The verse is repeated below as xiv 2 45 \* [*Māhvratā* occurs elsewhere.] † [BR conjecture *çundhant* cf. note to vi 115 3]

2 Let them free me from that which comes from a curse, then also from that which is of Varuṇa, then from Yama's fetter, from all offense against the gods

This verse is a repetition of vi 96 2

## 113 (118). Against a (woman) rival: with a plant.

[Bhārgava — *dvyrcam trstikādevatyam s virdd anustubh, 2 çāñkumatī 4-p bhuring usnih* ]

Found also in Pāipp xx. Used by Kāuç (36 38), in one of the rites concerning women, against a wife's lover, with a plant called *bānāpary* 'arrow-feather' (Dārla, *çarapuñkhā* for which Bl conjectures *çarapuñkhā*, which is *Thephrosia purpurea* [Roth], though *T spinosa* is the spinous species)

Translated Weber, *Ind Stud* v 250, Henry, 44, 122, Griffith, 1 382

1 O rough one! thou of rough creepers! cut up yon woman, O rough one! — that thou mayest be hateful (?) to yon man of virile power

Ppp. reads *trist-* everywhere, and *t̄ istinandanā*; and its second half-verse is: *adhāgrdrstayadyamas tam asmār̄ c̄epyāvatah* The comm gives, as one of his suggested synonyms for *t̄ stikā*, *dāhajanikā* or *bānāparnyākhyāusadhi*; *vandanās* [cf. below, 115 2] are, according to him, *latānām vrksānām co 'pa r̄ prarūdhās tadiyaçākhām āvesṭamānā vibhinnapānalatāvīcēśāḥ*. *Kṛtādvistā* in c is literally ‘having done what is hated’ (*dvesakāśi*, comm.) The second half-verse is plainly addressed to the rival. There is considerable discordance among the mss in regard to the concluding word, *çeyyā-*, *çesyā-*, *çasyā-* being the variants, but evidently only inaccuracies of copyists, the comm explains the word as = *prajananasāmarthyavate* The verse is a good *anustubh*, not *virāj*

2 Rough art thou, a rough one; poisonous, a poisonous one art thou, — that thou mayest be avoided, as a barren cow (?*vaçā*) of a bull

The first part in Ppp. reads: *tristā 'si tristakā 'si vrsā vrsātakī asti* The comm. tries to find root *tañc + ā* in *viṣātakī* (= *visam ātañkayati*), *vaçā* he paraphrases with *vandhyā gāuh* The verse is rather *kakummatt* than *çāñkumatt* [It becomes a perfectly regular *anustubh* if we add at the end of a (with Ppp.) an *asti*] ]

### 114 (119). Against enemies.

[*Bhārgava — dvycam agniśomiyam ānuṣubham*]

The first verse is found also in Pāipp. xx. Used by Kāuç (36.39 doubtless only vs 1) in connection with the preceding hymn, at the end of the women's rites, vs. 2, on the other hand, appears in a healing rite (31.4) against demons, with vi 34

Translated Weber, *Ind. Stud.* v 265, Henry, 45, 123, Griffith, 1 383.

1 I take from thy entrails (*vaksāṇā*), I take from thy heart, from the aspect of thy face, I take all thy splendor.

Ppp. has, for b, *ā dade hrdayād adhi*, and, for the second half-verse, *ā te mukhasya yad varca āçam mā abhyatrpasari* The comm says *ūrusamīdhur vāñksaṇa ity ucyate*; or, alternatively, the *vaksanās* are *kativikatyūrupādāḥ*. This verse appears to belong properly with hymn 113, as vs. 2 with 115

2. Forth from here let anxieties go, forth regrets (?*anudhyād*), and forth imprecations, let Agni smite the she-demoniacs; let Soma smite the abusers (f).

[In the edition, the final r-sign of *rakṣasvinīr* has slipped to the left from its place over the syllable *ha-*. The vs seems to belong to h 115. see note to the preceding vs.]

### 115 (120). Against ill luck.

[*Atharvāṅgiras — caturycam sāvitram, jātavedasam ānuṣubham 2,3 tristubh*]

The first two verses are found also in Pāipp xx It is used by Kāuç. (18.16-18) in rites against *nirṛti* ('perdition'), with the driving off of a crow to whose leg certain things have been fastened, and with casting into the water certain wraps or garments. The comm quotes it also from the Çāntikalpa (6.16) in expiatory rites

Translated Muir, v 348; Ludwig, p 499, Grill, 41, 187; Henry, 45, 124, Griffith 1 383, Bloomfield, 168, 564

1. Fly forth from here, O evil sign (*lakṣmi*), disappear from here; fly forth from yonder, with a hook of metal (*ayasmāya*) we attach thee to him that hates [us]

Ppp reads in a *pāpa-* for *pāpi*, and, for d, ya *dvismas tasmin tvā sajjāmah* The comm has at the end *sacāmasi* He paraphrases *pāpi lakṣmi* by *pāparūpīny alaksni*, it might be rendered also by 'luck' or 'fortune', the expression is found also in MB 1 4 1, 5

2 The unenjoyable flying sign that hath mounted me, as a creeper a tree—that, O Savitar, mayest thou put hence elsewhere than on us, being golden-handed, granting good to us.

Ppp offers no variants SPP reports his *pada-mss* as reading in a *pataya lū* or *pataya lūh*, which is very strange, as ours have the true reading, *patayālūh* All the *pada-mss* give in b *vāndanahorva*, and Prāt. ii 56 expressly recognizes this and prescribes the irregular combination to *vāndane 'va*, but SPP, on the sole authority of the commentator, alters his *pada-text* to *vāndanāorva'* The comm explains *vāndanā* simply as *latāviçesa*, and refers back to 113 i as another instance of the use of the word, *patayālūs* he paraphrases with *pātayitri dāurgatyakārini*

3. A hundred and one [are] the signs of a mortal, born from his birth together with his body, the worst of these we send forth out from here to us, O Jātavedas, confirm propitious ones

The Anukr appears to allow the contraction *çivā 'sm-* in d. [As to "101," see III 11 5 note.]

4 These same have I separated, like kine scattered on a barren (*khildā*), let the good (*pūnya*) signs stay; those that are evil have I made disappear

The *pada-mss* read in a *enāh*, probably it is rather *enā* 'thus' The comm reads blunderingly at the end *antāçan*, and understands *tās* as its subject, as if the form were not causative.\* He glosses *khila* by *vraja* The *pada*-reading *visthitāhorva* in b is according to Prāt. iv 77 [In a good pasture, the cows would keep close together, on a barren, they would naturally scatter Quite otherwise Pischel, *Ved Stud* ii 205] [ApCS iv 15 4 may be compared] [The Anukr does not note that c is catalectic] \* [Alternatively, however, he does take it as a causative]

### 116 (121). Against intermittent fever.

[*Atharvāñgiras —dryrcam cāndramasam 1 purosnih, 2 r-av 2-p drcy anustubh*]

This and the two following hymns are not found in Pāipp This appears in Kāuç. (32 17 Keç adds, with hymn 117) in a remedial rite against fever, with aid of a frog as in hymn 95, and it is reckoned (note to 26 1) to the *takmanāçana gana*

Translated Grohmann, *Ind Stud* ix. 386, 414, Zimmer, p 381, Henry, 45, 124, Griffith, 1 384, Bloomfield, 4, 565 — Cf also Bloomfield, *JAOS* xvii 173

1. Homage to the hot, stirring, pushing, bold one, homage to the cold, former-desire-performing one

The last epithet is extremely obscure and probably corrupt, the comm makes *kṛtvān* from the root *kṛt*, and explains it as "cutting up or deferring the fruition of previous wishes", Henry says "doing its will of old". Again SPP. changes the *cōdanāya* of five-sixths of his authorities and all of ours to *nōdanāya*, because the comm has the latter. The verse (9 + 7. 12 = 28) is no *usnih* except in the sum of syllables.

2. He that attacks (*abhi-1*) every other day, on both [intermediate] days, let him, baffled (*avrata*), attack this frog

The comm. reads *ubhayedynus*. The verse, though really metrical (11 + 12) is treated by the Anukr. as prose (24 syllables)

### 117 (122). Invitation to Indra.

[*Atharvāngiras — āndram pathyābhṛhati*]

Wanting in Pāipp. Used by Kāuç (59.14), with hymns 85 and 86, in a rite for welfare, and it is, with 118, reckoned (note to 25.36) to the *svastyayana gana*, while a schol (note to 137.4) adds it and 118 in the introduction to the *ājyatatantra*; that another uses it with 116 was noted under that hymn. And Vāit. (23.9) repeats it in the *agnistoma* with the offering of the *hāriyojanagraha*.

Translated. Henry, 46, 125, Griffith, i 384

1. Come, O Indra, with pleasant peacock-haired bays; let not any hold thee away, as snarers a bird; go over them as [over] a waste.

The verse is RV. iii 45.1, found also as SV. i 246 et al, VS. xx. 53, TA. i 12.2. Our (and SPP's) reading *yāh* in b agrees with all these, but is against our mss and all but two of SPP's, they leave the word unaccented. RV VS. in c have *nt*, which is plainly the better reading, instead of *vt*, SV has the corruption *nt yemur* in *na*, and TA., yet worse, *nyémur* in *na* [TA has at the end, corruptly, *ndhanvēva tāñ iñī*]

### 118 (123). When arming a warrior.

[*Atharvāngiras. — bahudevatyam uta cāndramasam trāstubham*]

Wanting in Pāipp. Used in Kāuç (16.7) in one of the battle rites, for terrifying a hostile army, with arming a king or kshatriya; for its connection with hymn 117, see under that hymn, and some mss read it in 39.28, in a rite against witchcraft (probably wrongly, as the comm. knows no such use). Vāit. has it (34.12) in the *sattrā* sacrifice, with arming a king.

Translated. Henry, 46, 125, Griffith, i 384

1. I cover thy vitals with armor; let king Soma dress thee over with the immortal (*amīta*); let Varuṇa make for thee [room] wider than wide; after thee conquering let the gods revel

The verse is also RV. vi 75.18, found further as SV. ii 1220, VS. xvii 49, all these without variation from our text, but TS. (in iv 6.45) has *vārmabhis* in a, *abhi* (for *ānu*) in b, *vārrivas te astu* for *vārunas te krnotu* [improving the meter] in c, and, for d, *tvām ānu madantu devāḥ*. The third pāda has a redundant syllable.

The last or tenth *anuvāka*, of 16 hymns and 32 verses, ends here, and the quoted Anukr says [*trītyā*] 'nītyān ūodaça [cf. p. 413 end], and *paro dvātrinçaka ucyate*.

Two of our mss sum up the book as of 118 hymns, others note only the number of *vargas* or *decads*, none say 123.

Here ends also the seventeenth *prapāthaka*.





